

SKELETON MAP
of the
BOMBAY PRESIDENCY

SHOWING DIVISIONS OF COLLECTORATES
AND
PRINCIPAL NATIVE STATES

with the prevailing styles of architectural (red ink)
and the places (blue ink)

The red water shows the distribution of these temples

Scale 1:100,000

PREFATORY NOTE TO THE FIRST EDITION.

THE Lists of the Antiquarian Remains in the Bombay Presidency, Sindh and Berár contained in this volume have been prepared in compliance with the orders of the Government of India (Circular letter No. 34—1888 to 1897 of 12th November 1875). Owing to frequent interruptions they have been for a long time in the press, and are not of equal merit throughout. But in most cases the materials have been supplied by subordinate district officers, always hard-wrought, and but rarely with any very clear ideas what exactly should be entered and what omitted from their returns. These returns were mostly made in tabular form; but to have printed them in this form would have been a work of needless extra expense and bulk. In preparing the Lists from such returns I have had often to deal with most untractable materials. A constantly recurring entry was, "The temple consists of stones placed one upon another." Where two returns for the same place were available, their unsatisfactoriness became most palpable: one described a temple of Mailarlinga as 27½ feet long by 20 wide and the roof supported by 60 pillars; the other made it "85 feet long and 37 wide" with 96 pillars. A temple at Kaginelli is said in one return to be 31 feet by 16 and 11 high, with 20 columns; the other says it is 195 feet by 65 and 24 feet high, with 36 columns. Of a temple at Kalkeri it is said, "the temple is 66 feet long and 49 feet wide. The temple contains 361 stone pillars," the narrator being seemingly unconscious that so many pillars would fill up the whole space and leave no floor area. A temple is described as "about 500 years old," and yet in another place we are told it was built in 1530 A.D. Whatever else is omitted (and the position of the place was very frequently not given) we are generally told, even of temples six hundred years old, what they cost: "This temple" (at Hāngal) cost three lakhs of rupees in building," says the writer, though evidently he knew nothing whatever about it. Fortunately some of the returns were creditable, and personal knowledge and references to the higher officers have supplied many details. The delay in carrying the Lists through the Press has further enabled me to fill up blanks and add to the information contained in the returns.

The inscriptions given from various places are not critically edited, but are simply copied from the returns. Those in the Appendix from Gīrnār have been to some extent revised through the kindness of Colonel J. W. Watson; the Persian and Arabic series from Ahmadābād and other places in Gujarāt, however, have all been prepared by E. Rehatsek, Esq., from facsimiles made by the Archaeological Survey and forwarded to that scholar.

Some additions will doubtless have to be made to the Lists in the following pages, and some entries probably ought not to have been made; but it is believed they include nearly all that is at present known as deserving of any special notice. Of only a small proportion of these monuments is conservation or restoration desirable and possible; of very many of them an archaeological survey and delineation might be desirable, but even of these only a selection can be made.

The Government of India in a Resolution of the Home Department (Archæology), under date Calcutta, the 26th November 1883, No. 3—168-83, gave the following orders:—

contained in Home Department Resolution of the 26th November 1883. Under the operation of these instructions, detailed and properly classified lists will be prepared of the ancient monuments which exist in the several provinces. The Governor General in Council is accordingly pleased to direct that all the lists received in manuscript be returned to the local Governments and Administrations concerned, as they may be found useful in the compilation of the lists to be prepared in accordance with the orders above cited.

"2. The Government of India will now wait until the local Governments and Administrations, in consultation with the newly constituted Archaeological Department, can prepare classified lists for each province in Upper India and Bengal in accordance with the instructions contained in the Resolution of November 1893. These lists should be drawn up in the form* annexed to this Resolution.

"The lists for the Madras and Bombay Presidencies and for the Hyderabad Assigned Districts should be prepared under the direction of Dr. Burgess, and be edited by that officer.

"ORDER.—Ordered, that a copy of this Resolution be forwarded to local Governments and Administrations for information and guidance, manuscript lists being returned; and that a copy be forwarded to the Director General of the Archaeological Survey of India for information.

"Also that a copy be forwarded to the Foreign Department, with a request that that Department will be good enough to consider whether similar lists might not with advantage be obtained from Native States."

The lists now printed will render practicable the preparation of classified lists of monuments for conservation, whether in the tabular form now proposed or in that suggested in the former Resolution quoted above. The insertion, however, of a column calling for "any local history or tradition" may well be omitted: it has appeared in so many previous returns that its claim to a place may itself be regarded as traditional rather than important. But much local information as to the claimants, custody or present use and precise state of preservation will still have to be collected in order to render further lists worth publication. The present show how wealthy the Bombay Presidency is in Ancient Remains.

J. BURGESS,
Archæological Surveyor,
Western and Southern India.

Bharoch, 24th November 1885.

• Form referred to :—

"List of objects of antiquarian interest in the

[illegible]

PREFACE TO THE REVISED EDITION.

The orders of Government for the revision of the Lists of Antiquarian Remains in the Bombay Presidency are contained in the Government of Bombay Resolutions No. 31 of the 6th January 1892 and No. 2601 of the 12th July 1894. The circumstances under which the original lists were compiled are stated in Dr. Burgess' Prefatory Note, which is retained. The classes for conservation purposes are also described there, and it is in accordance with these that the indication opposite each entry in the lists is now made.

As epigraphy forms a special and important branch of Archaeology, I have, for the benefit of those more especially interested in this subject, had the word *Inscription*, wherever it occurs in the text, printed in Old English type so as to catch the eye.

A glossary of terms and proper names is added where explanations are given of all vernacular and other terms occurring in italics in the body of the Lists; and, at the end, all monuments in classes Ia., Ib., IIa. and IIb. are gathered together in classified lists.

In the original lists Dr. Burgess frequently acknowledged, in footnotes, special assistance which he received from various Government officers and other gentlemen. As I have omitted these footnotes in the revised edition, I here record the names mentioned, *viz.*, Messrs. J. F. Fleet, C.I.E., C. P. B. Wiltshire, A. B. Steward, E. C. Ozanne, A. T. Crawford, G. H. Johns, A. F. Woodburn, W. F. Sinclair and J. G. White, of the Bombay Civil Service; Messrs. Little, West, Anding, Martineau, Mahadev Vasudev Barve, C.I.E., and Mathuradas Amritalal; Colonel J. W. Watson, the Reverend S. Baronian, Rdo Sihab Gopalji Surbhai Desai and Pandit Bhagwanlal Indrajii, Ph.D.

HENRY COUSENS,

Superintendent, Archaeological Survey, Bombay.

Camp, Khaltgun, 1st December 1897.

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Errata.

Page 101, line	1,	IIa	should read	III.
" "	3,	IIa	"	III.
" 136,	26,	1860	"	1160.
" "	43,	Ia.	"	Ib.

Addenda

(See page 20)

BHOR STATE.

3. Gomritshi, a cave consisting of a single cell about 15 x 7' with an image of Buddha (Ind. Ant., Vol. XX, p 121).
 4. Pāli, a fort and caves
 5. Bhorap, a fort
 6. Rāureshvar, a small rock-cut cell.
 7. Nādsur, 6 miles from Pāli. In the hills close by is a series of plain Buddhist caves
 8. Karasambha, 6 miles south of Nādsur. In the hills close by is another series of old Buddhist caves.
- (These two series were brought to notice by Rev. J. E. Abbott, and were surveyed and described by the Archaeological Survey)

Abbreviations

J. B. B. R. A. S.	.	Journal of the Bombay Branch of the Royal Asiatic Society
Arch. Sur. Report		Archaeological Survey Report.
Epig. Ind.		Epigraphia Indica.
Fergusson's I and E. Arch.		Fergusson's Indian and Eastern Architecture
Journ. A. S. Bengal ...		Journal of the Asiatic Society of Bengal
J. B. A. S. ... ..	...	Journal of the Royal Asiatic Society
Elliot MS. Coll. .	..	Elliot Manuscript Collection
P. S. and O. C. Inda	...	Pāli, Sanskrit and Old Canārese inscriptions
Bom. Sel.	.	Bombay Government Selections.
Ind. Ant.		Indian Antiquary.

POONĀ COLLECTORATE.

Scale, 16 Miles = 1 Inch.

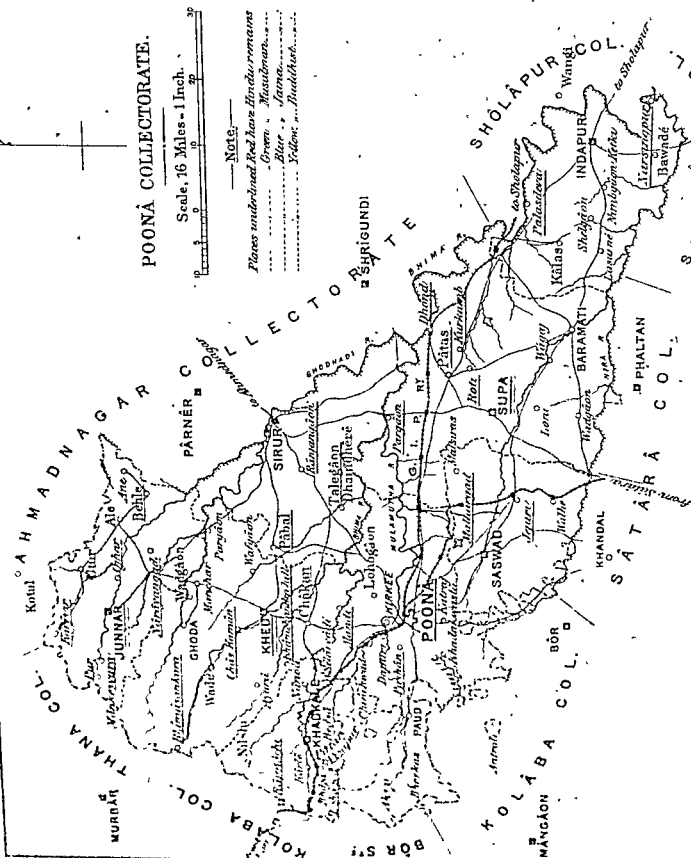
— Note —

Places underlined Red have Hindu remains

Green = Muslimans

Blue = Jains

Yellow = Buddhist



I.—CENTRAL DIVISION.

I.—POONA ZILLA.

I.—POONA AND HAVELI TALUKAS.

1. Poona.—The principal temples in and about the city of Poona are the following:—

A.—Saiva temples:—Parvati, Pāshān, Vṛiddheśvara, Bhairava at Yerandā, Pañchāleshvara or the Cave temple at Bhāmburde, Omkāresvara, Hari-Hareśvara, Amṛteśvara, Nāgeśvara, Sōmeśvara, Rāmeśvara, and Sangameśvara Mahādeva.

B.—Vaishnava temples:—Bāljī, Narsobā, Khunṛ Muralīdhara, Vishnu in Gosāvipurā, Tulāsibāg Rāma, Belbāg Vishnu, and Viṣṭhobā at Lakṣipul.

C.—Of Devī:—Bhavānī and Tāmbadi Jogēsvarī.

D.—Of Gaṇapati in Kṣabā.

III. (1.) Pārvati.—On a hill south-west of Poona at about a distance of a mile, there is a collection of temples, approached by a spacious flight of rough cut-stone steps with a wooden hand-rail on the left side. From the entrance, which is on a level with the second plateau on the hill, to the right, there is another flight of steps leading to the upper plateau, on which is an irregular octagonal enclosure of vaulted, terraced roof buildings. Within this enclosure there is a cut-stone kerbed platform $72' \times 66\frac{1}{2}'$; on this the temple of Pārvati and Sāmbhu is built of brick and lime masonry $33\frac{1}{2}' \times 27\frac{1}{2}'$ and $45\frac{1}{2}'$ feet high, having open verandahs on three sides and a spire above, with stucco ornaments, surmounted by five ornamental copper-sheeted domes, with finials plated with gold, the centre one being the higher and larger. At the four corners of this platform are 4 small temples with spires of burnt brick and lime masonry, each $6' \times 6'$ and $16\frac{1}{2}'$ feet high, dedicated to Devī Pārvati, Gaṇapati, Vishnu, and Sūrya Nārāyaṇa, respectively. In front of this, to the east side of the platform, is a fountain and a stone shed for Nandi $7\frac{1}{2}' \times 7\frac{1}{2}'$ and 10 feet high. Opposite and outside the enclosure is an upper-storeyed building called the *nagārkhaṇa*. On the plateau is a *vādā*, or enclosure of plain buildings chiefly occupied by the devotees of the *Saṁsthāna*.

In rear of the *vādā*, in a small quadrilateral enclosure measuring $83' \times 53\frac{1}{2}'$, is a temple of Kārtika Svāmī, of cut-stone and burnt brick and lime, with a stucco ornamental pinnacle, surmounted with a dome of the same material and a finial. The measurements of this temple are $11\frac{1}{2}' \times 14\frac{1}{2}'$ and 32 feet high. A *jatṛā* is held every year on Kārtika Pūrṇimā in honour of this god. Women are prohibited from worshipping it.

To the south of the temple of Kārtika Svāmī is the temple of Vishnu. The exterior dimensions of this temple are $35\frac{1}{2}' \times 35\frac{1}{2}'$ and $65\frac{1}{2}'$ feet high, on a platform of cut-stone $41\frac{1}{2}' \times 52\frac{1}{2}'$ and 2 feet high. To the south and west side of this temple, is the ruin of an upper-storeyed burnt brick and lime masonry building, called the *Dīrānkhaṇa*, said to have been burnt down by lightning in 1815 A.D. These temples were erected by Peśā Bājī Bājirā, in the year 1758 A.D. The annual Government grant for this *Saṁsthāna* is said to be Rs. 19,000.

III. (2.) Pāshān Haveli.—Five miles to the north-west of Poona is a temple of Sōmeśvara Mahādeva, on the bank of a small river called Rāmnadi. The temple is in a

walled courtyard. The exterior dimensions of the temple are $17' \times 17'$. It is built with a cut-stone facing up to a cornice $9\frac{1}{2}$ feet high; from this the dome commences, which is of burnt brick and plaster; the spire is 20 feet high. Attached to this temple is a *mandapa* of cut-stone up to the cornice. The exterior measurements are $24' \times 21'$; the cornice is surmounted with corbels, projecting about a foot. The building has a vaulted roof, surmounted with cut-stone parapet and cornice, rather ruinous. About 3 feet from this in front is another *mandapa*. The plinth is 2 feet high of cut-stone, and $22\frac{1}{2}' \times 21\frac{1}{2}'$. On this is built a brick domed building measuring inside $16' 3" \times 15' 9"$, with four pointed arches, one on each side; the inside height, being 16 feet, is plastered with chunam; the walls and stuccoed ceiling are painted with pictures of different deities and anchorites. The vault of this building is surmounted with a parapet having four octagonal minarets, one at each corner, with domes; the outside stucco plaster is highly ornamented, but in a very dilapidated state. In front of this second *mandapa* is a shed for Nandi, supported on stone pillars, with a vault surmounted with masonry dome. Farther in front at the distance of 8 feet, on a stone platform $28' \times 21' 8"$ there is a temple of Māruti, $6\frac{1}{2}' \times 6'$ of plain cut-stone with cornice. Behind this temple is an unfinished *dīpamāla* of the form of a frustum of a cone, of stone up to 6 feet, the whole height being 30 feet; the upper 24 feet is of brick and lime; the top is approached by a winding flight of steps inside. On both sides of this column are small temples of Ganapati and Bhairava, of equal size, $8\frac{1}{2}' \times 8\frac{1}{2}'$, of plain cut-stone, surmounted with masonry spires or domes with stucco-plaster ornament. Above this platform, 7 feet high, is the entrance platform approached by steps recessed; this platform is partly paved. The entrance is a flat arched vestibule with horse-shoe form arches. Near the entrance is a *dharmasālā* of common sun-dried brick and mud consisting of one open hall enclosed on three sides and $28' \times 11\frac{1}{2}'$. In the courtyard is a square unfinished *kachcha* building, intended for *homakūṇḍa* now in ruins; the roof is nothing but bare rafters. This temple of Pāshān was built by the mother of Śīlā Mahārāja about the year 1726 A.D. The annual Government grant for this *Samsthāna* is Rs 1,013. The first *mandapa* is said to have been built by the Daphles, and the second by a Bhata named Chitrāo. These *mandapas* were built about eighty years ago.

III. (3.) *Vriddheśvara*.—To the north of the city of Poona near the village of Bhāmburde, on the bank of the river Mulā, is the temple of *Vriddheśvara*, which is approached from the river bank by a flight of steps $25\frac{1}{2}$ feet broad called a *ghāt*, with circular bastions on both sides of the several landings, leading to an enclosure $70' \times 51'$. The enclosing wall is of stone and brick, pointed outside and plastered inside, with an entrance door from the river side, set in cut-stone flaming, the floor of the enclosure is paved with rough stone. The temple is $28' \times 19\frac{1}{2}'$ built of ashlar masonry up to about 12 feet, with vaulted roof and pinnacle of stucco, ornamental and surmounted with domes and finials. In front of this temple is a *mandapa*, $25\frac{1}{2}' \times 23'$ on a stone plinth; the roof is terraced, supported on heavy posts and post plates, joists and planking; there is a sacred bull placed in this *mandapa*.

In the same enclosure $3\frac{1}{2}$ feet apart, is another temple dedicated to *Siddheśvara*, built on a plinth 4 feet high and $38' \times 20'$, the front portion of this temple is of stone and lime masonry, and plastered. The rear portion has a stone superstructure; the roof over the front portion is vaulted, surmounted with low dome and finial, the roof over the rear portion is also vaulted, a cut-stone cornice projecting over corbels, surmounted with a

Māruti and Śani, and in one of the two on the other side is the image of Ashtabhujā Devi; the second is vacant. The entrance and the temple is strong and highly finished. In front of the entrance, outside, is a small *dharmasāla* used by the Hindus for performing ceremonies after the dead bodies have been burnt on the river bank, which is approached by two flights of steps. There is also a small temple of Viṣṇu, of a very inferior description. Behind it is a small cut-stone *dīpamāla* and a few tombs of various sizes and shapes. This temple is said to have been constructed by one Śivarama Janārdana Chitrāv, a Bhikshuka in the time of the Peśvās, about 160 years ago. The whole temple has been repaired (1893) by public subscription.

II.

(7.) The temple of Hari-Hareśvara is in Śanivār Peth, in a small courtyard, and consists of a shrine and enclosed octagonal vestibule with three horse-shoe-shaped small archways on three sides. The shrine is surmounted with a dome of brick and stucco-plaster, and ornamented like the other temples. The vestibule has a terraced roof. In front is an image of Nandi, on a platform under a canopy supported on four pillars and archways surmounted with small domes, now in ruins. The courtyard is partially paved. In one corner of it is a small upperstoreyed building occupied by a devotee; on the top of the doorway is a small rough stone *dīpamāla*.

(8.) The temple of Amṛiteśvara is situated in Śanivār Peth, on the bank of the river Mula, on a high platform in a paved courtyard, the walls of which are of cut-stone below and brick and lime with a round chunam coping neatly finished. The temple consists of a shrine and open vestibule, the latter being supported on three archways of horse-shoe-shape and pillars. The body of the temple is of cut-stone; the shrine is vaulted and surmounted with a dome of stucco-plaster ornamented. The platform on which the shrine and vestibule stand is 23 feet by 19 feet and 4 feet high. In front of the vestibule is the image of Nandi under a canopy, supported on four pillars, over a platform of the same height as that of the temple, which is approached by steps on each side, the space between the vestibule and Nandi forming a landing. The entrance to the courtyard is also reached by a flight of steps. On the river side of this temple is another courtyard about 3 feet lower, in which is a temple of Śamba nearly of the same size, but less ornamental. To the north of this is a verandah, open in front, in which are marble images of Viṣṇu and Lakshmi and of Garuḍa opposite to them. The platform of this courtyard is about 23 feet above the bed of the river, which is approached by a flight of steps and sloping ground. These temples were constructed by Śivarama Janārdana Chitrāv over a century ago.

III.

(9.) The temple of Nāgeśvara consists of a shrine and enclosed room in front, of stone, and dome of stucco-plaster, much out of order. A *sabha mandapa* in front is chiefly of wood work, 33½' long and 21' 8" broad, with ornamental wooden ceiling and gallery all round. In front is an image of Nandi in the *mandapa*. At the entrance is an upper storey for a *nagārkhāna*, and on the walls figures of *Rishis*, &c., are painted.

III.

(10.) The temple of Somāśvara is situated in Kāpādganjā near Aditvār Peth, in an enclosure partly paved. It consists of a shrine and vestibule, open in front, supported on two stone pillars. The body of the temple is of rough stone, surmounted with a brick and chunam dome; the entrance door frame and shutters of the shrine are covered with ornamental brass sheets. The temple is 19½' × 11'; in front is a *sabha mandapa* 20' × 25', open, supported on square wooden posts and ornamented plank ceiling with

terraced roof. In the *mandapa* on a small platform of decayed stones is the image of Nandi, with a plain little shrine over it. On both sides of the temple are other shrines, smaller in dimensions, 8' 4" x 8' 4", with small open verandahs in front; in one is the image of Ganapati of common stone and in the other is that of Pārvatī. These small shrines are surmounted with domes of brick and stucco plaster, set with different images. In the principal temple is the symbol of Samba, a *pindi*. In the courtyard are open long buildings used as *dharmaśālās*, and a fountain. This temple is said to have been constructed by Ganapatrāo Nātū, a Sārkār, in the time of the Peśvās, about a century ago. At the entrance is a *nagārkhāna* of stone and timber; this is a recent addition. The courtyard has a small garden near the fountain and some trees.

- III. (11.) The temple of Kāmēśvara is in Sukrayār Peth, near the Reay Market, and consists of a shrine, on a platform 25' x 25'. In front and attached to it is another platform 25' x 25½', on which is an enclosed *mandapa*. The body of the shrine is of brick and lime-plastered, and that of the *mandapa* is of cut-stone; the walls inside are painted with pictures of *Rishis* and gods; the shrine is surmounted with a spire of brick and stucco-plaster ornamented; the latter has a smaller plain dome at the top. In front is another open *sabha mandapa* on square wooden posts 29½' x 27½', with a gallery on three sides, approached by a staircase on the outside. In this *mandapa*, in front, is an image of the sacred bull on a small low platform under a canopy, supported on four pillars, surmounted with cornice and a dome with finial. The courtyard is partly paved; the entrance and portion of front wall is of fine cut-stone with a small doorway. This temple is said to have been constructed by Bhāu Sāheb Khāsgivāle in the time of the Peśvās, about a century ago. The open *sabha mandapa* was added about eighteen years ago by Mr. Govind Raghunāth, a contractor. In the courtyard, on one side, is a long open building used by the devotees, and a large well on the other side.

- III. (12.) Sanga mōśvara Mahādēva.—This temple, as its name signifies, is at the confluence of the rivers Mula and Muṭhā to the north-west of Poona, and on the south bank of the Mula-Muṭhā. It is dedicated to Mahādēva, and is approached by a flight of steps or *ghāt*. The temple consists of a shrine and open verandah on stone pillars. The body of the structure is of stone, and the shrine is surmounted by a double spire of brick and stucco-plaster. Over the entrance door is a high *gopura* approached by steps inside the structure. The *gopura* is set with human and animal images, and is much out of repair now. On the left as you enter is a small shrine in which is a large image of Māruti. Behind the temple is a tomb said to be of some member of the Holkar family; the enclosure is a garden containing orange and plantain trees. On the platform of the *ghāt* abutting upon the temple enclosure, outside, are two open verandahs used as *dharmaśālās*. The tomb is an excellent specimen of good cut-stone work, and is surmounted with a low stone dome. The temple is said to have been constructed by a tailor, and the *ghāt*, *gopura*, and enclosure wall by Harināmgir Gōkari, the former about a century ago, and the latter about fifty years ago. In front of the temple is the image of Nandi on a platform. In the shrine is the image of Aṣṭabhuja Devī of marble. In the vestibule is the image in stone of Ganapati.

- III. (13.) Bālāji.—This temple is situated in the same path opposite to that of Bhavānt on the other side of the road, a little to the east, on a platform 33' 9" x 32, and consists of a shrine and vestibule; the former is 19½ feet square; the superstructure up to the

cornice is of cut-stone, the roof is vaulted, surmounted with a *śikhara* and domes with finials, ornamented with stucco-plaster, and contains images of different deities. This temple is in a *malā* (garden) with a well. In front is an enclosed *maṇḍapa* of common materials, very dark inside, and rather ruinous. The entrance to this temple has an upper storey over a stone vestibule called the *nagārkhāna*, in front of which is a *śaṅkha* *dīpamālā*. This temple is said to have been constructed by one Godādhara Bairāgi about a century ago. The expenses are defrayed by the product of the *malā* in which it is situated. The temple is said to have been struck with lightning some thirty-five years ago, and received slight damage. Close to and in front of this temple are two *dharma-sālas*, one on each side; on the other side of the road are three small temples of Gaṇapati, Māruti, and Bhairava.

- I. (14.) Narsobā.—The temple of Narsobā is situated in Peth Sadāsiv Karkolpurā, near Kālerāvār, and consists of a shrine, surmounted with a dome. The body of the temple is of stone; the *śikhara* is of bricks and stucco-plaster. In front is a *śaṅkha* *maṇḍapa* on wooden posts and post-plates, with wooden cusped arches and tiled roof, wooden plank ceiling, with ornamental cornice. The length of the *maṇḍapa* is 40 feet, and breadth 23 feet; the temple itself is 17' × 9' × 15' 3", and is within a paved courtyard. To the left is a long hall 51' × 9½' open on the inner side, the rear being enclosed with a wall painted with pictures. This temple is said to have been built by one Nārāyaṇa Vāman Josi, a priest, about a century ago. In the shrine is the marble image of Narsobā.

- II. (15.) Kṛhnyā Muralīdhara.—This temple is in the same street, to the north, within a partly paved courtyard. The entrance to it from the east side is of neat cut-stone, and has an upper storey for a *nagārkhāna*. The temple consists of a shrine and a vestibule, the latter supported on ornamental stone pillars with three horse-shoe shaped arches. The body of the temple is of stone; the roof is surmounted by polygonal domes of sizes, ornamented, of brick and stucco-plaster. In front of the vestibule is the *śaṅkha* *maṇḍapa* in which is a small shrine on a stone platform with an image of Gaṇeś made of marble. In the temple is the image of Viṣṇu also, of marble. The temple is 25' × 23½' and the *śaṅkha* *maṇḍapa* 45½' × 30½'. It is said to have been built by one Dādā Gadre, one of the Peśā's Kārbhāris, about a century ago.

- III. (16.) The temple of Viṣṇu is situated in Gosāvi Purā, Somavār Peth, in a courtyard, and consists of a shrine and vestibule. The vestibule is supported on highly ornamental stone pillars and three horse-shoe arches; the body of the temple, as usual, is of cut-stone; the shrine is vaulted, surmounted with a stucco dome, ornamented and painted. In front of the vestibule is a *śaṅkha* *maṇḍapa* on posts and post-plates; in the courtyard is a small fountain of water, with some trees round it. This temple was constructed by Gosāvi Narpatgir, some forty years ago. The courtyard wall is finished off with ornamented stucco-plaster all round. In the court are other buildings; in the shrine is a marble image of Viṣṇu and in the vestibule is an image of Gaṇeś. The dome, small and large, are all surmounted with gold gilt finials.

- III. (17.) Tulasibāg Temple.—Tulasibāg is situated in Budhavār Peth in an enclosed yard. These temples are of very long standing, but the principal shrine dedicated to Rāma has been renewed with additions to its dome and sides. The *śaṅkha* *maṇḍapa*

courtyard is very small, and contains two other small shrines dedicated to Vishnu and Mahādeva. In front of the latter is the image of the sacred bull under a small canopy. Besides, there are small temples of Ganapati and Mahādeva. To the left of the shrine is a verandah open in the front. The frame-work of the entrance to the shrine is covered with ornamented sheet brass. In the shrine is the image of Jogesvari; in the vestibule are the images of Nāgoba, Vithoba, Rakhmān, and Ganapati.

III. (22.). The temple of G a n a p a t i is situated in Kasba Peth, in a courtyard, and consists of a shrine and enclosed room on a platform 35' x 23'; in front of this is a *sabha mandapa* 28' x 23', supported on posts and post plates of wood, beautifully carved ceiling, with tiled roof. In front, on a high stone platform, is a small plain enclosed temple in which there is an image of the rat (Undir). Behind this is a cut-stone *dipandā* in ruins. At the entrance side of the temple is an upperstoreyed building; the lower storey is open in front; the rear and end walls are decorated with pictures; occasionally used as a dining room. Has been lately repaired (1893).

IIa. 2: Old European tombs.—In and about Poona are some old cemeteries and tombs. Tombs of French officers in native service at Ghorpadi and on the Pārsvati Hill road. The graves of the Europeans who fell in the battle of Kirkee on the river bank about 250 yards to the north-west of the College of Science. Old grave-yard near St. Paul's Church and another in East Street.

II.—MĀVAL TALUKĀ.

Ia. 1. Kārle.—The cave temples at Kārle are well known. They are situated high up in a spur of the range of hills running along parallel with, and about two and a half miles north of the railway line. They are about two and a half miles from the Kārle station and five from Lanauli. They consist of a large *chaitya* and several *vihāras*—some of the latter much ruined. The *chaitya* is, without exception, the largest and finest, as well as the best preserved of its class. In and about the cave there are many inscriptions and fragments of inscriptions. The date of the *chaitya* cave is placed slightly anterior to the Christian Era.* Outside the cave is a small Hindu temple, but neither it nor its attendants have anything to do with the caves which are Buddhist, and a few years ago a stop was made to their red-landing and using the cave as a *dharmaśālā*, when iron gates were added to the entrances. (Inscriptions J.B.D. R.A.S., Part XX. p. 426; Part XIII. p. 48; *Arch. Sur. Report*, Vol. IV). (Surveyed)

Ia. 2. Bhājā.—The cave temples of Bhājā, 3½ miles south of the Kārle Caves, and about one mile from the Kārle station, are situated in the hill side, a short distance above the village of Bhājā, and are a small series of very early Buddhist caves. There are about eighteen excavations, among which is a quaint old *chaitya* with sloping pillars. It is one of the most interesting in India, and certainly one of the most important to be found anywhere for the history of cave architecture. These caves are as early or earlier than 200 B.C. A fresh cave was discovered here about fourteen years ago by Mr. Cousens of the

* For full account see *Cave Temples of India* by Fergusson and Burgess, p. 232.

Lohagad is a fortress of some antiquity and importance in 1493 Malik Ahmad, the founder of the Nizāmshāhī dynasty at Ahmadnagar, successfully besieged it, and a century and a half later, during the struggle which ultimately led to the establishment of the Marāṭhā power by Śivājī, Lohagad was not overlooked as a place of strength, in 1643 Śivājī surprised it, but eighteen years later had to surrender it to Aurangzib's Lieutenant, Jaysing,—retaking it, however, in 1670. When the Marāṭhā rule was firmly established its strength and position marked Lohagad out as a suitable place for a Kamavdār's Treasury and *kacheri*. The hill is the scene of an *urus* each Pausā full moon, to the tomb of Sheikh Umar, who is supposed to have been a celebrity on the hill and to have been buried there before Lohagad became a fortress. The long, narrow north west spur of the hill is called "Bichu Kānta" from its supposed resemblance to a scorpion's sting.

- IIa 9. Visapur—The fort which crowns an adjoining and higher hill is of larger area than that of Lohagad, but not so strong either artificially or naturally. It is said to have been constructed by Bālājī Viśānāth Peśā. Its entrance gateway is now in ruins, but the walls encircling the hill are in tolerable preservation. On the east there is a well-built tank, and there are other tanks and cisterns on the hill. A small temple of Mahādeva within the fortifications is supported by a *devasthāna* allowance; this temple is not far from the Peśā's residence, now a ruin.

- IIa 10. Rajmachi is a fortress on the crest of the Sahyādri range, a few miles north of the Bhor Ghāt. It is more than once mentioned in Marāṭhā history during the struggles of Śivājī and his successors with the Moghals.

III—KHED TALUKA

- III 1. Khed, 23 miles north from Poona. Here the places of interest from an architectural or archaeological point of view are—the tomb and mosque of Dilāwar Khān, an old temple at Tukhāḍī, and the recently built shrine of Siddhesvara on the left bank of the Bhimā.

(1) Dilāwar Khān's tomb and mosque are situated on the north of the town just outside the Delhi gate, and are surrounded by a wall enclosing a spacious compound, the greater portion of which is put each year under cultivation. The *dargāh* is on a raised platform of some height the upper part of which is ornamented all round with a pendent wreath of sculptured foliage. Within the *dargāh*, which is domed, are two tombs said to contain the remains of Dilāwar Khān and of his brother, a third brother is said to have been buried at Rahimatpur. The inscription over the entrance of the *dargāh* shows that it was built in the year of *Hijra* 1022, i. e. A.D. 1618, or early in Jahāngir's reign. The exterior is quadrangular with a minaret flanking the dome at each corner, the four walls are decorated each with a double row of blank arches three in number, the central arch in the lower and the two side arches in the upper row being minutely cusped. The mosque on the west is a graceful specimen of Muslim architecture in carved stonework. It is small, on an elevated platform, and has a double row of arches.

(2) The temple of Tukhā Devī at Tukhāḍī is a few yards to the east of the Poona and Nāsik road. It is entered on the east through a small porch with wall and pillars on either side which expands into a *mandapa* containing 12 columns, in rows of three, and guarded by a high parapet wall, surmounted by short pillars. The pillars through-

out the building are rude and massive; half-way up they are square and are then chamfered off so as to be octagonal, returning quickly however to their quadrangular form which again becomes eight-sided, the shaft ending in a series of round members, surmounted by a square abacus, which is itself topped by a heavy bracket with four projections: they support a flat stone roof which, receding slightly between each set of four pillars, is relieved somewhat of its flat monotony. The pillars are monolithic as is also the *dīpamālā* at the entrance. The external roof of the *mandapa* or nave is flat with a *kalasa* at each of the four corners, and at the junction with the *gābhārā* has a small spire. The *gābhārā* is itself surmounted by an egg-shaped dome, with a rude minaret at each of the four corners. This temple must be some centuries old, but it is impossible to arrive at its age from local inquiry and there is no inscription discoverable.

(3) The temple of Siddhēśvara is picturesquely built among trees on the banks of the Bhīmā, about half a mile to the east of the town of Khēd. On the north-east of the temple is a corridor *dharmaśālā* of brick and chunam, now somewhat out of repair; it is rectangular, the eastern side consisting of four cusped arches, and the north of seven arches, the middle one of which only is cusped; the roof, which is flat, is ornamented with a pierced cornice. On the north of the temple is a small tank with flights of steps on east, north, and south, the west side being occupied by a corridor supported by 8 pillars and 2 pilasters in its frontage towards the tank. The steps on the north are interrupted by two small shrines facing similar shrines on the south. The temple, which consists of nave, transept, and *gābhārā*, is entered from the north through a small vestibule, the roof of which is supported by two pillars; a canopied Nandi and several *dīpamālās* face the entrance. The *gābhārā* is surmounted by a pyramidal and fluted or ribbed roof, with a dome above, some snake ornaments adorning the ribs on the east and west; there is a smaller dome over either transept and a tiny one over the nave. The projecting entablature of the temple is adorned underneath with ribs terminating in what resembles a drop, and with an occasional figure. There is an inscription over the doorway in Sanskrit, which shows that the temple was built by a Vāni—Trimbhak Mādhava—in the year Viśvāvasu, which, if considered as a year of the 3rd Samvatsara from the present, will make the building about 150 years old, i. e., the age assigned by local tradition. The date, Śaka 1647, is however discoverable in the last four words of the third line of the inscription. At Śivardri there is a small *śatrā* here.

III. Besides the three buildings above mentioned there is a temple dedicated to Vishnu on the south of Khēd on the bank of the Bhīmā built by Chandram, a Śiddha, about 50 years ago, to which the neighbourhood resorts in small numbers on Gokula Ashṭami.

III. 2: Bhima's ankara, 27 miles north-west from Khēd, is a temple built at the source of the river Bhīmā near the crest of the Ghāts and is within the village limits of Bhauargri. The temple, which is dedicated to Mahādeva, was built by Nānā Phadanavis on the site of an older one, and his widow built the spire. The entrance portal is elaborately carved. Well-built cisterns near it afford a good water-supply, the whole year round; at a distance from the temple towards the north-west is a small cistern which is pointed out as marking the exact source of the sacred river. At this spot, so Hindu mythology relates, Bhīmaka, king of Ayodhyā, of the Solar line, did (*tapścharyā*) penance before Mahādeva and implored his pardon on account of having, during a hunting expedition, wounded two deer, into whose bodies the souls of two *Rishis* had

transmigrated: the god pardoned Bhīmaka and offered to grant him any wish he might mention, and Bhīmaka asked that the sweat of Mahādeva's brow might be converted into a river for the benefit of himself and of mankind. Mahādeva had just then been engaged in a successful but fatiguing contest with the Rākshasa Tripurāsura, and, wearied out by the conflict, was resting from his labours when Bhīmaka addressed him: from the sweat of Mahādeva's brow was thus produced the river Bhīmā. The conjunction of the names Bhīmā and Sankara, the latter being a synonym of Mahādeva, is probably due to this tradition. There is an annual *jaṭrā* here on *Sivardātri* (Māgha Vād 14) when as many as 20,000 persons collect together from the neighbouring parts of the Dakhan and Koṅkan.

III.

3. Bhāmchandra hill, 7 miles west of Chākan within the village limits of Sindē, close to the boundary of Bhāmboli. The hill rises steep from the plain on the south and west, and in the escarped southern side are the caves in question. After a somewhat arduous climb a cistern is passed on the right; the villagers call it Sitā's bath. A little further on, after rounding a promontory, the principal cave of the series is reached; it is small, faces south-west, and is now dedicated to Bhāmchandra Mahādeva. There is a cistern on the left as one enters. The entrance which is 8 feet in height by 13 feet wide is now built up, leaving a small arched doorway in the centre. The temple is very nearly square, rather more than 14 feet long by 13 feet wide; the height is 7 feet and the roof is flat. Four pillars, two on either side, divide the cave into three compartments, the side compartments being each adorned with two pilasters similar to the pillars, and having each a niche with pillared jambs and canopy. There is a *chhatrī* frame carved in the roof. The pillars are massive and square, but half-way up are chamfered so as to be octagonal. The capitals have massive brackets. This temple has an inner shrine occupied by a *linga* and an image. The inner is separated from the outer cave by an elaborately sculptured doorway, the opening being 2 feet by 4 feet high; the carvings are chiefly of human figures. There are no Buddhist ornaments about the cave. The rock, of which this hill is composed, is of a soft character and the screen or doorway dividing the two shrines has had to be cemented or mortared by the villagers to keep it in its place. Further on is a coll or rather cavern, and at some little distance, and in the middle of an escarpment, and therefore reached with difficulty is a cave, at the end of which is a winding cavernous road, low and narrow, said to permeate the hill and to be many *kos* in length. There are one or two inaccessible caves higher up; and beyond, on the west, is also a small cave. The Gurava of Bhāmchandra Mahādeva is supported by *indm* land in Bhāmboli.

III.

4. Alandi, on the Indrāyani, is a small municipal town possessing a population of 1,619 persons and an annual municipal revenue of about Rs. 3,500. This income is chiefly derived from the poll-tax levied on the pilgrims who resort to Jānabā or Jānēvārā's shrine on Kārtika Vādya 11 and following days. There are small *jaṭris* on the Vādya Ekādāśī of every month, but that of Kārtika witnesses the assembling of a very large concourse at Alandi, as many as 50,000 being the estimated average attendance at the *jaṭrā*. The town is a *Devasthāna* with a revenue of Rs. 1,080, and the management of the temple is in the hands of six administrators elected by the inhabitants, the election being subject to the confirmation of the Collector, and conferring a life tenure on the elected. The temple of Jānēvārā is not picturesquely situated, being

surrounded by houses. It is entered through three chief doorways named Chandulāl's, Sindia's, and the Gāḁkṛād's, the second being the principal and fronting the Bazar. The temple enclosure has an arched corridor running all round, which is now divided into separate compartments used as dwelling houses. The *mandapa* is large and arched, and built of basalt or trap, and between it and the shrine is an unroofed covered way, the shrine itself consists of a small vestibule and a *gābhārā*, in the latter of which is Jīnabā's tomb or "Samādhi," over which in a sitting posture is the image of the Sādhū dressed in red, and behind him are figures of his patron gods Vithobā and Rākhmā, Jīnāśvara being regarded as an incarnation of Viṣṇu, both night and day is the *gābhārā* kept lighted. The shrine is said to have been built three centuries ago by Ambekar Deśpāndē and the large *mandapa* by Rāmachandrarāo Senvi, a Divān of Sindia's, 125 years ago. The west wall and corridor were erected a century and a quarter since at the Peśvā's expense and the balcony or *nagarkhānā* over the west gateway was constructed by Ganpatir Gukṛid at an outlay of Rs 2,000 some thirty years back, hence the west-entrance bears the name of "Gukṛidī." A century and a half ago a descendant of the founder Ambekar Deśpāndē built the east and south wall and corridor, and the balcony over the east entrance being erected by Chandulāl, a Divān of the Nizām, he gave his name to that doorway. The north corridor has been in existence for a century and a quarter, being constructed at the expense of Sindia and Kāśī Dīlāji Vāgholkar. The balcony over the gateway is due to Bāḁji Govind, one of Sindia's followers, seventy five years ago at a cost of Rs 8,000.

Some account of Jīnāśvara will not be out of place here —

This celebrated Sādhū was, with his brothers Nivrati and Sopān and their sister Muktabā, born about six centuries ago in the Nāsik district. His father was a Sanyāsī and called Chutānya, and as marriage is forbidden to devotees of that class, Jīnāśvara and his brothers and sister were regarded as illegitimate and outcastes. They, however, being desirous of admission into the caste of their father, left their native place and made a pilgrimage to Paṭhan on the Godāvari, a town held in high veneration among Hindus, to beseech the Brahmans of that place to absolve them from the crime of illegitimacy and to admit them within the pale of the "twice born." The Brahmans of Paṭhan at first strenuously refused to listen to their supplication but were at length convinced by a miracle performed by Jīnāśvara that he and his brethren were not ordinary mortals but were *avātāras* of Viṣṇu and Śiva, and that therefore no expiatory rites were necessary. The miracle performed was that of endowing a he buffalo with speech and causing him to recite the Vedas. Some Brahmans still doubted, and a second miracle becoming necessary, Jīnāśvara took advantage of a Śrāddha festival to call down from heaven "the manes" of the host's ancestors, who duly appeared, did justice to the viands offered them, and then vanished. Jīnāśvara and his brethren now bethought them of proceeding to Aḁandi, and during their journey thither the Veda speaking buffalo died, they duly performed the Śamādhi ceremonies, and gave him the name of Vīḁsobl. This occurred at Kololi, a hamlet of Aḁē in the Junnar Tāluki, and to this day his Samādhi there is worshipped by a large number of devotees on Chaitra Sudi 11. Jīnobl's most notable miracle after arriving at Aḁandi was on the occasion of the Sādhū Chāṁgādeva's visit to that town. The latter came riding through the air on a tiger and using a snake for a whip, but Jīnobl determining not to be outdone, went with his brethren to the wall of the town, and as riding on it with them, caused a portion of it to move forward and meet

Chāṅgdeva; this wall is still pointed out, and at present surrounds a small temple of Viṭhobā on the river bank.

- III. 5. Chākan, 18 miles north from Poona, was a place of some importance so far back as the Bāhmani rule when Malik-al-Tijār in Alāu'd-din the II.'s reign made it his headquarters (*circa* A.D. 1415) during the seven or eight years that he was engaged in reducing the Koṅkan and the Western Ghāt regions to the subjection of the Bāhmani Sultān. The fort, which has been dismantled, is nearly square and is strengthened by towers at the four corners: each front too is bastioned; the entrance is from the east and through more than one gateway; the walls are high and the moat at their base deep. There are also the remains of a mud out-work protected by a ditch, which were probably once a portion of the mud fort constructed centuries ago, tradition says, by an Abyssinian polygar and strengthened by Malik-al-Tijār in the middle of the fifteenth century. It sustained a memorable siege in 1662, when Phirangaji Narsāla, one of S'ivaji's officers, held his own for nearly two months against the Moghal army under Shayisitch Khān, one of Aurangzib's generals.

- III. 6. Chā's-Kamān, on the Bāhmā, 6 miles north-west from Khēd, with a population of 2,200. In the Peśvā's time it was a place of some importance, especially in the middle of the last century, when Rakhmābāi, the daughter of Bālāji Bajirāv Peśvā and the sister of Bālāji and Raghunāthrāv, became the wife of Krishnarāv Mādhav Joshi of Olās, who is said to have perished at the battle of Pānipat. Rakhmābāi expended a large fortune on the town and constructed a fine *ghāt* to the river, besides building a notable temple on the west near the river, dedicated to Mahādeva under the name of Somēśvara. The temple is surrounded by a quadrangular enclosure, the exterior walls of which terminate in blank petal-shaped battlements and are bastioned at the four corners; the battlements of the south-east bastion bear each a snake ornament. The enclosure contains some goodly trees; its chief entrance is by the east doorway, fronting which, and inside, is a very striking *dīpamālā* or round *stambha* of basalt, ending in an elaborately carved capital with a square abacus above; the receptacles for the lights, a few of which bear sculptured figures in alto-relievo on their front, are said to number 350; this *dīpamālā* is lighted on the full-moon of Kārtika only. Beyond the *dīpamālā* and facing the temple is a Nandi on a raised platform and under a domed canopy; the latter has below the dome and on each of the four sides a fine cusped arch slightly ogeed; the Nandi, however, is not worthy of its baldacchino. The temple itself is oblong, consisting of the ordinary *mandapa* and *gābhārā*, the latter being surmounted by a chunam and brick dome, the sides of which are adorned with niches, figures, and miniature domes so usually the adjuncts of a Dakhan temple. Three elaborately pierced and small apertures in the wall-veil admit light into the sanctum, while three square-headed doorways permit access into the *mandapa*, those on the north and south having each a grotesquely carved human head, the *kirttimukha*, as a stepping-stone. This town is usually styled Chās Kamān to distinguish it from Chās Nārōdī in the north of the *idulā*, Kamān and Nārōdī being villages adjoining the two towns of Chās respectively.

IV.—JUNNAR TALUEA.

- I. a. 1. Jannar (19° 12'; 73° 36'). There are about 140 caves in some six groups round Jannar, which have been described in the *Ind. Ant.* Vol. VI. p. 32, and *Cave Temples of India*. Inscriptions. (Surveyed.)

b Among the Mubammadan remains the Jamī Masjid is said to be 500 years old, and there is no doubt that it occupies the site of an old Hindu temple. It is approached through a narrow gateway surmounted by an arch which is flanked by four *minārs*; the gateway is recent, as the year 1235 (Hijra) is engraved below the arch; the roof of the mosque is flat and wooden, and is supported by 18 stone pillars, these pillars are plainly Hindu,—a fact admitted by the Muslimān in charge; the outermost row of pillars, six in number, are assisted in supporting the roof by beautifully carved wooden brackets, which are taken by the goldsmiths of the town as patterns in carving their ornaments; the front is surmounted by six minarets.

a The present fort of Sīrneri outside the town on the south-east is of Muslimān origin. It is accessible on the south side only, where a steep ascent conducts to the entrance gateway, which is massive and flanked by towers, several other gateways, all strongly built and bastioned, are passed through before the first of a triple line of fortifications is entered, and when the fortress proper is gained and the summit of the hill, which is near 1,000 feet above Junnar, reached, the thought can scarcely fail to present itself that nature and art combined have created here one of the most impregnable of mountain strongholds. The present fort was built about A.D. 1445 by Malik al-Tijar, the lieutenant of the Bahmanī king Ali'ud din II, but doubtless additions were frequently made to the fortifications under subsequent rulers. It played a not unimportant part during the earlier Marāṭhā period, and is celebrated as being the birthplace of Sīrāj. A memorable night attack was made on it in 1680, near the close of Sīrāj's career. The most striking of its remains is a mosque with two flanking minarets, the latter being united by a graceful flying arch. This mosque is built over a rock hewn tank, the water of which outlasts the hot season, as does also that of several of the other reservoirs on the hill. On the summit of the plateau is an *idgāh*, and the tomb of Adām Sabhedar.

II Perhaps the most interesting buildings are those outside the town on the east, and the most ancient of these is a *dargāh* close to and on the right of the high road as one goes from Junnar to Narayana-gaon. It is plainly built and has three entrances, and some of the stones used seem taken from a Hindu temple. North of this *dargāh* and near the Delhi Vē is an old mosque, said to be of the time of Shāh Jahan.

II About a couple of miles east of Junnar is a garden of some extent called the Āfz Bagh. More than one solution is given of the name, but perhaps the most plausible is that which makes Āfz a corruption of Habsli, this garden and its mansion having, tradition states, been in the possession of, if not founded by, an Abyssinian chief. The mansion is a substantial and not inelegant building—three balcony windows on the south side overlook a small tank—these windows are supported by somewhat heavy looking brackets and are crenoped, the east and west sides have each a bay window, the entrance is on the north, the steps being flanked by bay windows similar in adornment to those on the other three sides, there is an upper storey to the house, the roof of the ground floor is arched, and ornamented with lozenge shaped moulding.

III. At a little distance west of the garden, and therefore nearer Junnar, is a fine *dargāh* or *gumbaz* which is supposed to contain the ashes of the Habsli founder of the Āfz Bagh. This mausoleum has a domed roof, and within it are nine tombs said to be those of the Habsli, his wife, six children, and a servant. There are entrances on the south and east

The south entrance is beautifully carved and pierced; it is flat-headed, with pierced work above, and sculptured jambs, and is contained within an ogee arch; there is an inscription above the lintel. The east is a narrow doorway under a pointed arch. The interior is an octagon, and every other octagonal side is embrasured and arched; the west is covered with texts from the Qurân. The exterior walls form a quadrangular figure; the upper portion of the wall-veil terminates in an artistic cornice of brick and chunam, consisting of pointed arches resting on tiny pedestals and interlacing each other; a small minaret graces each of the four corners of the building. The walls are, as regards ornament, divided into two series of blank and arched windows, the upper consisting of five and the lower of three windows, the middle lower panel on the south and east walls being exchanged for a doorway.

To the west of this large mausoleum is a small *dargah*, with a pyramidal roof.

- III 2. Behle, 21 miles E.S.E. from Junnar (19° 7' ; 74° 15'), contains a fine Hemâdpanti *bdvadi*. This tank is about 20 yards square, and is entered by two flights of ten steps each on opposite sides; the walls are adorned with 18 canopied niches, of which four ornament each of the sides where the steps are, and five each of the remaining sides. These niches are somewhat under 3 feet high, and are 1½ feet wide by 1 foot deep; they are square-headed with carved jambs, and their finial is a canopy knobbed at the top. There was an inscription on the south wall, but it has been worn away.

- II b. 3. Pur, 10 miles W.N.W. from Junnar!—Temple of Kukadēśvara at the source of the Kukadi, a few miles east from the Nānā Ghāt, and attracts an assemblage of from one to two thousand persons on Māgha Vadya 14 (*Śivāratri*). It is situated within the village limits of Pur, and is supported by a *Devasthāna* allowance of Rs. 76 per annum. The abrupt mountain fortress of Chāwand, three miles to the east, and an amphitheatre of hills which encircle it on the south and west, combine to make the site of Kukadēśvara very picturesque. The temple itself is in the Hemâdpanti style and in fair preservation; its court is strewn with portions of the carved work which have from time to time fallen, their places in the structure being filled in with plain masonry. The position of much of the carved stone work on the exterior of the building would lead to the impression that at one time the temple was partially in ruins (possibly rendered so by Musalman fanaticism) and in its restoration somewhat careless or unskilful hands pieced it together. The elaboration of the sculpture and the size of the stones used are striking. The west and only entrance is especially worthy of notice. Those in charge are peculiarly jealous of the intrusion of strangers, and even the *mandapa* is closed to heretical footsteps. From the doorway, however, may be seen six fine pillars, three on either side, dividing the *mandapa* into nave and aisles with a seventh column at the entrance to the *gḍhārī*. These pillars bear sculptured figures on their capitals. On the north-west of the temple is a small shrine, now in ruins, dedicated to Bhairava; either jamb of the doorway bears a *drapṇa* in relief. The temple itself is protected from the severity of the weather by a thatched roof supported on a wooden structure.

which the ruin is were excavated, a large portion of the old temple might be discovered. The belief of the villagers is that the Musalmāns during their rule destroyed the building, and this belief is rather strengthened by the fact that within a stone's throw on the south is a Pir's tomb.

III.

5. Nārāyaṅgaḍ, 10 miles south-east from Junnar and 3 miles east of Nārāyaṅgaṇ. The hill is isolated and rises abruptly from the plain on the north-west and south. The fortifications are almost completely dismantled; portions of four bastions, however, and part of the north wall remain, though in a ruined state. This fort, said to have been built by the first great Peśvā, Bālaji Viśvanātha, was given as a *sarajām* to Sayājī Porār at the end of the last or the beginning of this century, with the duty of keeping the neighbouring country in a quiet state and in the interest of the Peśvā. There is a tradition in the neighbourhood that Nārāyaṅgaḍ surrendered to the British after only one shell or cannon ball had reached the interior of the fortifications. There is a small shrine to Hastabāi on the extreme summit of the hill. Water is plentiful, being supplied by two *ṭāks* or spring cisterns and by several *hauds*; the former are full of water even in May, and of them the Nārāyaṇa Tākā is the more famous. In this *ṭāka*, Nārāyaṇa Deva is said to have appeared, though invisible to the uninitiated, forty years ago, on which occasion the hill was for two or three years the scene of a weekly Somavāra *jaṭrā* attracting some thousands of persons. There are some ruins on the hill, but the only one worth mentioning is a stone doorway bearing on its lintel a figure of Gaṇapati and two attendant tigers.

III.

6. Ojhar, east from Junnar, is the supposed scene of one of the Ashṭa Vināyaka *avatāras*. The present temple is modern, being only a century old. It is in an enclosure which is entered under a somewhat interesting looking gateway; the sides of the gateway bear sculptured *dvarapālas*, and a row of four musicians in bas-relief adorns the lintel; these figures are all gorgeously painted. On entering the enclosure two fine *dīpamālas* first attract attention; they are in front of an extremely fine corridor of seven cusped arches; this corridor serves the purpose of a *dharmasāla*. The temple itself is entered by three doors, each of which is sculptured on the jambs and lintel; the east entrance is the chief, and bears in relief over the lintel a figure of Gaṇapati with parrots and monkeys disporting themselves in trees. A small dome flanked by four minarets surmounts the *maṇḍapa*, and over the *gḍbhāra* is a *śikhara* adorned with the ordinary rows of niches and figures. This temple is very little frequented. For the other Ashṭa Vināyaka's temples see Rānjangaṇ in Sirur Tāluka.

III.

7. Kares'ar, 3 miles north-west from Maḍh—a very interesting temple of perhaps the eleventh century, falling to ruins.

V.—SIRUR TĀLUKĀ.

III.

1. Rānjangaṇ at the junction of the Bhimā and Muthā-Mulā. Temple of Gaṇapati. The village is supposed to be the scene of one of the Ashṭa Vināyaka *avatāras* of that divinity. The other seven Ashṭa Vināyaka temples are situated at Morgaṇ, Theur, Lenādrī, and Ojhar in the Poona Collectorate, at Pāli in the Pant Sachiv's territory, at Maḍh in the Thāna District, and at Siddhatek in the Collectorate of Ahmadnagar. The present temple at Rānjangaṇ occupies, it is said, the site of an old Hemādpanti edifice, of which four pillars remain, two of them at the entrance to the encl-

sure. The present shrine is said to have been constructed by Chintāmaṇa Mahārāja Dēva, two centuries back, and on the north side there is a fine corridor with a façade of 15 arches, each arched compartment being vaulted in a low conical form. This arcade is due to the Povār family, and is contemporary with the present temple. A flight of steps leads to the roof of the corridor which is flat and a pleasant place of resort during the *jaṭra* season, i. e. at Gaṇeśa Chaturthi. The temple consists of a *māṇḍapa* with rows of wooden pillars and an outer and inner *gābhārā*; a stone rat is stationed at the entrance of the *māṇḍapa*, as the usual *vāhana* of the elephant-snouted god. The outer *gābhārā* is surmounted by a small *sikhara* and the sanctuary by a more imposing one; both *sikharas* are somewhat rude; the larger rises in four storeys, the lowest being the widest, and the three higher ones being each ornamented with a frieze; a small *kaṭasa*, flanked by four *minars* completes the spire. There is a tiny shrine dedicated to Mahādeva on the extreme west, i. e. beyond the *gābhārā* and joined to it. The cornice of both temple and corridor is supported by brackets of the Phallic symbol type.

III.

2. Pabal, 25 miles N.N.E. from Poona. Old temple of Nāgeśvara Mahādeva on the west of the town, said to have been built five centuries ago by Kānhu Rājāpāk. The *māṇḍapa* is divided into three small aisles by two rows of three pillars each, the outermost pillars being slightly sculptured. In front and on the east is a small tank in the Hemādpanthi style, constructed, according to tradition, by Kānhu's favourite dancing girl. Flights of steps lead down to the water and the side walls contain small niches with sculptured jambs. On the north-east of the temple is a fine *stambha*; its shaft, which stands on a lofty pedestal and supports a massive capital, is monolithic. (2) Mastān Bāl's tomb, to which a mosque is attached, is situated among some fine trees in an enclosure on the north of Pabal. This lady received as *saranyām* Pabal and the neighbouring villages of Kendur and Loni from Bājirāv Peśvā, and though she died in the Śaivārā Palace at Poona, she was buried in her *inām* town of Pabal. She was probably a native of the north of India, and is said to have been taken captive by Sindia in his wars in Hindustān and to have been made by him a present to the Peśvā. There is nothing of architectural merit in her tomb or its surroundings.

III.

3. Talegaon Dhamdhere, 20 miles north-east from Poona (18° 40'; 74° 12'). Of the many temples in this town the most remarkable are: (1) Siddhēśvara, a large Śaiva shrine enclosed by lofty battlemented walls and built on an elevation. A Kulkarni of Talegaon, who was also Sindia's Divān, is said to have erected it. On the east and west there are high flights of steps leading into the temple inclosure. (2) Gaṇapāti's temple owes its existence to the Dhamdhare family. The *sikhara* surmounting the *gābhārā* is profusely adorned with quaint little figures in niches, and the vestibule is entered on the east and south through arched openings, and has a vaulted roof. (3) Nāth's shrine is built on the bank of the river and is dedicated to the Śāḍhu whose name it bears. On *Sivāratri* there is a *jaṭra* of about 3,000 persons to this shrine. Nātha lived in Sivājī's time, and was a friend of Itānk Bāy, whose tomb is in the Muslimān cemetery to north-east of the town. The townsfolk have a tradition that Nātha and Itānk were great card-players, and spent most of their sparetime in playing together. This shrine is supported by *indraland* assessed at Rs. 10, and is the scene of a *jaṭra* of about 2,000 persons on Māgha Vadya 15. (4) Uṭtarēśvara temple was

built by one of the Mahajan family about two centuries back. There is a fine well on the north side, and an ancient *dipamāla* outside the enclosure. (5) *Tākleśvara* is an old building dedicated to Mahādeva and is to the west of that of Gaṇapati. There is an old *dharmaśālā* opening into the bāzār through which this temple is entered. Besides these sanctuaries, there is a temple outside the town, about half a mile to the north-west, dedicated to Bhairavā,—a quaint old structure, enclosed by walls; its *maṇḍapa* is divided into three aisles by two rows of low stone pillars supporting brick arches.

VI.—PURANDAR TALUKĀ.

- III. 1. Malhargad, 5 miles north from Sāsavad, fort built by Bhivārāv Yasavant and Krishnaji Mādhavrāv Phānsē about 1775 A.D. There is an outer line of fortification taking the triangular shape of the plateau, and an inner square one. It contains temples of Khandobā and Mahādeva. The main entrance is at the north-east corner.
- III. 2. Jejuri, 10 miles E.S.E. from Sāsavad. Temple of Khandobā-Malhāri-Mārtanda-Bhairava-Mhāsākānta,—Khandobā, because he has a dagger; Malhāri, because he killed, the d Manimalla. The temple was built by Malhārrāv Holkar and completed by Abhaya. There are several short inscriptions, all modern.

VII.—BHIMATHADI TALUKĀ.

- III. 1. Dhond, 8 miles E.N.E. from Pāṭas, on the Bhīmā. (1) A temple of Bhairava-deva said to have been built by Mādhavji Sīnde, to whom the village was given as an *indm*. It is of stone with a superstructure of brick. (2) Temple of Viṭhobādeva, by the same; also in the village a large door called "Ves" of polished stone.
- III. 2. Pāṭas, about 2 miles from the railway station. Temple of Nāgeśvara Mahādeva is said to have been built about 200 years ago. It is constructed of hewn, polished stones, and has an audience-hall with verandahs on both sides.
- III. 3. Supa, 8 miles S.S.W. from Pāṭas. (1) *Dargāh* of Shaman Shur Pīr, with a *dharmaśālā*. A large fair is held on the 10th Zilkād. (2) Temple of Tukobādeva built by Anājī Rāv Marāṭhā.
- III. 4. Kurkamb, 5 miles south-east from Pāṭas. (1) Temple of Phirangāi Devī. (2) A similar but smaller one to the same idol stands on a hill near the village; in this latter there is an inscription dated 1631 :—

श्री चरणीं तत्पर वरा निरंतर वणगोजी नाईक निवाळकर त्याचे पुत्र मुंजोजी नाईक
त्याचे पुत्र संभाजी नाईक त्याचे पुत्र तुकाराम नाईक त्यांचे पुत्र अमतराव शाहानी व
पिराजी नाईक निवाळकर त्यांचे पुत्र संभाजी नाईक निवाळकर देशमुख प्रांत पलटण देश
याणीं श्रीचे आतिथ्य देवालय समग्र सिद्ध केले. इ.स. १६८१ सौम्य नाम संवत्सरे.
आपण शुद्ध पंचमी. श्रीरस्तु.

- III. 5. Roti, 3 miles south of Pāṭas. Temple of Tukādevī built by the Medhē family.
- III. 6. Paṛgaon, 11 miles north-west from Pāṭas. A temple to the same idol, which is said to have been brought from Tuljāpur.

VIII.—INDĀPUR TALUKĀ.

III. 1. Palasdeva on the Bhīmā, 13 miles north-west from Indāpur ($18^{\circ}15'$; $74^{\circ}57'$), formerly called Ratnāpur. The temple of Śiva is built of stone below, and the upper portion is brick.

III. 2. Narsingpur, 12 miles south-east from Indāpur at the junction of the Bhīmā and Nirā. Temple of Śrī Lakshmi-Narasinha, built by the Vinchurkar about 150 years ago. It is octagonal and built of black stone. The apex is of copper, gilt with gold. It is 70 feet high.

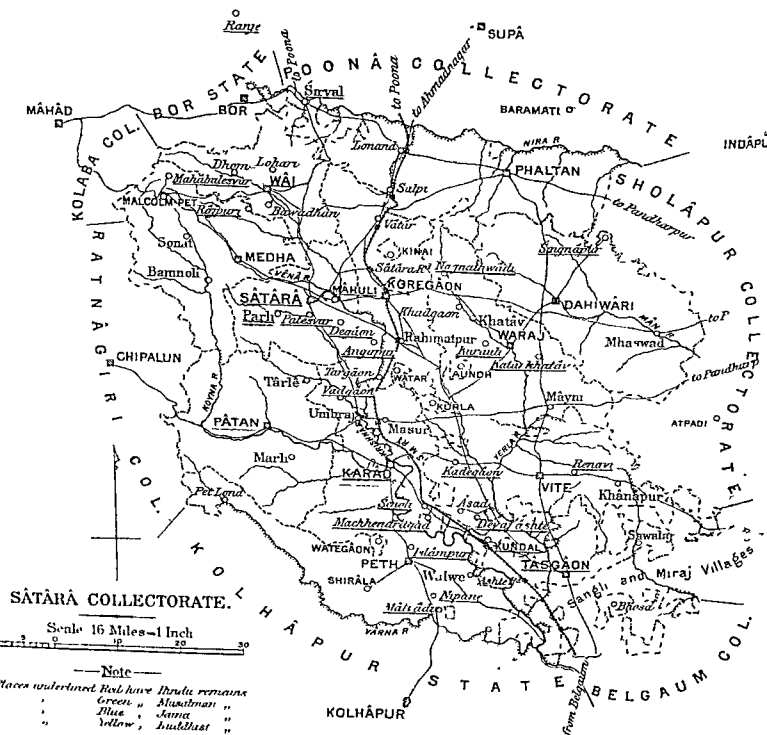
Pilgrimages are held in the month of Vaiśākha. The idol of this temple is known by the name of Śrī Lakshmi-Narasinha, whence it is called the temple of Narsingpur. A fable is given in the *Purānas* called the *Narasinha Mahātmya*. It is as follows.—Narasinha became incarnate for the sake of one of his votaries called Pralhāda. Pralhāda made a sand *piṇḍī* for worship and through mistake left it there, and it afterwards became established; The reason for the name of Śrī Lakshmi-Narasinha is that the god was represented with a lion's face and man's body, and with a woman by him.

BHOR STATE.

III. 1. Sirval, 39 miles north from Sātārā. Temple of Kedāreśvara, built by Ambāji Devji Dēspāndē about 200 years ago, is a large and fine building about 200 years old. It was struck by lightning about six years ago. There is a series of seventeen Buddhist caves about two miles south-west from the town, one of them with a *dāgoba*. They are of the same plain type as those at Karād (*Cave Temples of India*).

III. 2. Ra'nje, 14 miles south-west from Poona: a Vaishnava temple dedicated to Lakshmi-Nārāyaṇa.

Insription.—On the temple, dated Śaka 1684.



arches. The dome is of brick and, as far as it has any geometrical form at all, is conical; but it is broken up into gradually diminishing rows of stucco ornamentation, in which are niches filled with images. On each side of the entrance there is a *dīpamālā*. (2.) On the same side of the river is the temple of Bilveśvara Mahādeva built about 1742 A.D. by Śrīpatraṅ Pant Pratinidhi. The absence of Muhammadan forms shows that it is much older than the last. It consists of a vestibule and shrine, but the vestibule is square or nearly so, and has no opening but a low door. The roof is supported by a few pillars, each of which is in alternate portions square, round, or octagonal. The front is about 30 feet long, and plain. The sides gradually contract by a series of offsets, which run up nearly to the top of the dome, so that the back wall is only 5 or 6 feet long. With the exception of the upper portion of the dome, which is of brick covered and ornamented with stucco, this temple is built of grey stone, and has a very solid appearance. It is not enclosed in any way. The bull is so close to the door of the vestibule that there is hardly room to enter. It is surmounted by a square stone canopy supported on each side by a broad low pointed arch, and its style seems to indicate a later date than the temple. In front are a few tombs where Gosāvis and other holy men have been buried. The *ghaṭ* near this spot was built by Anandāṅ Bhivrāṅ Dēshmukh Angāpurkar about four years before this temple. (3.) The next is on the same bank as the last two, but at some distances from them and the village, and close to the Sātārā and Koregaon road, which in fact skirts it. It was built and dedicated to Rāmeśvara by Paraśurāma Nārāyaṅ Āṅal of Dehgaon about 1700 A.D. Looking at it from the opposite bank, the chief object that attracts the observer's notice is the very fine flight of steps leading up to it from the river-bed. One flight with its broad platform was commenced by Bājirāṅ II., but never finished. Though forming part of the whole structure, it would lead, if finished, rather to the side of the temple than to the temple itself. The other flight begins nearly where the first leaves off, and at an angle to it, and is said to be also the work of Paraśurāma Āṅal. Half-way up it on either side is a small cloister of two arches, which would be perfectly circular but for a small notch in the keystone. The roof is domed and formed by concentric layers of stone, each projecting over the one below, and so diminishing in circumference till only a small hole is left sufficient to admit one stone. At the top of the steps are two *dīpamālās*, one on either side; on the right is a small shrine with an image of the Trīmūrti. In front is a bull with his face towards the door of the vestibule. He is very richly ornamented with chains and bells. Between his feet is a small *līṅga* overshadowed by the cobra, with two women paying adoration to it. The canopy is supported at the corners by pillars, which are square and round or octagonal in alternative courses. Above is a low octagonal dome on two courses—the lower plain, the upper with a few figures. Above this, again, is a representation of the lotus, but the stucco has fallen off. The doorway consists of a porch of stone supported on half pillars. The vestibule is too small to require any support for its roof. The only light it receives is from the low door by which it is entered. There are three domes: the lowest is over the vestibule; next comes one a little higher; and adjoining it the highest of all. They are, as usual, of brick and stucco surmounted by a representation of the lotus. Behind the temple is a cloister of five arches like those already described. A small door leads into a shrine with five small figures in black basalt. The central one is a representation of Śiva and Pārvatī. At one end is Hanumān in an upright position with his hands clasped together. (4.) Temple of Sangameśvara Mahādeva is, as its name indicates, close to the junction of the two rivers, on the west bank of the Krishna and the

north bank of the Vēṇā and nearly opposite No 2 From the bank of the Kṛṣṇā two flights of steps lead up to the courtyard wall, in which there is a small door opening into the quadrangular court in which the temple is situated The temple consists of a small open verandah, in which there is a roughly executed painting of Lākṣmī, and a vestibule and shrine In front is the sacred bull under a canopy supported by four pillars The breadth at the back is gradually diminished by a series of offsets which are carried up into the dome. The architecture is pure Hindu The pillars are round or octagonal and square in alternate courses, and the roof is formed of long stones which stretch diagonally from pillar to pillar so as to form a series of lozenge or diamond shaped spaces, filled in with square stones of less size The flying buttresses to the platform of the sacred bull and the top of the dome deserve notice As usual the body of the building is of basalt and the dome of brick and stucco, like No 2 It is said to have been built by Śrīpatrav Pant Pratimdhī, and its date may be approximately fixed at 1679 A.D Just below this temple, and at the actual junction of the rivers, is a triangular plot of ground occupied by several tombs built over the burial-places of a Gosavi (named Bānāpuri) and his disciples The largest, under which the Gosavi himself is said to be buried, is an octagonal building of grey basalt, surmounted by a low dome The sides are open, and the triangular heads of the openings are scalloped and richly carved above, a broad ledge is carried round supported on elegant scrolls Inside is a *linga* and sacred bull The next in size is square with a horse shoe opening about 6 feet high and carved pilasters on each side The dome is of brick plastered and fluted *linga* and bull inside The third is a mere canopy supported on square pillars over the *linga* and bull, the dome is fluted There are two others which do not deserve any special notice (5) Viśvēśvara Mahādeva, the largest of the Mahuli temples on the south side of the Vēṇā, at its confluence with the Kṛṣṇā, is said to have been built by Śrīpatrav Pant Pratimdhī about 1735 A.D It is of basalt, and enclosed by an irregular shaped courtyard, open on the side of the river, from which it is approached by a flight of steps The high platform on which it is raised, the low colonnade which runs round the greater part of it, the short thick pillars in alternate courses of round, octagonal, and square, the lozenge figured stone roof, the breadth increasing from the front by offsets, and then decreasing in a similar way behind, show that it is a building of purely Hindu architecture The length from back to front is about 50 feet. The greatest breadth is 20 feet, the least 5 feet The interior consists of a vestibule and shrine In the wall of the former there are two images of Ganapati and Lakṣmī respectively The latter is of marble The dome is of the usual material The squareness of the form in this and other domes of the same period contrasts with the round domes of a later one The animal forms carved in the capitals of the pillars and the cornices, deserve notice The sacred bull is on the usual platform surmounted by a canopy and octagonal dome, the niches of which are filled with mythological figures, and are divided from each other by figures of men on elephants. On two sides of the courtyard are cloisters with broad low pointed arches and square pillars, they are for cooking purposes, or hostels for visitors to the temple On another side is a building of a similar kind but incomplete The arches of it are narrower and more pointed At the entrance of the vestibule is a fine bell on which there is apparently no writing but the date, in English figures, of 1744 I could not glean any information as to its history, but it was, I suspect taken by the Marāṭhis from a Portuguese church in the Konkan In one of the temples on the Kṛṣṇā at Menavāli near Wai there is a bell which is said to have been presented by the builder of the temple the great Nana Phadnis - There

is a tradition in that case that it was taken from the Portuguese, a tradition which is almost converted into fact by the inscription "Bene sonantibus cymbalis laudate Dominum." A similar bell is said to have been brought by Nānā-Phaṇnavis out of Māhuli Fort and given to the temple at Bhimā Śaṅkara, where it now is. (6) Temple of Rāmachandra at the back of the last, to which it is very inferior in every respect, is of basalt, and said to have been built by Trimbak Viśvanāth Pēthē in 1772 A.D. It is very small, and consists merely of verandah and shrine. In the latter are figures, in brass, of Rāma, Lakṣmaṇa, and Sītābhāi. The wall behind them is panelled with broad low arches and painted with flowers, &c. The dome consists of only two polygonal courses. (7) Temple of Vithobā built by Jotipant Bhāgvat of Chinchnerā about A.D. 1730. It originally consisted of a small verandah, with carved wooden pillars opening into the shrine by a low Muhammadan arch. A hall or vestibule, with wooden pillars and door all round was added fifteen or twenty years ago. The roof is hung with lamps. (8) Temple of Krishṇābhāi, built by Krishṇa Dikshit Chiplūnkar about 1754 A.D., does not deserve particular notice. (9) Temple to Krishṇēśvara Mahādeva built by Krishṇa Dikshit Chiplūnkar, about 1790 A.D. (10) Temple to Bhairavadeva, built by Krishṇabhat Tātkē about 1770 A.D. It is on a very small scale, and consists of shrine and open vestibule or verandah with three small arches. A hall with wooden pillars like that in No. 7 has been recently added. (11) A temple with a handsome flight of steps from the river, begun by the Rāṇi of Sātārā in 1865. It is on the right of the road from Sātārā. Besides these temples there are, on each side of the road leading to the ferry, several tombs or cenotaphs to members of the late royal family of Sātārā and others. There is some simple but handsome stone carving on one or two of them. The figure of a dog sitting, which is to be seen on one of them, is said to mark the burial-place of a favourite dog of Rājā Shāhu called the "Veḍā Rājā" from his eccentricities. It is probably the one which on one occasion he dressed in gold brocade, and exhibited in full *darbār*, and for whose use he kept up a palanquin establishment. The dog had once saved him from a tiger (*vide* Grant Duff's *History of the Marāṭhās*, vol. II. page 30). (12) The temple of Bhārgavarāma, in the small shrine of which are the images of Paraśurāma, his father Jamadagni, and his mother Reṇukā. It has *indm* land attached to it.

3. Parli is the name given to an isolated hill about 6 miles west of Sātārā. The fort at the top is called Sajjanagaḍ, and was built by one of the Emperors of Dohli about 700 years ago. Additions were made by one Nāro Ballal Soni, Māmlatdār, in 1775 A.D. It is now very much out of repair: over the doorway is a Persian inscription,—not translated. The temple was built about 1860 A.D. by Akābhāi and Divākār Gosāvi, disciples of Śivājī's spiritual guide, Rāmdās Svāmi, to whom the temple is dedicated and who lies buried here. Paraśurām Bhāu Śrīgāḍhkar repaired and ornamented this temple in 1800 and 1830 A.D., and Vajināth Bhāgvat, of Yavateśvara, built the verandah. It is of basalt with dome of brick and chunam.

III. 4. Angāpur.—The temple, which is dedicated to Gaṇapati, was built by Anandráv Bhuvráv, Desmukha of Angāpur, in 1770 A.D. It is of stone, with a dome of brick and stucco.

III. 5. Patesvara, 6 miles south-east from Sātārā. Near the summit of a hill called Pāṭhāra are some five caves. Besides the caves and buildings attached to them there are three or four temples almost on the summit of the hill. One of them, sacred to Mahādeva,

is of moderate size, enclosed in a courtyard with a fine flight of steps leading down to a tank close adjoining. The other temples are small, sacred to Mahideva and other idols.

The caves are now, with the exception of No. 4, crowded with *lingas* cut out of detached blocks of stone, some of very large size. Including those in the temples, 43 were counted altogether. These caves were probably of Brahmanical origin (see *Jour. B. B. R. A. Soc.*, vol. III. Part II. p. 69).

- III. 6. Degaon—Temple of Śrī Pātālvāra with large *sabhā-maṇḍapa* and *śikhara*.
- III. 7. Khadgaon.—An excavation to the west called Morghal.

II.—JĀVLI TĀLUKĀ.

- III 1. Mahabalesvara.—Temple described *J. B. B. R. A. Soc.*, Vol. IX. p. 250; vol. X. pp. 1-18.
- III. 2. Ra'jpuri. 4 miles south-west from Wāi and about 3 west of Bāwadhan. A group of rudely cut Brahmanical caves, about 1,300 feet above the valley. They communicate with one another by a passage inside the rock. They face eastward and extend about 100 feet in length.
- Ia. Inscription.—A detached slab of stone, leaning against the front of the cave, bears an inscription in old Devanāgarī characters.

III.—WĀI TĀLUKĀ.

- III. 1. Ba'wadhan, 4 miles south-east of Wāi. Two small caves at about 600 feet above the level of the valley and very difficult of access; the most southerly is a cell 9' by 7', with bed-place at the back and a stone bench on the right side; the other is similar and about 65 yards northward.
- III 2. Lohari, 4 miles north of Wāi. On the south-western face of a short lofty spur are eight excavations in a line extending about a furlong along the hill, and at an elevation of at least 400 feet above the valley. The four largest are evidently early Buddhist monastic residences, and one of these has had two rows of pillars, three in each, from front to back, and the remains of some sculpture on the right hand wall, which, however, may possibly have been an after insertion; another, close to it, has a *dagoba* in a shrine 10 feet square at the back, a cell on each side of it, and four in the right wall, with rock beds.
- III. 3. Wāi.—At this place there are 49 temples built by the Rāste family alone, besides others of older date; as it is unnecessary to particularize each, only those of importance are mentioned. Commencing from above, the first group of buildings is on the north bank of the Krishnā, and consists of a *ghāt vādā* and temple. (1) The *ghāt* goes by the name of Gaṅgāpuri and is a flight of 12 steps. The first portion, 200 feet in length, was built by Gaṅgādhar Rāste of cut-stone in 1789. To this, one Bhāu Jośi added 76 feet and Bājirāv II. 80 feet. There is now, therefore, an unbroken length of 356 feet. At the back of this is a plain brick wall through which a door opens into the street with the Gaṅgāpuri Vādā (now the Munsif's Court) on the left and the temple of Umā Mahēśvara Panchāyatana on the right. The temple on the right was, like the

ghāt, built by Gaṅgādhar Rāste and about five years before it. It consists of a vestibule and shrine, and is about 40 feet high. It has all the Muhammadan forms of architecture common at the period. In the four corners are separate shrines dedicated to Vishnu, Lakshmi, Ganpati, and Sūrya;—Vishnu's is on the left on entering, and has a wooden *maṇḍapa*, the back wall of which is covered with figures, so are also the outer walls. The great cluster of river temples begins at some distance nearly opposite to the travellers' bungalow. (2) A shrine with dome containing a marble bull and the image of Mahādeva Dhākleśvara. It stands on a low *ghāt*, 75 feet long. (3) In a line with it, but near the bank on an upper ledge of the same *ghāt*, is another temple to Gaṅgārāmeśvara Mahādeva, built by Gaṅgādhar Rāste about 1780 A.D. It is of basalt, and consists of an open verandah with 3 scalloped arches and a shrine. The breadth in front is 32 feet. The length from front to back is about 26 feet, with the dome, which is of brick and stucco with blank panels; the height is probably about 40 feet. In front is the sacred bull with a plain canopy. (4) A temple to Ganapati built by Gaṅpatrāv Bhikāji Rāste in 1762 at a cost of Rs. 1,50,000, and a *ghāt* 163 feet in length, built by Anandrāv Bhikāji. Besides the usual verandah and shrine, in which is a huge image of Ganapati painted red, there is a covered court or *maṇḍapa* 60 feet by 80. The roof is flat, and composed of square cut stones cemented with chunam. The walls are of the unusual thickness of 4 feet, which gives considerable dignity to the small arches, 5 on a side and 3 at the end, with which they are pierced. Except the dome, which is pyramidal or conical and of brick covered with white plaster and fluted, the material used is grey basalt. The total height is about 70 feet. (5) Ascending the bank is a temple to Kāśi Viśveśvara Mahādeva, standing in a quadrangular court 216 feet by 95 feet, surrounded by a wall. The temple was built by Anandrāv Bhikāji in 1757 A.D., and consists of vestibule and shrine. Its length from front to back is 49 feet. The façade is about 28 feet from side to side. In style the Muhammadan forms prevail to a considerable extent. The spire has three rows of figures and a Muhammadan dome; the *maṇḍapa* of the temple is domed. The large bull in front, under a plain canopy with plain scalloped arches, is carved out of a magnificent piece of black basalt; the bells and flowers with which it is decorated are very finely cut. The most conspicuous part of this building, however, is a covered Kuṇḍa *maṇḍapa* at the east entrance, the roof of which is of squared stone cemented with chunam, and supported on 16 lofty pillars 10 feet apart, with neat semicircular moulded arches between them. On each side is a *dīpamālā*. (6) Temple to Mahālakshmi built by Anandrāv Bhikāji in 1778 A.D. at a cost of Rs. 2,75,630. It is away from the river, on the east side of the *bāzār*. It is about 70 feet high, and consists of a vestibule and shrine, which together measure about 70 feet from back to front. The façade is 39 feet from side to side. The vestibule is open in front with two pillars and pilasters *in antis*. The corners at the top are rounded off by scalloped work. There is a trap-door in the floor, and the roof is formed of large slabs stretching from lintel to lintel. The *maṇḍapa* has two doors on each side, and the porch is wider than the *maṇḍapa*. The *maṇḍapa* has 5 pillars in depth with 2 in width, and on a lower step an additional range over a stylobate approached by three steps and tread. (7) Temple to Vishnu, built in 1774 A.D. by Anandrāv Bhikāji Rāste at a cost of Rs. 2,16,250. A covered court 48' x 18 with a roof of cut stone without intermediate support leads to a raised verandah with three small Muhammadan arches, behind which is the shrine. The walls are very thick, 5 scalloped arches on each side and 3 in front—a small *chātri* of Garuda in front and a marble image.

The following temples are enumerated to complete the list of those on the river but do not call for any special mention. The date is a clue to the style of architecture. The prevalence of Muhammadan forms may be assumed in those that are less than a century old. (8) The temple to Mahadeva, built by Govindpant Velankar about 1744 A.D., east of Kāśī Viśveśvara. (9) Temple to the same by Bābā Appā Sāheb Sāthē, 1854 A.D. (10) Temple to the same with *dharmāśālā* attached by Chimanrāv Nārāyana. (11) Temple to Dattātreyā, built by a mendicant named Venkoba Bāvā in 1861 A.D. on a *ghāt* made by Ānandrāv Bhikāji, 1785 A.D. (12) Temple to Mahadeva by Chimanbhat Dhirulkar about 1808 A.D. (13) To the same, built about 1760 A.D. (14) To the same, built by Meghasyām-Nāyak Megrek about 1740 A.D. (15) Temple to Vithobā by Bāi Sāheb, the great-grandmother of the Bhor Pant, mentioned as the builder of a temple at Māhuli. (16) Temple to Mahadeva, built by Vishṇu Bhat Dikshit about 1760 A.D. (17) Temple to Mahadeva, built by Venkambhat Dhakne about 1760 A.D. (18) The Rāste's Vādās.—Of these there are several in and about the town of Wāi. The only one that requires special notice is, the Moti Bāgh, which is about $1\frac{1}{2}$ miles out of Wāi, standing in a large garden with water-tower and fountains. The *vādā* was built about 1789 A.D. by Ānandrāv Bhikāji Rāste, and is said to have cost Rs 1,02,000. The interior walls are covered with paintings, the colour of which is unfortunately rapidly disappearing. The ceiling is very elaborately painted and gilded. (J. B. B. R. A. S., Part XIII. p. 55, Wāi Caves; *Cave Temples of India*.)

III. 4. Menavali.—About two miles from Wāi. Temple of Krishṇabāi (see also end of entry "Māhuli").

III. 5. Dhom.—On the north bank of the Krishṇā, about 5 miles above Wāi; the principal temple is between the village and the river, and is dedicated to Mahadeva. It is built of basalt, and consists of a shrine with a verandah in front of three small Saracenic scalloped arches supported on pillars about 6 feet high. The arches are covered with leaves and what appear to be fir-cones. Beyond the arches there is on each side of the façade a broad band of wall carved in arabesques. The height of the building, including the dome, is probably not more than 40 feet. Opposite the entrance is a bull of polished basalt under a canopy surmounted by a dome. It is seated upon the back of a turtle (which is found in nearly all the temples above mentioned) represented in the act of swimming. To complete the illusion, it is intended that the surrounding basin should be filled with water, which does not appear to be now done. Around this principal temple are four others dedicated, respectively, to Narasiṃha, Gaṇapati, Lakṣmī, and Viṣṇu. Several of the images in these temples are of yellow marble, said to have been brought from Āgrā. One, which stands outside by itself, is a representation of the Śiva Pañchāyatana. Four heads look to the four cardinal points of the compass, and the fifth to the sky. The five temples were built about 1780 A.D. by one Mahādevārāv Sivarāma, Sāvār of Poona, where his descendants now live. A side door from the courtyard of this temple leads to a *ghāt* built by one Nārāyaṇrāv Vaidya about 100 years ago. On the right is a small temple to Rāma attributed to Bājirāv II. The conical dome has been broken short off by the fall of a tree. Below this, and facing the river, is a sort of cloister containing an image of Gaṇapati. The arches are pointed. The date probably about 1780 A.D.

III. About half a mile up the river is a small temple to Mahadeva, built by the Rājā Śhībū, who reigned at Sātārā between 1703 and 1750 A.D., and came to Dhom to bathe in the Krishṇā.

IIb

6.—Mhasva. Two banyan trees. There is no record whatever of the age of these trees. They are known to be at least 200 years old, and they are probably double that age. Although the centres have decayed, the outer trunks do not show the slightest signs of any diminution in their vitality. The larger tree is 450 yards in circumference; the smaller about 100 yards less.

IV.—KOREGÂON TÂLUKÂ.

III.

Dhuma'iva'di, close to the Sâtârâ Road railway station. A cave in which is an image of Pârsvanâtha about two and a half feet high with the head broken off. The cave is very irregular in shape and is nearly filled with water. About half-way up the hill is an excavation known as the "Khâmb tâki," originally no doubt a cave temple, now filled with mud and water to within three feet of the roof. The roof is supported by massive pillars. These, where intact, bear a simple ornamentation. On the top of the hill are the remains of an old fort, and the entrance to the upper cave is enclosed within the wall which defends the gate. The most important remains on the top of the hill are a substantially built *mâsjid* and a simple stone-building which may have been a bomb proof magazine. There is a tomb of a Musalmân Pîr still kept in repair.

V.—MÂN TÂLUKÂ.

III.

1. Singna'pur, about 44 miles E.N.E. of Sâtârâ (17° 51'; 74° 43'), the scene of a large yearly Hindu festival held in honour of Sambhu Mahâdeva, or Kamalêsvara, to which as many as 40,000 people go. The temple is on a hill, and thus forms a striking object from some distance. It is built on a plan similar to that of many of the temples of the Dakhan, and consists of a courtyard, an ante-chamber, and an idol chamber. It was rebuilt in 1703 by one Basvant Raikhogai in the time of Śivâji II. The courtyard is an oblong, about 129 feet long and 92 broad, entered from all four sides by gateways, and contains, besides the temple proper, various small rooms, a *nagrâkhâna* and a small temple of Nandi. The temple itself consists of an oblong ante-chamber, 46 feet by 49 feet, entered from the north, south, and east by three small doorways, about 8½ feet square. To the west is another doorway, 4 feet wide by 6 feet high, communicating with the idol chamber. This room is about 11 feet long and wide and 17 feet high, and in it is the image of Mahâdeva Sambhu. Over the temple is a spire of brick, the rest of the temple being of stone; throughout it are carved images of gods and mythological beings, and also coloured representations of animals.

II

2. Katarkhatav, 35 miles E.S.E. from Sâtârâ (17° 34'; 74° 35'). The temple of Śri Katarêsvara; the walls and pillars are of stone and carved. It is said to be very old, and measures 45' by 28'. The upper portion is of brick.

Inscription.—On the front is a Devanâgarî inscription weather-worn.

III

3. Kurali, 1 mile S.S.E. from Khativ. A similar old temple, but larger; repaired in late times.

Inscriptions.—On the pavement, but much effaced.

- III. 4. Wadgaon, 24 miles south-east from Sātārā. Temple of Jayarām Svāmi, with some inscriptions.
- III. 5. Nā'gnāthva'di, 20 miles east from Sātārā. Temple of Nāganātha, partly cut in the rock; a genuine Snake temple, with an old inscription.
- III. 6. Sangames'vara, 36 miles east of Sātārā. An old Śaiva temple, with carved pillars and effaced inscription.

VI.—KHATAV TĀLUKĀ.

(No returns sent in.)

VII.—KHĀNĀPUR TĀLUKĀ.

- III. 1. Devara'shte, 16 miles north-west from Tāsgāon ($17^{\circ} 10'$; $74^{\circ} 27'$). An old octagonal temple of Sāgarēśvara, with three reservoirs of water.
- III. 2. Kadegaon, 10 miles N.N.E. from Devarāśhtē. Four temples of Eknāth, one of Māruti, and two of Viṭhobā; one of the latter with a *maṇḍapa* in front.
- III. 3. Kundal, 4 miles south-east from Devarāśhtē and 14 W.N.W. from Tāsgāon. Close to this village are the Kundal Caves of which there are two groups; the principal one of thirteen caves is in the north-eastern face of the hill, the other of three caves is in the southern face. In the first, Cave 1 measures 16' by 15'; No. 2, 12' 6" by 7' 6"; No. 3, 27' 6" by 22', having a row of 3 plain square pillars across the centre; No. 4 measures 14' 6" by 9'; No. 5 is a water-tank 11' square, with steps within, leading down to the water; No. 6 is another cistern 5' by 11' with a doorway, and having a large moulded pilaster, or half pillar carved on the left wall: the partition between this and No. 5 is cut away at half its height, leaving a half column in the centre corresponding to the pilaster opposite. This is the only original ornament in the group. No. 7 measures 26' 6" by 17' 6"; Nos. 8, 9, and 10 are smaller rooms. No. 11 is a wide passage round a shrine, behind which is a deep cistern. In the second group, No. 14 is a room 19' by 15' with a recess 7' square at the back, on the back wall of which is a rude modern bas-relief covering the whole. On the right hand portion of the back wall of the main room are remains of two old figures, life-size and in high relief; nothing remains of one but the feet, and the other is much worn. No. 16 seems to be partially a natural cavern, with a deep cistern in one corner and a built front; an artificial ceiling within is supported by 15 rude stone pillars. These caves are evidently Brahmanical. (Surveyed.)
- III. 4. Ā'sad, 6 miles north-west from Kundal. In a *khind* leading to Yerē is a small tank cut in the solid rock, the front said to be supported by a pillar.
- III. 5. Senoli, 5 miles west from Ā'sad. In the hill over the village is a small natural cavern under a low scarp; a rude masonry cell has been built in it, and several little wooden bulls and other idols lie about.
- III. 6. Renā'vi, 18 miles north-east from Kundal ($17^{\circ} 15'$, $74^{\circ} 40'$). On the edge of the tableland near the village, in a projecting summit of laterite, is a small irregular cell with an entrance only about 2 feet high. There are several temples round about: one rather ancient.

Insription :—In Dēvanāgarī on the door-sill of the portico of this temple.

• VIII.—TASGAON TALUKA.

1. Ta'egaon, 60 miles south-east from Sātara and 15 north of Miraj ($17^{\circ} 13'$; $74^{\circ} 40'$). A temple of considerable size and celebrity, dedicated to Ganapati. It was begun in 1779 by Paraśurām Bhāu Patavārdhan, and finished in 1799 by Appā Sāheb, his son. It consists of a courtyard and a temple inside. The most striking feature is the *gopura* or tower, over the principal entrance to the courtyard, consisting of seven storeys, gradually decreasing till they culminate in a mere ridge. The lower storey is of stone and the remainder of brick. In the courtyard is the temple itself, over which is a brick spire. The body of the temple is of stone undecorated with sculpture, but on the walls outside are rude paintings of mythological subjects. In the temple there are images of Ganapati, Vishṇu, Śārya, and a goddess. Some of the devotees reside in the courtyard.

2. Bhosa, 9 miles south-east from Tasgaon, 10 miles N.N.E. from Miraj ($16^{\circ} 57'$; $74^{\circ} 46'$). On the top of a high hill near the village are a number of curious cave-temples with Kanarese inscriptions on slabs. On the very summit of the hill is a tower with a stair inside; it is a station of the Trigonometrical Survey.

IX.—VĀLVĀ TALUKA.

1. Nipani (Yede). A fine temple of Mallikārkjuna on a hill.

2. Machhindragad ($17^{\circ} 9'$; $74^{\circ} 29'$). A temple of Machhindranātha.

X.—KARĀD TALUKA.

Karād, about 30 miles S.S.E. from Sātara at the junction of the Koyanā and Krishnā rivers ($17^{\circ} 17'$; $74^{\circ} 14'$). (1) About 3 miles S.S.W. from the town, at the angle of the junction of the Krishnā and Koyanā valleys, is a group of about fifty-four Buddhist caves, of a very plain and probably mostly early type, generally resembling the groups at Kūdā, Mahād and elsewhere south of Poona and Bombay (described in *Jour. Bom. B. R. As Soc.*, Vol. III. Pt. II. p. 53; Pt. XIII. p. 53; *Arch. Sur. Report*, IV.; and in *Cave Temples of India*) (Surveyed.)

(2) The Jami Masjid with two lofty dome-crowned minarets stands in the middle of the town. It was built, according to an inscription in the interior, by one Ibrāhīm Khān, son of Kamalkhān, probably a Thānedār in the years 1566-69, during the reign of Alī Adil Shāh of Bijāpur, when the kingdom of Bijāpur was still flourishing. The mosque and minarets stand on a stone platform about 50 feet square and 31 feet high; the latter rise to a height of about 40 feet above this platform, and are dome-shaped. For 8 feet they are made of stone, and the remainder of the structure is of brick-work, considerably cracked and unsound. One minaret in particular is in an unsafe condition, owing to a curb of wood, which had been inserted at a considerable height from the ground, having become rotten. The mosque itself is an ordinary stone structure of considerable size. Both it and the minarets are decorated with carving and covered with plaster, but not painted. In the mosque, on the arches and pillars, are several inscriptions in Persian and Arabic. The following are translations made by the Oriental Translator:—
(1) On a pillar. "Ibrāhīm Khān bin Kamāl Khān bin Ismāel Khān, servant in the house of God." (2) Round a pillar: When the assistance of God shall come and the victory

and they shall see the people enter into the religion of God by troop, celebrate the praise of thy Lord, and ask pardon of him, for he is inclined to forgive" (3) 'During the time of Shāh Alī Adil Shāh, the shelter of all the people and the shadow of the favour of God—may he continue faithful and enjoy health and Khīrā (or grant) to Ibrahim Kamil Khān, a friend of the family" (4) On another pillar "The beggarly, powerless and dustlike and powerless Pehelvān Alī bin Ahmad Isfahānī, a servant of God in this house of God Sunah 963 Titled (-) Tuzyet Khān completed on this date Pray for the welfare of the builder of this mosque" (5) An Arabic inscription on a pillar "May God forgive its builder for the sake of Muhammad and his descendants" (6) An Arabic inscription on the top of an arch "I bear witness that there is certainly no God but God, that he is only one and that he has no sharers, and I bear witness that Muhammad is certainly his servant and prophet" (7) There is an inscription at the foot of an arch in Kufic characters which cannot be made out (a rubbing is desiderated) (8) On the top there are the following inscriptions "O Alī, there is nobody young but Alī There is no sword but the 'Zul Fikr' God send blessing to Muhammad the chosen [of God] Alī the approved, Hassan the elect (of God), Husain who became a martyr at Kerbalāh, Zaimul Abidin Muhammad Bīkar Jīfar Sādik Musa ul Kāzim, Muhammad Tahī Alī Nakī Hasan Aslikīrī, Muhammad Madhī the most high and glorious God hath said But he only shall visit the temples of God who believeth in God and the last day and is constant at prayer, and payeth the legal alms, and feareth God alone These perhaps may become of the number of those who are rightly directed "Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple *to be actions as meritorious as those performed* by him who believeth in God and the last day and fighteth for the religion of God" The most high and glorious God hath said—Regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak, for the prayer of daybreak is borne witness unto *by the angels*, and watch *some part* of the night in the same exercise is a work of supererogation, for peradventure the Lord will raise thee to an honourable station And say—O Lord, cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth, and grant me from thee an assisting power

VI.—PATAN TALUKA

I a

Patan 21 miles SSW from Sitāra and 20 miles WNW from Karid Two or three miles to the north-west of Patan, in the hills bounding the Keda valley on the west, are two Buddhist caves. They are in a ravine under the main hills, their position is marked by a large thatched temple on a spur above at a considerably higher elevation. They are cut in a small overhanging scarp in the *ndā* bed and the water falls over in front. The platform in front has been broken and worn away till it now leaves a scarcely practicable path from one to the other. The larger cave consists of a room 19 feet by 18 the front, much ruined has had a doorway with a window 3 feet wide on each side. On the right hand side near the front is a recess 2½ feet above the floor and ½ feet long. In the left angle at the back is a seat 9 long and 2½ broad. At the back are two cells 6½ square the left one containing a bed or bench 1 foot in height. Between them in the middle of the back, is a recess 2½ feet from the ground 6 wide and 2 deep. Close to this on the right side is the other cave 10 wide near the front 12 at the back, and about 10 deep and ½ ft high. It contains a very perfect drawing of the plain pattern of a *śāli* robe, with the *chātra* curved on the roof. The doorway is 4 wide

III.—AHMADNAGAR ZILLA.

I.—AHMADNAGAR TALUKA.

1. Ahmadnagar. A few only of its old Muhammadan buildings remain, among which, perhaps, the little Damri Masjid is the most interesting, though the great octagonal tomb of Salābat Khān is best known. Beside these two buildings, there are the Fariabāgh, the tomb of Nizām Ahmad Shāh, the Bihisti Bāgh, Alamgir's Dargāh, and a few other buildings of lesser note, together with the fort. The little Damri Masjid is a small building of very neat design, and is decorated with surface ornament, much after the style of the Andu Masjid and similar buildings at Bijāpur. It is, perhaps, not generally known that Alamgir, or Aurangzib, was buried in two tombs, one of which is at Ahmadnagar. The other is the well-known tomb at Rauza above the Elura caves and not far from Daulatābād. It would seem that his body was embalmed after death, when his heart and intestines were buried at Ahmadnagar. Over these has been built a large platform upon which is a masonry tomb. Beside it is the usual mosque and other accompanying buildings, and the whole is surrounded by a wall. It lies some distance outside the city on the east. (Surveyed.)

2. Mehkri, 7 miles east from Ahmadnagar. Salābat Khān's tomb, commonly called Chānd Bibi's Mahāl, an octagonal dome surrounded by a three-storeyed verandah: it is 100 feet high and about the same in maximum diameter; now used as a military sanitarium. (Surveyed.)

II.—PARNER TALUKA.

1. Dhoke, near Tākli, 12 miles north of Pārner:—The Dhokésvara Cave is a large hall with triple cells, on the east side of one of two rugged hills rising from a stony plateau. The largest is 20 yards deep and 15 wide, the front open and supported by two massive square pillars and two pilasters; a little inside of these another similar row supports a great architrave running right across the temple; and within this, again, is the shrine, hollowed out of a rectangular block left standing from floor to roof, and surrounded by a dark passage.

The chief object of worship is a mean little *linga* in the central shrine; but there is another to the right of it, faced by a large Nandi carved *in situ* on the same side; and nearer the light, in a sort of chapel, is a four-armed figure grasping several weapons. One is a live cobra; another, perhaps, the *damru* or drum, the others indistinguishable. This figure is worshipped under the name of Kāla Bhairava. Opposite him are eight *dēvīs* called Ashtamātaraḥ (one has the head of a pig) accompanied by Bhṛīngī and Gaṇapati. They appear in the Dhumar Lena at Elurā, and in the chapel in the east wing of the great cave at Elephanta. Besides, there are giant *dēvāpīlās*, Lakshmi attended by elephants (on the central architrave), and a multitude of other figures; some cut *in situ*, others on detached or even imported stones, and evidently of various ages up to the present. The lesser cave is a triple cell; the inner part separated from the outer by a dwarf partition without gap or doorway. It is approached by a risky stair in

AHMADNAGAR COLLECTORATE

Scale to Miles 1 inch



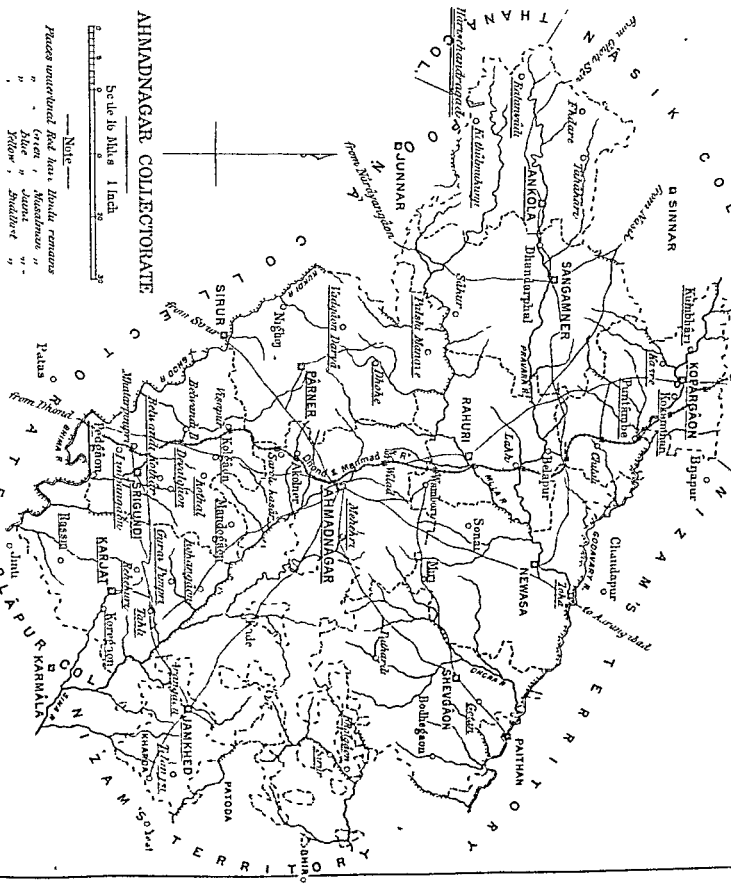
Note—

Places underlined Red have Hindu temples

" " Green " Mosques "

" " Blue " Jains "

" " Yellow " Shakti "



the rock, south of the big cave; between them is a larger cistern full of good water. There is no inscription except an unimportant one in modern Marāthi on a small *thrūḍage* outside the large cave. This cave may perhaps be ascribed to the latter part of the 8th century A.D. (*Ind. Ant.* V. II.; *Cave Temples of India*.) (Surveyed.)

III.

2. *Vaḍgaon Darya*, 9 miles north-west from Pārner. Enclosed in the wild beauty of a little glen, are some natural caverns under a cliff by a waterfall, which have been altered by modern masonry. There are a few coarse sculptures on the rock and on detached stones, but no architectural interest attaches to the place.

III.

3. Pārner, 20 miles west by south from Ahmadnagar. Temple of Sangameśvara or Tryambakeśvara at the junction of two small *nāldās*. The ground plan is the normal double-broken diamond or square; not very much faceted, there being only three superior re-entering angles on the front sides of the *maṇḍapa* and one lesser similar angle near the front porch. There have been three porches, as usual. All of them are now in ruins, the front one least so. Its door strongly resembles the inner door of Temple No. II. at Belgāum, but has not the pierced flanking panels. The pillars are more in the style of temple No. I. at Belgāum. Four large pillars, with the help of the walls and surviving pilasters, support the roof, composed of nine small rough domes. This would appear to have been the original plan, but the whole roof has been destroyed (tradition says by the first Musalmān invaders) and restored from a height of about nine feet above the ground. This is shown by the use of mortar in the restored portion and by the inverted position of some of its decorations. The lower or ancient part is of dry stonework in receding embedded courses of very large blocks, and the *līṅga* is enshrined in a deep pit. The whole exterior is covered with a decoration representing in low relief, sometimes an arch, sometimes a dome. This is observable also in a large "*bārav*" now attached to a modern mosque east of the town of Pārner (which has probably usurped the site of a temple), and in the remains of a small temple between the town and river at Palshī (20 miles north of Pārner) in the same *tāluka*. The roof has been destroyed, but a few fragments of cornice seem to indicate that it was Dravidian in style; like that of Malai Devi at Nighoj, 10 miles south-west of Pārner. The pillars of this temple closely resemble the two shown in the front of the temple figured in Plate I. of the *Archæological Report* for 1874. The Nandi in front of the principal entrance now rests at the bottom of a pit lined with modern masonry, and partly covered by a rough dome constructed of the debris of the porch, and perhaps of a destroyed pavilion. On this rests a stone representing apparently an inverted bunch of grapes, which the people call a *līṅga*, but do not worship; probably it was a finial of the pavilion or of one of the porches. Several slender pillars of a broken square section have been built into a small modern temple in the middle of the place, which is, however, chiefly now admired as possessing a relief, in moulded clay coloured and gilt, of Chāṇḍikā Devi in strife with the buffalo demon, the work of a local artist, a *pāṭil* of the village of Renavādi. Under a *pipal* tree before this temple are several fragments of sculpture, among which are a huge gargoyle in the form of a monster's head, and a great stone *rānjana*, or vase, the superior and inferior portions of which have been hewn separately and afterwards fitted together. It is of the still popular form of an egg truncated at both ends, and is 4½ feet both in height and in external diameter. It is very rough; its simple ornamentation does not correspond with that of any of the other remains; and it might have been made at any period by the stone-cutters who hew out oil-presses. (*Ind. Ant.* V. 12). (Surveyed.)

III

The old temple of Nāganātha Mahādeva to the east of the Nagar gate has also a *bārav* or well.

Inscription —In the *bārav*, at the Nāganātha temple is an inscription in Devanāgarī dated *Saka* 1015

III

4 Palshi Mandve—Two fine modern temples

III ŚRIGONDA TĀLUKA

III

1. Śrīgonda, 20 miles W N W from Karjat and 32 miles south from Ahmadnagar

(1) Temple of Vithobā of Hemādpanṭi masonry, 2 *e* of large blocks of stones without cement, in imbedded courses *Mandapa* of nine domes supported on six pillars, shrine—one dome, portico in front—one dome, shrine on a lower level than the *mandapa* There is an inscription on the door step in front of the temple, but the steps appear to be modern Round the door of the shrine are two rows of figures The inner row represents female, and the outer one monkeys On the raised block forming the threshold of the shrine are carved two tigers heads, one on each side Projecting from the top of the entrance to the shrine and from the middle of the front of the *mandapa* are carved blocks resembling those in the temple of Lakṣmī Nārāyaṇa at Māndavgan The length of the *mandapa* is about 23 feet and width about 21 The pillars are similar to those of the temple of Lakṣmī Nārāyaṇa at Māndavgan Externally also the two temples are similar, but what carving there is on the latter gives the shrine the appearance of being built of a succession of pillars packed together, while in the former, being perfectly plain, this effect is not produced (2) Temple of Rakhinī adjoins the above and is in the same style but on a smaller scale both temples have a good deal of carving (3) Temple of Mahādeva Hatkesvara, the same as the above as to the number of domes A *liṅga* in a pitlike shrine Style plainer than any of the above The front of the *mandapa* is built up with bricks (4) Temple of Mahālalshmi, the same as the above as to number of domes The shrine has been built up, and parts of the *mandapa* also It is not used for worship and is in a horrible state of filth The work appears superior to that of the preceding two

III

III

III

II

Some very good wood carving decorates the façades of two houses at Śrīgonda of the style, though not so old, that is found in such abundance in North Gujrat

III

2. Pedgaon 8 miles south of Śrīgonda The village occupies a long strip of land which, with the river on the other side, forms an old Muslim fortified enclosure which is roughly a quarter of a mile square, and is now almost completely overrun by prickly pear, which, in most parts, grows so thick and so high as to hide from view the ruins it so jealously guards The fort is said to have been built by Khān Jahān in 1675, when it was called Bahādurgad The Muhammadan buildings, which, judging from the great amount of debris must have been very extensive, have almost entirely disappeared the most complete being the Bibi Mahāl, occupying a delightful position upon the ramparts overlooking the river There is also a *nal* for bringing water from the Bhuī to the village The water was raised from the river by an elephant not still in existence The *nal* seems to be in good repair outside But, although nearly three times the age of

the Muhammadan remains, and despite the devastating work of the spoiler's hand, there still remain, within the precincts of the fort, the ruins of five old Hemādṣanti temples, one of which, that of Lakshmi-Nārāyaṇa, is a perfect little gem. It is most profusely decorated both within and without, and its outer walls are thickly covered with figure sculpture. It has, though in less degree than some of the others, suffered severely from the hand of man. It is a Vaiṣṇava temple facing west, built on a high part of the bank overlooking the river, and whose spire, now absent, was, like many of this class, probably constructed in brickwork. The basement mouldings are studded with little figures of horses, elephants, and men, and a very rarely occurring moulding is here found, viz., the *aśvathara* or horse moulding. The walls above the basement, the pillars, and door frames are richly wrought, the pillars being of rather a different type from those generally met with. (Surveyed.)

- III. The other temples are those of Bāleśvara, Rāmeśvara, Kholeśvara, and Bhīra-vānātha's, originally a Jaina temple. The shrines of Bāleśvara and Kholeśvara are sadly ruined and dismantled, the shrine only in each case standing, while the halls are but heaps of ruins. Pedgāon must have been a place of importance long before the advent of the Muhammadans and perhaps, owing to its position upon the Bhīmā, it may have been a centre of special sanctity. At this point the Sarasvati river runs into the Bhīmā, and it is upon the bank of the former that Śrīgonda stands.

- III. 3. Līmpāgaon.—At the village of Līmpāgaon, five miles south-west from Śrīgonda, is the large, plain, but substantially built temple of Siddheśvara. On either side of the main porch is a large perforated screen wall, neatly designed in imitation of cross bars, and slightly decorated. The building looks heavy and massive, and the pillars of the hall are very well proportioned. The temple is, in every respect, a much better one than any of those at Śrīgonda and is better built. It is in use. (Surveyed.)

- III. 4. Kōthal, 10 miles north of Śrīgonda. Temple of Khandobā on the top of hill the roof supported by six pillars in octagonal and square sections. The date is unknown, but there is an inscription on an old temple behind the principal one which might be made out. The temple has been struck by lightning, which has left the marks of its course, but has not injured the building materially. In front of the temple is a place where the *Bīlī* says he used to see people swung round on a pole by a rope with a hook on Mārgaśīrṣa Suddha 6th and Pāuṣa Suddha 6th.

- III. 5. Belvandi Kōthar, 4 miles north of Śrīgonda.—Hemādṣanti *ḍarav* or well quite perfect. A Hemādṣanti temple projects into the *ḍarav* on one side. There are two doors to the *mandapa* and one to the shrine, all uncarved; also a dome over the hall, in front of the door. Above this dome is a place for raising water to the top, and a stone water-way running the length of the temple on the roof, and emptying into an old water trough. The shrine is on the same level as the *mandapa*, and has a *linga* in it; no carving. The *ḍarav* is not used, as it is supposed to be haunted, a man having been drowned in it once. There is a good deal of mud in it.

III.

6. Kolgaon, 12 miles north-west of Srigonda. Hemādipanti temple of Vālukeśvara Mahādeva, with nine domes; *linga* in a sunk shrine; pillars much carved, with figures on the capitals, but they are all covered with *chunām*. Two recesses, unused, one on each side of the *mandapa*. In front of door the remains of a verandah built of large blocks of stones let into each other in receding courses. A new shrine with a *linga* on the left of the verandah. In front of the verandah, a Nandi under a dome supported by four pillars. Over the shrine of the temple is a brick and *chunam* dome in the usual style. In front of the temple a brick *dīpamūla* with staircase inside. The original outside of the temple has evidently been removed and replaced by modern masonry.

II. b.

7. Ma'ndavgan Katra'ba'd, 20 miles north of Srigonda. Temple of Dēvi, formerly of Lakshmi-Nārāyana; *mandapa* of nine plain domes, supported by four pillars and eight pilasters. The pillars are in square, octagon, and round sections; on their capitals are various figures, with cobras on the brackets of the pilasters. The shrine is a sunken one with an image of Dēvi; also a large mutilated one of Lakshmi-Nārāyana about 5 feet high. The *mandapa* has three entrances, and the shrine door and main door of the *mandapa* are well carved. In front is a pavilion on 4 pillars. The outside has not much carving except string courses of lozenge ornament. The outline is broken by a succession of right angles. The *mandapa* is 24 feet square inside.

III.

8. About 4 or 5 miles south-west of Māndavgan, on the northern slope of the hills, there is a curious old tank attributed to the Gavali Rājās, and another somewhat similar on the east side of the road, from Pissorekhand to Māndavgan, a mile or two from the former place.

III.

9. Devalgaon, 8 miles north from Srigonda. An old Hemādipanti well, which has been repaired in later times and the old stones broken up, so as to make them manageable, by the modern Wadars.

IV.—KARJAT TĀLUKĀ.

III

1. Karjat, 42 miles S.S.E. from Ahmadnagar:—(1) Temple Mallikārjuna (Naktiṣe dēval) with nine domes and the shrine, the centre dome being cut smooth. The pillars are a good deal cut. The door is opposite the shrine, and on each side of the *mandapa* are shrines containing images. In the main shrine, which is on a slightly lower level than the *mandapa*, is a *linga*. In the wall on each side of the door are a good many carved figures, principally obscene. In front of the door is a bull under a dome, and on the left-hand side of the door is a detached shrine with a *linga*. (2) Temple of Mahādeva, adjoining the above has 9 domes to the *mandapa*, and a *linga* in a pit-like shrine. There is no carving about it. (3) The temple of Nāgeśvara, across the stream, has a shrine whose floor is six feet below the floor of the hall, and is approached by a flight of steps leading down to it from inside the shrine doorway. The antechamber to the shrine is about two feet lower than the hall floor. The temples, though old, are of no particular merit. (Surveyed)

III.

2. Takli, 6 miles north of Karjat. Temple of Khandēśvara Mahādeva (Hemādipanti) in ruins. The stones are said to have been taken to build the fort at Parainda (P) between Bārsi and Karmāla.

- III. 3. Rehekuri, 6 miles north-west from Karjat. Temple of Komnātha Mahādeva has 12 domes to the *maṇḍapa*, one to the shrine, and one door, under which is a bull, beside which is a cobra on a detached stone. It is surrounded by a wall which is capped with big stones.
- III. 4. Koregaon, 2 miles east of Karjat. (1) West of the village is an old Hemādpanṭi temple of 9 domes to the *maṇḍapa*; *liṅga* in the shrine. (2) Temple of Koreśvara Mahādeva, old, said to be a Hemādpanṭi temple. The shrine only is left. In it are a *liṅga*, Nandi and figures of Gaṇapati and Pārvati, all in white marble. The *piṇḍi* of the *liṅga* is composed of four faces of Mahādeva adorned with snakes, and there is a snake on the narrow part of the *śalūkā*. One Bāburāv Gōvind Vakil is said to have brought these figures to Karmāla from Hindustān about 100 or 150 years ago; and they were brought from Karmāla by Rāraji Lakshman, father of the present Kulkarni of Koregaon.
- III. 5. Ra'ssin, 10 miles south-west from Karjat. (1) Hemādpanṭi temple of Mahādeva (*Kāledēval*): nine domes to the *maṇḍapa*, one dome to the shrine, and one dome to porch. The pillars are a good deal carved. In the centre of each dome is a carved stone, something like a star; figures on the capitals of the pillars. Three shrines; the main one opposite the door, and one on each side of the *maṇḍapa*. The main shrine is a pit with a *liṅga* in it. A stone platform runs round the temple, about the level of the floor. (2) Temple of Dēvi, said to have been built, with two or three other temples here, by a Vānia about 100 years ago. On the site of the present temple there is said to have been an old brick one 200 or 300 years old, the brick *dīpamālas* and well attached to which still remain. One of the *dīpamālas* has a stair inside, and a man at the top can make it oscillate perceptibly. It is 43 feet high, and 22 feet in circumference at the top. The well is of brick, where devotees bathe and make the water most filthy.
- III. 6. Garav Pimpri, 8 miles north from Karjat. Temple of Pimpresvara Mahādeva, Nine domes to the *maṇḍapa*; and a *liṅga* in a pit-like shrine. The work is all plain; an extra pillar, put in to support one of the stone cross-beams which is cracked, has an inscription on it. There is also an inscription under the door of the compound. There is a ruined temple of Rāmēśvara Mahādeva in the village (apparently modern) with a ruined *dhārav* and drinking trough attached to it.
- III. 7. Kokangaon, 1½ miles north of Karjat. Hemādpanṭi temple and well, both in ruins. Of the temple nothing is left but the shrine. The villagers say the stones were taken for the forts at Nagar, Parainda, and Karmāla, and for the Nimbalkar's Vādā at Mirajgaon.

V.—JĀMEHED TALUKĀ.

- III. 1. Arangaon, 10 miles west of Jāmkhed. Hemādpanṭi temple of Araneśvara Mahādeva, rather larger than usual, but plain. An inscription.
- III. 2. Jāmkhed, 45 miles south-east from Ahmadnagar (18° 13'; 75° 22'). (1) Hemādpanṭi temple of Malhārjuna Mahādeva. The shrine only left, the pillars of the *maṇḍapa* lie about. (2) Hemādpanṭi temple of Jaṭāśankara Mahādeva was long buried under the earth and is in good preservation; it resembles the one at Arangaon.

III. 3. Telangsi, 11 miles east from Jāmkhêd. Hemādṣanti temple of Jāṭāsankara Mahādeva; nine domes to the *maṇḍapa*; cobra in pit-like shrine. Cobras on capitals of pillars: no carving. Not far off is a Hemādṣanti *bārav*. Four stairs descend from the middle of the four sides. Between the stairs in the wall are niches. The *bārav* is broken at one corner.

III. 4. Śīrur, 24 miles north of Jāmkhêd. Temple of Siddheśvara Mahādeva; nine domes; cobras on the capitals of the pillars. Shrine opposite the door. The front (on both sides of the door) and the entrance to the shrine are nicely carved. There is also a shrine on the left side of the *maṇḍapa*. In front of the door is a single dome with a Nandi. Roof of temple modern, of chunam.

III. 5. Bhaḷgaon, 26 miles north by east of Jāmkhêd and 3 miles north-east from Śīrur. Temple of Bhāleśvara Mahādeva; 9 domes on fairly carved pillars with lozenge shaped ornaments on the faces. One shrine in ruins, another has a *maṇḍapa*.

VI.—SHEVAGĀON TALUKĀ.

III. Ghotan, 6 miles north-east of Shevagaon. In the *Journal of the Bombay Branch of the Royal Asiatic Society* for January, 1850, in a paper by the Rev. Dr. Wilson, is mention of temples at Ghotan and Miri. In quoting Dr. Gibson's account, he writes: "I may mention, of those I have seen, a temple at Miri below the Diwar Ghāt on the road from Ahmadnagar to Paithan, and a similar one at Bāmini and a third near Kopargāon." The temple at Ghotan, seen by Dr. Gibson, is now so masked by modern walls and other improvements (?) in chunam and whitewash that little can be seen of the original temple. What little is seen, however, shows that the building is of a very old type, perhaps older than the general run of so-called Hemādṣanti temples. In and near the village are two other old temples, both more or less in ruins. (Surveyed)

VII.—NEVĀSA TALUKĀ.

III. 1. Miri, 18 miles south by east from Nevāsa. At Miri there is a Hemādṣanti well, possibly the one mentioned by Dr. Gibson as being on the road to Paithan. It is now in a very ruinous condition, the whole of the four sides leaning dangerously inwards and ready, at the least further subsidence of any part, to be precipitated bodily into the pit. Notwithstanding the danger, the well is still in use, and the villagers descend to its lower depths, whence escape would be impossible, with little concern for their own safety. There is also a much older step-well cut in the rock, a short distance south-west from the village, lately unearthed. It is now partly full of water, but the Jāghirdār of Miri says that, when the water was lower, he saw an inscription below with a Jaina figure near it. Dr. Wilson mentions in his paper, quoted from above, several Buddhist temples, but this is a mistake, for, so far as is now known, there is not a structural Buddhist temple in Western India left standing, those so called by him being Jaina. (Surveyed)

III. 2. Toka, 5 miles north-east of Nevāsa on the Godavari, is an old sacred place with some interesting temples.

VIII.—RÂHURI TÂLEKÂ.

- III Ba'mini 6 miles east of Rahuri, a large square Hemâdpanthi tank partly in ruins (Surveyed)

IX.—KOPARGAON TÂLEKÂ

- II b 1 Kokamthan, about 5 miles down the river from Kopargion Upon what appears to be an artificial embankment, projecting out into the stream, and upon the north-east outskirts of the village, is an exceedingly interesting old temple It consists of the usual shrine and *mandapa*, and seems, originally, to have had three porches, one of which, that on the east, has been afterwards converted into a side shrine The general plan of both shrine and *mandapa* is star shaped, the numerous corners, which always give such a pretty effect to these buildings, being the corners of superimposed squares upon a common centre Curious additions to the three outer walls of the shrine are half *śilharas*, each with its own walls and basement mouldings Each of these looks like half a small temple, which has been cut down the middle, and stuck on to each of the three middle projecting faces of the shrine From external appearances one would be led to think each of these additions contained a small shrine or cell off the main shrine, but this is not the case The lower portion of the temple, i.e. between the cornices and the ground, has been built of stone, while the upper part, or *śilharas* of the shrine and *mandapa*, is built of brick The whole has been plastered, and the ornament and figures, first finished in stone, have been reproduced in the plaster which overlays them On the brickwork the whole of the decoration is in plaster The brickwork seems to be original, and it was probably with the object of having the lower part of the building in keeping with the plastered *śilharas* that that part of the work was also plastered The temple at present contains in the small side shrine, a shapeless stone, bedruided with red paint, which the villagers call Jagadambadevi, and which now appears to be the principal object of worship In the main shrine is the usual *linga*, but set up behind it on end is Vishnu on Sesha (*Ind Ant V 5*) (Surveyed)

- III 2 Kopargion 60 miles north of Ahmadnagar on the Godavari Temples of Śaṅkarā and Kṛṣṇa, repaired by the Peshwa's Government the temple of Vishnu was built by one of the Peshwas (*Ind Ant V 1*)

- III 3 Kambhari, about 6 miles up stream from Kopargion Has a temple which is much plainer and more massive looking than that at Kokamthan At present it contains the *linga* The main shrine holds an *asana* or throne, an ornamental figure on which is worshipped as Lakshmi (*Ind Ant V 6*) (Surveyed)

- III 4 Kasre—Here is an ugly mean temple of Bhairava built a tall It has Hemâdpanthi foundations, probably one of the oldest pieces of built stone work in the district as the ground plan, a rectangular *manḍapa* with a shrine forming a very slightly broken square, is exceedingly archaic

- III Pantambe, on the Godavari, 12 miles south east from Kopargion, has numerous temples, mostly recent one of them is to Chingaleswari, a famous saint said to have had 1,100 disciples, the temple is said to belong to the middle of the 17th century There are also temples here of Kāṭyāyana Jagadamb, Balarjha Bhairava Purnachandya, Kṛṣṇaraja, Gopāla Kṛṣṇa, Viṣṇu, Anantashayana, Bhadrakālī, Tryambak, etc.,

Rāmeśvara, Mahārudraśankara; also a *ghāt* built by Ahalyābāi of Indore, and another by Shivarāma Dumat.

X.—SANGAMNER TĀLUKĀ.

Sangamner.—Two sets of copper-plates were obtained here in December 1891. One, in Sanskrit, is dated *śakāsamvat* 922, and records a grant made by the Mahāsāmanta Bhillana of the Yādava of Seunadeśa. These plates are in the possession of Ganpat Sing *talad* Nārāyan Sing Patevāla. (*Epig. Ind.* Vol. II., Part XII., p. 212.) The other grant was in Persian and does not appear to be of any great age. (Other Persian inscriptions, *Ind. Ant.* IV. 349.)

XI.—AKOLĀ TĀLUKĀ.

II b.

1. Akolā.—Situated to the east of the town, some little distance above the bank of the Pravara river, is the old temple of Siddheśvara. A short account of it is given in the *Journal of the Bombay Branch of the Royal Asiatic Society*, No. XIII. Vol. III. January 1850, and a more detailed one in the *Indian Antiquary*, Vol. V. p. 8; but in neither of these accounts, which describe temples in the neighbourhood, is mention made of the fine old temples at Ratanvādi and Tāhākari, twenty and eight miles west and north-west respectively from Akolā. In the above accounts the temple of Siddheśvara is said to have been buried for a considerable period. If buried it must have been with the accumulation of earth washed down from the hillocks which overtop it on the south. Its basement is even now partly buried, the earth being deeper on the side of the hillocks, there being some four feet on that side and two feet on the side nearest the river. Owing to the elevation of the temple above the river and its distance from it, it seems impossible for it to have been covered up with silt from the latter.

The plan of the temple is peculiar, inasmuch that it has a porch and doorway opening into the back of the shrine in addition to the usual door between the *mandapa* and the shrine. This is very unusual. It occurs also in the temple at Ratanvādi, and there is a small ruined temple at Siunar, which seems also to have had the same back door arrangement. The general plan consists of a *mandapa* with three porches, and the shrine with its antechamber on one side and porch upon the other. The temple, as regards decoration, is comparatively plain, but the few bands of ornament that are used are sparingly and tastefully applied. The whole of the roofing of the temple is comparatively new from the beams upwards, excepting the ceiling of the eastern porch, which is original. The west porch, before the main entrance, has been entirely rebuilt, and when these repairs were carried out, the walls were "pointed" with chunam, the raw white lines of which being no improvement upon the general appearance of the interior. The shrine doorways, which are both alike, are fairly well carved, and Gaṇapati presides above them. The entrance doorway has, with its porch, been entirely rebuilt, the side jambs and threshold of the original being included in the new work. Upon the outside of the shrine, on the north and south, is a niche containing figures of Kālīkā Mātā and the Tāṇḍava, respectively.

In the account of the temple given in the *J. B. B. R. A. S.*, Dr. Gibson is quoted as having said, "On the side of one of the verandah pillars is a long inscription in the Sanskrit character. I regret I had not time to copy it:" and in the *Indian Antiquary*

- II. 4. Ekdare, 15 miles north-west from Akolâ, two caves in Mahâkâli hill, apparently of no particular interest.
- II. 5. Kothalmkunji, 16 miles south-west from Akolâ; the ruins of the temple of Nârâyaneśvara, with a fine doorway; foundations of the temple of Kṛteśvara.
- I α. 6. Harischandragad, with a group of late Brahmanical caves. A little below the row of caves is a large Hemâdpanti *ôarav* or reservoir, with steps, along the southern side of which is a row of little niches or shrines, some still occupied by images. This is surrounded by small temples and *thadagi* or tombs. Below the reservoir is a small temple in a pit, half cave half building, consisting merely of a cell with a shrine at each side, one of which contains the socket of a departed *liṅga*. Below it again is a deep hollow or pit, formed by cutting away the rock at the head of a ravine, so as to leave a small level space, in the centre of which rises a structural temple with a central spire. It has a very ancient appearance, probably contributed to by the tremendous rainfall of these highlands, but it is also remarkable for its plan. There is no *maṇḍapa*; the shrine is under the tall spire, which is of the Northern form, and the *liṅga* within is worshipped from any one of four doors with porches. Another shrine containing the image of some goddess is half built, half hewn, in the south-east corner of the pit, and the western side is occupied by caves used as *dharmaśâlâs*, two or three in number, for they are much mixed up together. (Surveyed)

About 50 yards down the ravine is the best cave in the place, a great cistern about forty feet square, the centre of which is occupied by a huge *liṅga* surrounded by four pillars,—something resembling in pattern those of the chief cave at Elephanta, but much more slender. The worshippers swim and wade round this, splashing it. There is a good relief to the left, and a small chamber above the water. (*Ind. Ant.* V. 10; *Arch. Sur. Report*, Vol. V.; *Cave Temples of India*.)

V—NĀSIK ZILLA.

I—NASIK TALUKA

1 Nasik is situated in the upper valley of the Godavari river, and is four miles off the railway leading from Bombay to Calcutta. The town is a place of great antiquity and sanctity, being associated with the legend of Rāma who is said to have spent part of his exile at Panchavati, a suburb of Nāsik on the north side of the Godavari or Ganga river. It is to a large extent a Brāhmanical town, and may be regarded as the Benares of Western India. It is mentioned under its present name by Ptolemy, and, situated as it is just above one of the few easily accessible passes up the Ghāts, and in the middle of a fertile plain interspersed with isolated hills, it must always have been a place of note. Nasik has now a large number of temples but mostly dating from last century and not remarkable for their architectural beauty. No very accurate or detailed information as to their history or dimensions has been obtained as yet. The principal are—(1) Temple of Śrī Rāma, in Pañchavati, said to have been built by Rangarāv Odhekar about 1782. It is a large stone temple with a handsome dome and stands in the middle of a court with a *nagārkhāna* over the entrance. (2) Temple of Rāmēśvara Mahādeva, in Panchavati, built about 1754 by Nārośankar Rajeshādar a noted chief under the Peshvā Bājirāv (1740-1762). (3) Temple of Kapāleshvara, in Panchavati, said to be the oldest here (*Jour Bom B R As Soc* Vol III Pt II p 87). (4) Temple of Sundara Nārāyana on the Nasik bank of the river, is dedicated to Lakshmi Nārāyana. It is uncertain when it was erected, some say about 1749. It enjoys a large *inām* managed by the *pujāris*. Opposite to it is the Rāmākunda or Astivalaya Tirtha. (5) The Sita Gumphā or Cave of Sitā. (6) Temple of Venkatesa, or Bājji as it is commonly known, a pretty large building, enjoys a *jāghir* worth Rs 20,000. (7) The temple of Gov. Rā is close to the *gāh* Ahalyabai of Indor. (8) Temple of Muralidhara, with an image exactly like that of *Shunya* Muralidhara at Poona. (9) Temple of Bhadrakālī. (10) Bhatyavās Matha built by an ancestor of the Vinchurkar. (11) Palaces of the Peshvā and Nārośankar. Besides which there are many others, besides *ghāts*, &c.

2 Pandu Lena or Trirasmī 5 miles south from Nāsik. A well known series of Bauddha caves with many inscriptions of the Āndhra, Ksatrapa, and other kings. They are situated in one of three isolated hills, called in the inscriptions Trirasmī, close to the Bombay road. They were first described by Captain James Delamaine who visited them in 1823, and afterwards by Dr T Wilson and Mr West. The caves are 17 in number, and though small, are a very interesting group. For further description see *Cave Temples of India* and *Ind Ant* XII. 139 for inscriptions (*J B B R A S*, Pt XIII p 65, XVI 30, XVII 37 *Archaeol Survey Report* Vol IV (Surveyed)).

3 Trimbak 20 miles west from Nasik. Temple of Trimbakēśvara or Tryambakēśvara built by Sadāśivarāv alias Bhāu Sahib, about 1750, has a Government endowment of Rs. 12,000 per annum, under the charge of the *pujāris* (*Jour Bom B R As Soc*, Vol III Pt II p 86). There is also a temple built by Ahalyabai of Indor in 1779, and five others. There is however, close to the east wall of the enclosure outside, a small plain Hemadpanti shrine now of little account, but which probably was part of an older temple that existed before the present one was built.

4. Anjaneri or Anjani-giri, 14 miles west of Nāsik on the Trimbak Road, is a small village, on the lower slopes of the hill upon which is, or was, a fort of the same name. Just below the village, in the plain, scattered over an area of about half a square mile, have been innumerable small shrines, sixteen of which now stand in whole or in part, while the rest are represented by the mounds where they stood, upon many of which lie heaps of their material—columns, figures, beams, and carved blocks. The most striking feature about all these is the small scale upon which they have been built, and they are all independent shrines and not satellites to a larger one. They all appear to rest upon brick foundations. They have been dedicated to various deities, the more important ones being Jaina; two are Vaishnava, while the rest are Śaivite. They face all directions of the compass. They are not used, nor do they seem ever to have been much used. The shattered condition they are now in seems to point to wanton destruction by the hand of man, but trees, cactus bushes and other plants grow most luxuriantly upon them. Beside the temples there appear to have been extensive masonry tanks, none of which, beyond their pits, and a few bits of stone-work, remain.* There is one group of Jaina shrines,

II 5. which on account of their better preservation than the rest, and the presence in one of a very finely engraved and important inscription, might be considered the principal group. Dated inscriptions upon temples are so very few and rare that when they are found they are of the utmost importance in fixing a style of architecture definitely, and giving a fixed point around which to group its variations. The inscription at Anjaneri records that in *Sakasamvat* 1063 Seunachandra III. gave three shops in the city (probably Anjaneri) for maintaining the temple of Chandraprabha, and that a rich merchant named Vatsarāja, with two others, Lāhada and Daśaratha, gave a shop and house for the same purpose. (*Ind. Ant.* XII. 126; *J. B. B. R. A. S.*, Pt. XIII. p. 86.) (Surveyed)

III. Upon the ~~very~~ highest plateau of Anjaneri hill is a small roughly built temple dedicated to ~~is~~ built up of material from an older and better built temple. In the upper cliff, below the topmost plateau, to the north-east, just above the pond and bungalows, is a small roughly cut Jaina cave with a roughly cut seated Jina within. A small doorway, with coarsely cut figures on either side, gives access to a long verandah off which, again, is the shrine. In the lower cliff, in the side of the gorge through which the rough ascent passes, is another small Jaina cave with better finished sculpture than in the one above. Pārasnātha flanks the doorways. These belong to the Digambara Jains, whose images are always nude. Attached to the cave is a water cistern. (Surveyed.)

III. 5 Chamar Tenkdi, a hill about 600 feet high, 5 or 6 miles north of Nāsik: A few small Jaina caves, of no great age or merit. They are at a height of from 450 feet from the base of the hill, and face about S.S.W. The upper part of the ascent, cut 173 steps of roughly dressed stone, containing 173 steps of varying heights, and with a stair on each side. At the 163rd step a path leads to two rock-cut tanks on the right, one having the top broken in and the other with two square openings. Above the tanks, the stair is continued by 16 more steps, cut in the scarp, landing on the terrace. The excavations, beginning from the left or west, are:—(1) In a slight recess is a tank with the two openings broken into one. (2) A cave, the verandah of which has four columns; the left one and left pilaster are left square in the rough, the others plain octagons. On the rock over the cave is built a lotus-bud cupola like those on structural temples. In

the left end of the verandah is a covered cell; in the back, at the left side, a door has been begun but not cut through the wall; next to it is a plain rectangular window; the central doorway is plain with a raised sill, and has Tirthankaras or *devārapālas* by the sides of it; Gautama, on the left, is 5' 2" high and is attended by two female figures about 3½ feet high. Over the door is a Jina seated cross-legged, about 14" high on a throne with three lions on the front of it, with a male *chauri* bearer 21" high on each side. To the left of this is a fat figure seated on a kneeling elephant; and to the right, a female (Ambikā) is also squatted on some couching animal, and holding a child on her knee. Pārśvanātha stands on the right of the door with the five-hooded snake canopied his head. On his right a female attendant, about 3' high, has a single *nāga* hood over her head; and to his right a male kneels on one knee. To the right of this is another window, and then a side door leading into a rough part of the cave walled off from the rest. In the right end of the verandah is an unfinished cell with a bench, and over the door a sculpture, very like that over the central door but somewhat larger. All the sculpture, however, being in a very coarse spongy rock, is rough and seems to have been *touré* up at a comparatively late date. The interior is but roughly hewn and not properly squared. At the left end is a group of figures in a slight recess and consisting of,—a Tirthankara seated cross-legged, 10" high, on a cushion on a throne bearing the bull, the *chinha* of Ādinātha, in the centre; to its left a squatted figure, and then two standing males, 5" high,—the other side below is unfinished. Outside each of the Jina's arms is another, similarly seated, 5" high; and over each of the three heads is a painted canopy with a male figure 3½" high on the central one, and a similar one at each side of him. Around this group are 21 shallow recesses 1½ inch square, each containing a seated Jina: five down each side, three sloping upwards on each side towards one in the centre at the top of all, one under each of the lowest on the slopes and in line with the upper ones in the sides and one over each shoulder of the larger figure; these make in all the 24 Tirthankaras or Jinas. A bench goes round three sides of the cave. On the back wall, above the bench, is a group of figures: in the centre is a seated Pārśvanātha, 3' 2" high, on a throne with three lions below; his head is canopied by a seven-hooded snake. Above is a small seated figure and on each side a standing figure 2' 9" high with high cap and *chauri*. On each side of this is a large seated figure with high ornamental cap, necklaces, earrings: the left one is a male on a kneeling elephant with foliage below; the right one is Ambikā on a crouching lion or tiger and at her knee is a reclining female figure. Beyond each of these is a seated male 3' 5" high, similar to the central figure and with similar standing males at each side, but also with a triple umbrella upheld by Vidyādhars over the seven-hooded snake. The right group has Gautama standing under foliage and with no other canopy. To the extreme right is part of a standing male figure and of others unfinished. (3) About ten yards to the right is a recess as if for the beginning of a cave, and seven yards farther is the third excavation, with an open verandah. On the left wall is a figure 2' high, squatted on an animal, with a canopy above and pilasters down each side of the compartment. On the right wall, in a similar recess, is Ambikā on her tiger with a child on her left knee and a standing figure 1 foot high below her right knee and behind the tiger; figures also stand by the pilasters and appear in the canopy overhead. In the back of the verandah is an ornamental central doorway with raised sill having two griffins or lions' heads in front; an ornamental pilaster is on each side, and a cornice over the lintel with small standing males above over each pilaster and the centre of the door. To the left of the door is Pārśvanātha Śeṣaphaṇi, with two smaller attendants, and an orna-

mental pilaster down each side of the panel, on which are carved some small standing figures. On the right side of the door is Gautama but much defaced, with decayed seated attendants below on each side, and several small figures on the side pilasters. The hall is 8 or 9 feet square. On the left wall is a group, containing two seated Jinas, 10" high, on a cushion with two lions below each; right and left of them are Ambikā and Indra with attendants. To the left of each Jina is a standing male. The canopies and 21 very small seated Jinas are nearly the same as before. By the sides of the central figures are three males in a row with triple *chhatris* over their heads very rudely cut. The back wall has a built bench in front and 8 male figures standing, the central one 3' 5" and the side ones 3' 3" high with four ornamental pilasters between and at the sides of the compartments they occupy; and at the base of each pilaster is a standing Jina. Overhead is scroll work and figures. The base of each pilaster contains a small standing male, with his arms down and the capital a very small squatting Jina. Beyond the outer pilasters are other standing figures 15" high. To the left of this group is another squatting figure 14" high with clasped hands and a large back knot of hair. On each side of each of the three large male figures in the lower corners are very small kneeling female figures with large back knots of hair. On the right wall are two small seated Jinas and to the right is Ambikādevī, 12" high, on her *vdhana*, with a child on her left knee and the stem of a tree (mango) behind and above her head with a bunch of fruit hanging on each side, and a small seated male above. (4) About 10 feet to the right is a recess 15 feet wide and 7' deep. In the centre of the back wall, in high relief, is the upper part of an unfinished gigantic seated Pārśvanātha, 7' from the top of the head to the waist and with a polycephalous snake canopying his head. Just to the right of this the rock is undercut and on the top of the projecting part are three half lotuses carved on the level surface. The middle one 4' 6" in diameter and the side ones half the size and 5' from centre to centre. A square socket for a flagstaff is sunk in the centre of each lotus, and two raised *pādūks* or footprints are sculptured on the flat centre of the middle lotus. A recess has been commenced just to the right of these and over the top of the stair. All the carving is of a very inferior character. (Surveyed)

II.—IGATPURI TALUKA.

III

1. Tringalvadi.—Six miles from Igatpuri, under the hill fort of the same name, is the little village of Tringalvadi. Not far from it, situated in the foot of the hill side, is a Jaina cave which, though now very much the worse for the weathering it has passed through, was once a very fine cave. It consists of a large hall about 35 feet square, off the back of which is an antechamber and shrine, and before which is a long verandah the length of the width of the hall. Along the front of the verandah is a low parapet wall from which rise two pillars, one on either side of the entrance, supporting the outer eave of the verandah. Opposite these two pillars are two pilasters, and between the latter is the main doorway to the hall. On either side of these pilasters, between them and the ends of the verandah and piercing the partition wall between the verandah and the hall, is a barred window neatly decorated. In the centre of the verandah eaving before the doorway is a group cut in relief representing five human figures in a circle. The middle figure appears to be assisted (or carried through the air) by one on either side, while two others help beneath. Over the doorway, on the dedicatory block, is a Jina.

Within, the hall ceiling is, or was, supported by four columns set square in the centre. The walls and ceilings are plain. Only one pillar now remains intact, the others being more or less destroyed. Round the two sides in the south-west and north-east corners are high benches (not altars). The shrine doorway is much corroded too, but was not so elaborate as the hall doorway. Above it, one above the other on three bands of mouldings, are three Jinas. Within the shrine, which is quite plain, and measures 13 feet by 12 feet, upon an altar against the back wall, are the remains of a colossal Jina. The chest, head, and umbrella have been smashed and thrown away, but the legs and cushion are left. In the middle of the cushion is the bull, shewing the figure to have been that of Rishabhadeva, while on either side of it is an inscription dated *Samvat* 1266 (A.D. 1210).

There was a very fine inscription upon the wall in the north end of the cave, only a very small fragment of which now remains. The rest has flaked off. The letters were small and well cut, the inscribed panel measuring, perhaps, four to five feet across, the depth being uncertain. The front of the cave, with the main doorway, was originally painted, traces of which still remain. The partition wall between the verandah and the hall has been entirely built of great irregular masses well fitted together. (Surveyed.)

- II. 2. Met Chandra'chi, with three caves, much filled in.
3. Nirpan, copper-plate grant, *Ind. Ant.* IX. 123.

III.—SINNAR TĀLŪĀ.

1. Sinnar, twenty miles south of Nāsik. Here there is the largest and most complete Hemādanti temple in the Dakhan—the temple of Gondeśvara, as it is sometimes erroneously called, Govindeśvara. There is also on the north-west of the town a very interesting and exquisitely carved little temple in the Chalukyan style. (an oval Pile of the style that is almost exclusively confined to the Kinnarese districts, is the most north yet found.)

- I b. (1). The temple of Gondeśvara is a Śaivite shrine, surrounded by four other smaller shrines, and known as a *Śicapanchāyatana* temple. All these five shrines, with the Nandi pavilion before the main entrance, stand upon a raised platform, and the whole is surrounded by a masonry wall with two entrances, one on the south and the other on the east. The main temple faces east, and, with the exception of the crowning members of the finial, which have been rebuilt in a very barbarous fashion,* it is practically complete in all its parts. It is however a great deal shattered, more especially the three porches. It is built of the ordinary amygdaloidal trap rock of the locality, and this has not weathered well, the surface having become more or less honeycombed, and the smaller carving has consequently suffered much on this account. The temple and its minor shrines are sculptured with decorative ornament from ground line to finial. Of figure sculpture there is very little, and in this respect it forms a strong contrast with the smaller but richly carved temple of Lakshmi-Nirāyana at Pedgion. They are each good specimens of the two styles of decoration—the one adorned chiefly with band and panels of arabesque and other ornament, the other mainly covered with figure sculpture which forms the chief decoration. Figure sculpture enters more largely into the decoration of the pillars, and in this they are more like those of the Pedgion temple.

2. Dubera, 6 miles south-south-west from Sinnar. Krishnarāy Gopal Barve, *Jāgirdār*, possesses a set of 8-copperplates.

3. Bhojapur, 10 miles south of Sinnar, temple of Khandobā cut in the rock in the hill fort.

IV.—NIPHĀD TĀLUKĀ.

1. Nandur, 20 miles east from Nāsik at the junction of the Kadavā and Godāyari. Temple of Madhyamēśvara Mahādeva, on a small rocky islet; said to be about 200 years old.

2. Shivra, 3 miles south-east of Niphād, a group of memorial stones, but of little interest and of comparatively no antiquity.

V.—CHĀNDOR TĀLUKĀ.

1. Chandor.—Here there are the temple of Renukā Devī, a Jaina cave, some inscriptions, and a gallery of caves away up in Indrāi Fort adjoining.

III. (1) The temple of Renukā is a comparatively modern construction of no particular architectural interest, save that it has a fine broad flight of steps leading up to it, and which appears to be its chief feature. At the foot of this flight of stairs are offerings in the shape of from twenty to thirty miniature flights of stairs (five steps in each) carved on small squared blocks of stones. Pilgrims bring these and leave them there. But the most interesting things at this temple are two images in wood lying in the inner courtyard of the temple and much bedaubed with red paint. They have been exceedingly well carved, but are much weather-worn. They are both Roman Catholic images—one representing the Annunciation and the other St. Anna with the infant Virgin on her knee. In the first, the Virgin Mary stands upon the crescent moon with a crown upon her head, and is robed in flowing garments, while all around her, forming an oval frame about her person, is a garland of flowers. The first image is a bas-relief, whereas the second is a statuette, both of wood. When or how they were brought here no one seems to know. They have now the names of Hindu goddesses and serve as such.

III. (2) The Jaina Cave which is excavated in one of the lower cliffs of the Chāndor Fort-hill, just above the town to the east, is a roughly cut small room, entered by a doorway, and supported within by two central, heavy, and clumsily cut square columns. Around the four sides of the cave in bas-relief are scores of figures, large and small, mostly images of the *Āṭhankaras*. On the back or west wall is the principal figure, that of Chandraprabhā, with the crescent moon beneath him. This was originally the principal object of worship in the cave. Upon the south wall of the cave are figures of Gaṇapati and a four-armed *devī* which are red-leaded and worshipped, the latter as Kālīkā Mātā, after whom the cave is now called.

III. (3) In the top of Indrāi Fort, above the upper cliffs, towards the north end, and facing east, is a row of thirteen caves varying from 12 to 20 feet square. They are in a continuous row, only separated from each other by thin partition walls. There is nothing about these caves to indicate to what religion they were dedicated, whether they were excavated to afford shelter to a garrison in ancient days. Near the top of the steps leading up the cliff is a large Persian inscription. (Surveyed)

2. Dhodambe, curious old temple of Mahādeva with carved figures.

VI.—YĒOLĀ TĀLUKĀ.

- IIa. Anka'i, 6 miles south from Manmād station. Above the village are 7 or 8 Jaina caves of some interest, though small; the carved doorways are specially rich. In the fort of Ankāi are some Brahmanical caves of late date, and in the sister fort of Tankāi are some old temples (see *Archæological Survey Reports*, Vol. V.; B. R. R. A. S. Pt. XIII. p. 69; *Cave Temples of India*). (Surveyed)

Inscription in old Devanāgarī on a pilaster in the Jaina caves.

VII.—NĀNDGĀON TĀLUKĀ.

- III. 1. Bargaon, 6 miles south of Nāndgāon. An old Hemādpanthi temple of Banēśvara, but of no particular account. (Surveyed)
- III. 2. Na'ga'par, 12 miles west by south from Nāndgāon and 2½ miles east of Manmād. Old Hemādpanthi temple of no special interest. (Surveyed)

VIII.—MĀLEGĀON TĀLUKĀ.

- IIb. 1. Jhodga', 15 miles north-east of Mālegāon. At Jhodga' is the well finished temple of Mānikēśvara situated at the foot of a small hill to the west of the town. It consists of a central hall with its porch and three shrines, and the main *śikhara* is practically complete. The whole is richly wrought and decorated, and the temple looks exceedingly well as it stands in the open without any surroundings. The main shrine, hall and porch are of original construction, the two side shrines are of later and inferior workmanship, the older work. The interior of the temple is comparatively simple and running round the walls are whose mouths an arch of little figures rests. The large domical ceiling covers in the *mandapa* without any intermediate free-standing pillars. In the middle of the floor of the shrine, which is rather lower than that of the hall, is a *linga*, while in the back-wall is a large empty niche. The shrine door is fairly well, but a trifle coarsely carved. Out in front of the porch, upon a roughly-raised platform, is a large mutilated Nandi looking towards the shrine. Upon one of the pillars, inserted in the entrance under a broken beam, is a short inscription of a few letters only. About a hundred yards west of this temple are the ruined shrine and antechamber of a smaller temple of much plainer design. (Surveyed)
- III. 2. Chikhalvohol, 10 miles north-east of Mālegāon. At Chikhalvohol there are the remains of an old temple. Little of the original work, however, now remains, and the temple consists principally of mud.

IX.—BĪGLAN TĀLUKĀ.

- III. Devalā'na, 9 miles east by north of Satāna. Here there is an old three-shrined temple dedicated to Jāgeśvara, but the three shrines have been rebuilt in a very plain manner. A few courses of the basement of the original building remain below the later work, and show that that part, like the porch, was originally highly carved. The porch is elaborately decorated though much damaged. Within, it has a central panel to a ceiling representing Kṛṣṇa and the *gopis*, similar to the ceiling at Vāghli. (Surveyed)

X.—KALYAN TALUKĀ.

- III. 1. Saptasringa, in the Chāndod range of hills, with masonry tanks, and the temple of Siddhēśvara, now mostly in ruins, but with the dome standing, and having some rather elaborate stone carving. It was built of large blocks of stone without mortar. Near a *dharmasālā* stands the *samādhi* or tomb of a Rājā of Dharmapur. Near by is a fine old *bastī*. The cave of Dēvi Mahishamardani or Saptasringa Nivāsini is at the base of a perpendicular scarp near the summit of the hill (*Ind. Ant.* Vol. II. pp. 161-164).

- III. 2. Dhodap..... Hill fort with an inscription on the gate.

XI.—DINDORI TALUKĀ.

- III. 1. Ra'masej, 6 miles north from Nāsik. A hill fort in which is a large well with a flight of steps descending into it. There is also said to be an underground passage leading from it.

- III. 2. Jambutke, 4 miles south-west from Dindori. A plain Hemādpanṭi well, 45 feet square.

- III. 3. Ambegaon, 13 miles west from Dindori. Hemādpanṭi temple of Mahādēva, 40 feet by 36,—the roof and portions of the walls fallen, but richly covered with sculptures.

- III. 4. Vani, 12 miles north from Dindori and 26 miles from Nāsik. A plain temple of Mahādēva, partially ruined. Copperplate grant, *Ind. Ant.* XI. 156.

- III. 5. Chandika'pur, 15 miles north from Dindori. The ascent to Saptasringi. Inscription, stating that the steps were made by Konhar Girmāji, Krishna Girmāji, and Rudrāji Girmāji in Śaka 1692.

VI—KHANDUSH ZILLA

I—DHULIA TALUKA

- III 1 Amboda, 12 miles from Dhulia A small temple said to be Hemadpanti of the 17th century
- III 2 Lalung* 7 miles south of Dhulia At Lalung there is a small Hemadpanti temple on the south of the village by the roadside, but it is of no interest Above the village rises the old fort, the extent of which is very limited Within the walls, which are now partly in ruins, are a few large rock cut water cisterns, and on the highest point is a ruined European bungalow built, report says, by a former Collector, as a hot weather retreat from Dhulia A few old iron guns lie about, and two or three with their benches knocked off have been used as a waste water pipe to one of the bath rooms of the bungalow
- III 3 Vinchur Bk, 14 miles from Dhulia Well, said to have been built during the times of the Gavalh Rajas
- III 4 Nandala, 20 miles from Dhulia Temple of Mahadeva
- III 5 Dhadre 14 miles from Dhulia Hemadpanti temple of Mahadeva
- III 6 Sirud, 14 miles south east of Dhulia Hemadpanti temple of Devi and a well

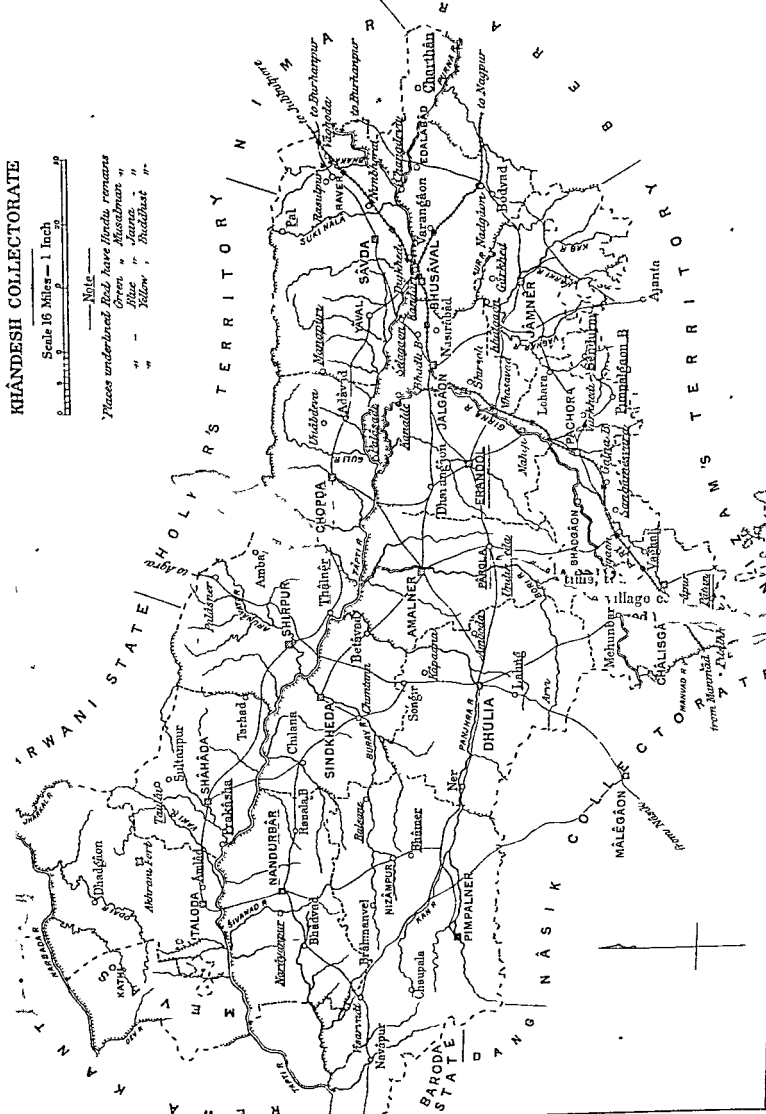
II—PIMPALNER TALUKA

- 1 Pimpalner, copper plate grant *Ind Ant* IX 293
- 2 Balsane a small village, some twenty five miles to the north west of Dhulia, where there are the remains of some nine separate temples and buildings—three in a field belonging to Lakshman Gangadhar just above the bank of the Bura river on the south east of the village, four on high ground to the east of the village, one a *matha*, a short distance to the north east of the first, and a small one in the fields, across the river, some distance to the south of the village Of these the finest examples are one in the first group and one in the second The former is now the most complete and highly wrought of all at Balsane, though judging from the amount of work lavished upon the great fallen blocks of the other temples, they were not much behind it if at all It is a Saiva temple, with three shrines arranged around a central hall, and having a porch upon the fourth side, the west which is the front of the temple It is now very much shattered and weather worn Portions of the *sikhara*s of the main (east) and south shrines remain, but the north shrine, with its *sikhara* has almost entirely fallen and those parts of it still standing threaten to topple over with the least shake The exterior walls of the temple are much in the style of the temple of Lakshmi Narayana at Pedgion in the Ahmadnagar District The lower basement mouldings are highly decorated while above them rises the main section of the walls covered with figure sculpture of gods and goddesses dancing figures, *jooris* &c while above all the *sikharas* rose, thickly adorned with delicate

KHANDESH COLLECTORATE

Scale 16 Miles — 1 Inch

Note
 Places underlined Red have Hindu remains
 Green " Muslim " "
 Blue " Jaina " "
 Yellow " Buddhist " "



ornamental detail. The interior of the building is in no wise behind its exterior in the matter of decoration, its pillars, ceilings, shrine and entrance doorways being very richly wrought.

III

The second temple mentioned above has been no less highly finished than the first, but the whole of its shrine has fallen. Its plan differs from the first in that it had but one shrine and three porches in place of the three shrines and one porch. The interior of this temple is in a very dirty state, and, as no worship is carried on within it, it is entirely neglected. The figure sculpture, which is thick upon its exterior, is almost completely ruined, either by vandals or by both them and the weather. The stone being of rather a soft nature seems to have weathered to the condition of *murum* and now crumbles away with the least touch. The broken walls of the fallen shrine give a good idea of how the structure was built up. Here we find an outer and an inner face of block masonry, set up more or less on edge, not bedded on the broad or flat sides of the blocks, and the interior space between them filled up with huge rough blocks thrown in in no particular order, and without the very least attempt anywhere at bonding. In fact the outer shells just keep the inner "filling in" from rolling out altogether, and the shells themselves are only prevented from bulging out and falling asunder by the weight of the blocks. Here and there, more especially at the corners, a clamp or two of iron is used, but very seldom.

III

Among the other temples at Balane, the one on the south east of this last, with a single entrance and many small shrines within, is in a very filthy state. This is due to the front having been built up with brick and mud masonry at some time, ^{مسجد جامع الله} keeping out light and air. The bats have taken possession of the interior, and the village ^{title} find it a very comfortable retreat from the hot rays of a midday sun. (Surveyed)

Upon the *matha* is a Sanskrit inscription dated *Salā* 1100

III

3 Bhamer, 1 ^{1/2} m south of Nizampur. This seems once to have been a large place, the whole area being covered with ruins. On the west is a gate flanked by round towers, with two pillars about 9 feet high for gate posts. There is also a finer gateway in better preservation, near which is a characteristic Hemadpanti or Givali Rijas well. The fort on the hill above the village contains many rooms excavated in the rock. The caves of most importance face the south west and are nearly all on the same level. The first group consists of three openings into each other, the roof of the central and largest room is supported by pillars. On the face of the hill facing Nizampur is a range of caves said to be inaccessible. (*Ind. Ant.*, Vol. II p 128 Vol. IV p 339) (Surveyed)

III

1 Nizampur, 17 miles north east from Pimpalner. A Jaina temple dedicated to Parsvanatha

In addition to the above there are numberless fragments of ruins apparently of the same class of building as the Hemadpanti temples scattered about in many of the villages, which lie at the foot of the hills south of the Panjra in the Pimpalner *taluka*. These fragments are generally single pillars curiously carved, evidently very old and often built into other buildings. The most conspicuous is in a village ^{about} south of Pimpalner.

* The temples are now being repaired where necessary and cleaned out

- III. about 5 miles from it. There is also a Hemādpanthi tank at the village of Indwa, 6 miles north-west of Dusa, but it is of no account.

III.—NANDURBÂR TALUKÂ.

- III. 1. Nandurbâr, 19 miles north from Nizâmpur, contains many mosques. The house of the Sâ-Desai is said to be about 400 years old.

Inscription in Persian on a ruined tower.

2. Narayanpur, 5 miles west of Nandurbâr. An old fort close to a stone dam on the Sivanad river, and a little way up the stream are fragments of a curiously carved temple built into a well, and others lying near.

- III. 3. Watada, 5 miles east from Nandurbâr. Old and large temple of Vithoba

IV.—TALODA TALUKÂ,

- III. 1. Amlad, 2 miles from Taloda. Temples of Chankêśvara and Rohdêśvara

2. Karda copper-plate grant *Ind. Ant.* XII. 263.

V.—SHÂHÂDA TALUKÂ.

- III. 1. Prakasha on the Tapti, 10 miles south-west from Shâhâda. A number of temples and tombs built on rocks, some five of them, viz the temples of Gautama, Sangamêśvara Mahâdêva, Kedârêśvara, Mansâpurî, and a temple of Mahâdêva, are fine handsome imposing buildings, but they are all more or less modern and of little interest. (Surveyed)

Inscriptions.—Two Sanskrit inscriptions over the door of the temple of Sangamêśvara Mahâdêva, one in a large *sâbhâ mandapa*, and one partially effaced on the south side of the gate of Mahâdêva's temple

- III. 2. Taula, 2 miles north of Sultânpur. There is here an old step-well built in the Muhammadan style. It first descends a certain distance, then turns at right angles and continues down to the main shaft. Cross beams at the different levels, supported upon the pilasters in the walls, divide the depth into storeys, increasing in number as the passage descends. There are no free-standing pillars. (Surveyed)

VI.—SINDEHEDA TALUKÂ

- III. *Darana*, 3 miles south of Chumtânî. About two miles south-east of Chumtânî, and on the east of the main road are the ruins of an old Hemadpanthi temple, standing upon rocky ground in the midst of the fields. (Surveyed)

VII - SHIRPUR TALUKA

- II a Thalner, 10 miles from Shirpur Ten Muhammadan tombs, of which eight are built with dressed black stone and two of burnt brick. One is octagonal with carved black stones and the others square and plain. Parts of the domes are destroyed but they are in good condition inside. Three of them are occasionally used by Europeans on tour. The largest three are 11 feet square each. The octagonal one is 10 feet wide. Two are 8 feet square, one 6 feet square and one 3½ feet square.

Inscriptions.—On the octagonal tomb are some Arabic inscriptions but they yield no date. The Musalmāns of the place say they were built about 500 years ago by one Shāh Ajam Mule Shāhrānī, whom they call their Pir, and whose tomb is the 6 feet square one. One inscription reads—

هو الشافي

روح معایت قل یا الله و یا خدمت مکتوبی حکمت بقاک یا الله سائنہ دینی و قات
سلطان الد عظم احمد الد سلطان برماں حلائے دادے حو قاتلا لد و عظم بی لاللی
لاحم معلی الله و ما حولہ ^{Manabdev} الدیاں واحط الوجر اور عشرتی و خدا حب سے
و رب اور احمد و امجد الله ~~و لا اله الا الله~~ معشائ الله کل حظو مسلمانی قابہ

VIII—AMALNER TALUKA

- III 1 Parola, 22 miles east of Dhulia. Imām Bādsalāh's *darwāz* on the east of the fort, *chattri* of Gurdhar Sēth Bālājī Vark, Śaivite temple about 24 feet square of stone, with brick spire ornamented in plaster, and temple of Japātā Bhāva about 58 feet by 58.
- III 2 Undikheda, 3 miles south west of Pārolā. Large temple of Śrī Nāgesvara Mahadeva on an island in the Beri river. The outer walls of the spire have many angles and are carved. It is ascribed to Trimbakrī Māmī Pethe. It is, however, modern and of no particular interest.

IX—CHOPDA TALUKA

- III 1 Chopda, 21 miles north-west from Amalner. Jamī Masjid said to have been built by Miran Muhammadkhān, one of the Farukhī Kings, Kali Masjid, and other mosques; Sitkothadā well 37 feet square.
- III 2 Adavād, 10 miles east of Chopda. A fine old well 30 feet by 12, with steps, but ruined and a masjid.

Inscription.—On one of the stones at the steps of a well at the mosque is a short Persian inscription.

- III 3 Unabdeva, 3 miles north of Adilvad. A hot spring with some buildings.
- III 4 Changaon, a fort north west of Chopda, supposed to be 500 years old. Its estimate is to have cost Rs. 2,00,000 and its dimensions are 500 long and 560 broad. It is situated about a mile and a half to the north of the village on the top of rising ground in Survey No. 168. The platform of the fort is reached by steps as in the fort of Idling in Dhulia *taluka*. There are tanks on the side, as in Idling. Some of them are of carved stones. Inside the gate of the fort is a *pirs* tomb and a tank. Remains of a wall are visible. The fort is said to have been built in the Gwalior Raj.
- III 5 La'sur, north-west of Chopda, a temple of Najafgari, said to be 300 years old. It is estimated to have cost Rs. 2,000, and its dimensions are 16' long and 38' broad. It is situated in the hills to the north of La'sur, and is surrounded by a wall on the outside, on one of the wells inside the temple is an inscription.

X—ERANDOL TALUKA.

- II b 1 Erandol. In the middle of the town is a large strongly built old quadrangle known as the Pandavas *vidi*. It is the remains of one of those strongly built and enclosed mosques which were erected in the early days of Muhammadan rule, partly mosque partly fort, and is of the same style of building that the great Adina Masjid at Anhilwada. Part of it must have been Lakshmi, the greater part of the mosque at the west end of the compound seems to have been the remains of older Hindu temples. The court yard and the mosque is enclosed by a high strongly built black stone wall, with high arched recesses all around the inner side, in each of which is a barred or grated window. There appears to have been a fine porch before the entrance to the court yard on the east, but it is now represented by a huge pile of fallen masonry over which the visitor has to climb to reach the interior. The mosque which is usual, occupied the whole width of the west end of the enclosure, has almost entirely disappeared, the central bay only remains, and this has been enclosed by mud walls and is still in use as a mosque. Of the rest, all, except a few solitary blocks has disappeared, leaving some beautifully carved *mehrabbs* in the back wall which are partly buried in accumulated debris.

The Hindus claim the place as a Hindu building subsequently appropriated by the Muhammadans. But this is not quite correct. The building as it now stands is purely Muhammadan, but, as just said, it has in great part been built as all the earlier mosques were of pilfered material. Judging from the few columns that now remain, the whole of the pillars of the mosque were probably taken from some Hindu temple or temples, and where the court yard wall is broken down in places, carved stones and broken images may be seen built into the interior. The beautiful *mehrabbs*, with their Persian inscriptions above them, now much obliterated, are purely Musalman work. A Hindu temple possibly once existed here, and perhaps on the site of the mosque—nothing more probable—but the Hindus have now not the shadow of a claim to the place. (Surveyed.)

- III 2 Pharkande 6 miles from Erandol, southwards along the Anjani *nadi*, has a *masjid* about 100 years old built by a man named Ghanshi Mowun. The building is distinguished by two minarets, which are said to sympathize so that if you ascend and shake the

one, the other also shakes. The building has also fine chunam work, but is not otherwise remarkable.

- III. 3. Mukhpāt is a village 3 miles south-east of Erandol. To its south-east is an irregular plateau, on which is a tank named Padmālaya.

On the bank of the tank are temples of Mahādeva, Māruti and Ganapati. Inscription.

XI.—NASIRĀBĀD TĀLUKĀ.

- III. 1. Kanaḷde, to the north-west of Nasirābād. There is a quaint-looking temple of carved black stone, below the village on the banks of the Gīrnā. Close to it is the house of the *gosavi*; in the middle of it is a flight of steps leading to a door beyond which are more steps and then a big hole, climbing through which we enter a small cell about 5 feet by 10; from this a door leads to a second 7 feet by 4; beyond it is a third measuring 4 feet by 3½, and then a fourth 3½ feet by 3. There is nothing remarkable about them, however, as they are dug out of the clay.

- III. 2. Selgaon, north of Jalgaon. A *maṣṭha* or monastery said to have been built by Masangir Gosāvi about 200 years ago. It stands on high ground near the junction of the Tāpti and Wāghar rivers opposite Borawal, is built of stone and lime, and is about 80 feet long, 60 wide and 30 high. The east wall is falling. The temple is approached by steps.

- III. 3. Kanda'ri, south of Jalgaon. Temple of Mahādeva of small dimensions, said to be in the Hemādpanthi style and going to decay. (महादेव)

- III. 4. Palasade, north-west from Jalgaon. (महादेव) Temple of Rāmesvara built on a raised podium (*ōḍā*) upon a small hill near the junction of the Gīrnā with the Tāpti. The temple is about 17 feet long, 14 wide, 21 high, and is said to be 300 years old.

XII.—SĀVDA TĀLUKĀ.

- III. 1. Rasulpur, 2 miles from Rāver. An old fort and palace.
- III. 2. Bhokaridigar, on the Bhākar river, west from Rāver. Temple of Omkāresvara, and a *dharmasālā* said to have been built by Ahalyābāi Holkar.

Enscription on the temple reads:—

चरणरज बिठल बहाल दाले गौले धालेली परगणे राजापुर तालुके विजयदुर्गाकर निरंतर ११९९.

- III. 3. Paḷ, on the Suki *nālā*, north of Rāver. A mosque of black stone, with three bays, and of considerable architectural merit.
- III. 4. Maṇapuri, north-west of Yāval. About a mile from the village is an old temple ascribed to the Gavali Rājās.

- III. 5. Kalmadu, north-east of Nhāvi. Well, supposed to be 400 years old, in a ruined state, situated on the old high road from Chopda to Burhānpur, and said to have been built by a Gavali Rājā. The Nimbālkar carried off some of the stones of this well to repair his fort at Yāval about 80 years ago. Since then it has fallen out of repair and dried up.

XIV.—JAMNER TALUKA.

- III. 1. *Khatgaon*, 3 miles north of Jamner. At *Khatgaon* there are the ruins of an old temple, now of no account.
- III. 2. *Garkhed*, north of Jamner. There are the ruins of what was once a very fine temple of the best style of work. Portions only of the plinth and walls of the back of the shrine now remain, showing the mouldings of the basement, and portions of the richly carved wall above it. For the rest, the addition of mud walls has preserved the place as the habitation of the god now worshipped. (Surveyed)
- III. 3. *Shendurni*, a small ruined temple of *Viśveśvara* or *Viśdevāli*. It has an inscription, which probably covered about 3 feet by 2 feet of wall surface on the outer wall on the south side, but now too much defaced to make anything of (Surveyed.)

XV.—PACHORA TALUKA.

- II b. 1. *Sangamesvara*, 4 miles east of *Kajgaon* Station. On the south side of the village, and near the junction of the two streams, perched upon the high bank, is the old temple of *Mahadeva*. The temple consists of the usual shrine, a hall whose roof has disappeared, and a very prolonged porch. The exterior of the temple is perfectly devoid of figure sculpture, its place being taken by three bands of geometric ornament. These are exceedingly chaste and effective, and run round, in unbroken lines, the three sides of the exterior walls of the hall and shrine. The ceiling of the antechamber is peculiar in that the mouldings assume an oval in plan, a very unusual shape for a ceiling. In the shrine is the *linga*, and the temple would seem to have been originally dedicated to *Siva*. (Surveyed)
- III. 2. *Pimpalgaon Budrak*, 6 miles south-east of *Warkhed*. At the village of *Pimpalgaon* is the temple of *Hari-Hareśvara* standing in the junction of the *Bāvulā* and *Dabā* streams, about 1 mile south of the village. It faces the west. Though originally an old temple it has been almost entirely rebuilt with brick, rubble, and plaster masonry, and is now of no account architecturally. (Surveyed)
- III. 3. *Kurhad Khurd*, 7 miles from the *Maji* Station. The temple at *Kurhad Khurd* is small and in ruins, and is of no particular interest. The shrine walls and part of the west walls of the hall remain. (Surveyed)
- III. 4. *Lchara*.—The remains of an old temple, with very plainly moulded walls, on the *Sonri* stream, about a mile south of the village, called *Tiptavara*. (Surveyed)
- III. 5. *Nandre*, near *Maji*, a plain old step-well of not much interest. It is square in plan and devoid of all the ornamental adjuncts which are generally found about these wells. (Surveyed)

XVI.—CHĀLISGAON TĀLUKĀ.

1. Pātan is the site of a deserted town, now overgrown with jungle, in the hills to the south, or, more correctly, south-south-west of Chālisgaon. Scattered among the ruins are the remains of several old temples. The hills here are recessed, forming a horse-shoe-shaped valley, the two horns of the former, which project northwards, being about a mile apart at their ends, while the glen between them runs back about a mile and a half. At the upper end of the valley, above the temple of Āi Bhavāni, on the east side, a mountain path winds up the lonely glen, the Pitalkhora, in which are situated the well known Pitalkhora caves. A stream, fed by the numerous mountain torrents from the hills around, winds down the Pātan valley, and in one of its curves sweeps by the foot of the shrine of Āi Bhavāni, at which there is still kept up a yearly *jatrá* or fair. The stream inclines, throughout its meanderings, towards the eastern hills, leaving a considerable area between it and the western cliffs in which, high up above, are the caves known as Nāgārjuna's *kotri*, Sita's *Nhāni*, and Sringār *Chāvadi*, a space ample enough for the old town of Pātna whose ruins now occupy this ground. The whole of the valley is thickly wooded, being quite uninhabited, save by the owl, the jackal, the wild pig, the panther, and an occasional tiger. The ruins of the old town are thickly scattered about, and with difficulty maintain their ground against the encroachments of the jungle, which, when unable to displace them, just grows over them and casts its creeper entanglements firmly around their mouldering walls.

Beyond the few ruined temples, tanks, and wells, there is now nothing above ground to represent the more ancient city. The ruins that now exist, composed of mud and rubble stone walls and Musalmān graves, are of a comparatively recent town, and that a town of no great size. It appears to have been walled in with strong high mud walls and high bastions, within which was a citadel similarly fortified. The crumbling walls of these enclosures, with the foundations of mud and rubble built houses, still exist. One of the walls runs along east and west by the side of the principal temple, that of Maheśvara, and is built on to it on either side, thus making the temple itself, which is upon high ground, part of the wall, the north face being within, while the south face is without, the fort. Opposite this on the south, and separated from it by a broad passage, is another small fortified enclosure in which is a small ruined temple with an inscription over its doorway. Beside these there are two other small ruined shrines which, like them, have been included in the fort wall on its east side. These are a few hundred yards to the east and north-east, respectively, of the first temple, one being Brahmanical, while the other is Jaina. With the temple of Āi Bhavāni up the glen, these are all the remains above ground of the more ancient city of Pātan. (*Surveyed*)

- 1a. (1). The temple of Maheśvara, the largest and most important, is built on the usual plan of shrine, *mandapa*, and porch, and faces east. Its *śikhara*, or tower, has gone. The exterior of the temple is profusely sculptured, and the pillars and doorway of the shrine have also been well chiselled. In the shrine, in the middle of the floor, is the *linga*, while in the middle of the back wall is a niche to hold a figure, with an ornamental frame around it. There are several figures lying about which may originally have been placed in the various niches among which are Śiva, Pārvatī, Lakṣmī-Nārāyaṇa, Sūrya, &c. The most important thing, however, in the temple is a very fine and well preserved inscription slab

built flush into the south wall of the antechamber before the shrine, and midway between the floor and the beam. The slab which bears a Sanskrit inscription, has been slightly corroded on the left hand side by the action of rain water. It is an inscription of Govana III of the Nikumbhavamsa and records the grant of a village named Devasangama at the consecration of the temple of Śiva (Madanadahana) which was built or perhaps commenced by his father Indravarjā in Śaka 1075 or A.D. 1153-54 (*Epig Ind Vol I Part VII p 338*)

III (2) The temple on the south of this one, in the other enclosure, which is now in ruins seems to have been part of the belongings of this larger temple. Its axis, passing through the entrance doorway and the doorway of its enclosure, passes through the centre of the shrine of the large temple, and this smaller temple faces the larger. Its interior is much like the interior of the hall on the south side of the enclosure round the temple of Gondeśvara at Sinnar. It has no cell shrine, the interior being a long plain hall. It was probably a *matha* or rest house attached to the large temple. Over its entrance doorway is a much worn and damaged inscription just as occurs over the door of the *matha* at Balsane.

III (3) Straight in front of the large temple, at short distance from it, is the small ruined Brahminical shrine already mentioned, facing north.

II (4) And in front of this (north) at about a hundred yards distant, is another small ruined shrine dedicated originally to a *jina*, having a seated *jina* over the entrance doorway and the empty throne well carved, in the shrine.

III (5) At the upper end of the glen, on the east side of the stream, is the insignificant temple of Āi Bhavani. Very little of the original building now remains intact most of it is seen being rebuilt from the material of an older temple. From what little does remain the temple would appear to have been a cluster of small shrines with one or two small halls. At present the place is in a very ruinous and dirty condition. In the outside of the courtyard wall, built into the wall, is a much abraded inscription slab, but as this wall has been built partly of old temple materials the inscription may not be, and probably is not, *in situ*. It records the grant of land and money by Sonhradadeva to the college established for the study of the *Siddhantaśāstram* and other works of the astronomer Bhākarāchārya.

II a (6) Śringar Chavadi is the name applied to a cave about half a mile up the hill north west from the temple of Āi Bhavani on the way to the Kanhara fort. To the right of the entrance the excavation is continued forward at right angles with a low screen wall and pillars closing it in. This part is about 25 feet in length by 7½ deep while the principal hall of the cave is about 18 feet by 15. Outside is a rock cut cistern.

II a (7) Nagrjuna is a third cave just above the village consisting of a *palasid* or verandah and an inner cave. It is a Jaina excavation and contains several figures of the Digambara sect.

III (8) Sitas Nhani, near the preceding is a plain Brahminical excavation.

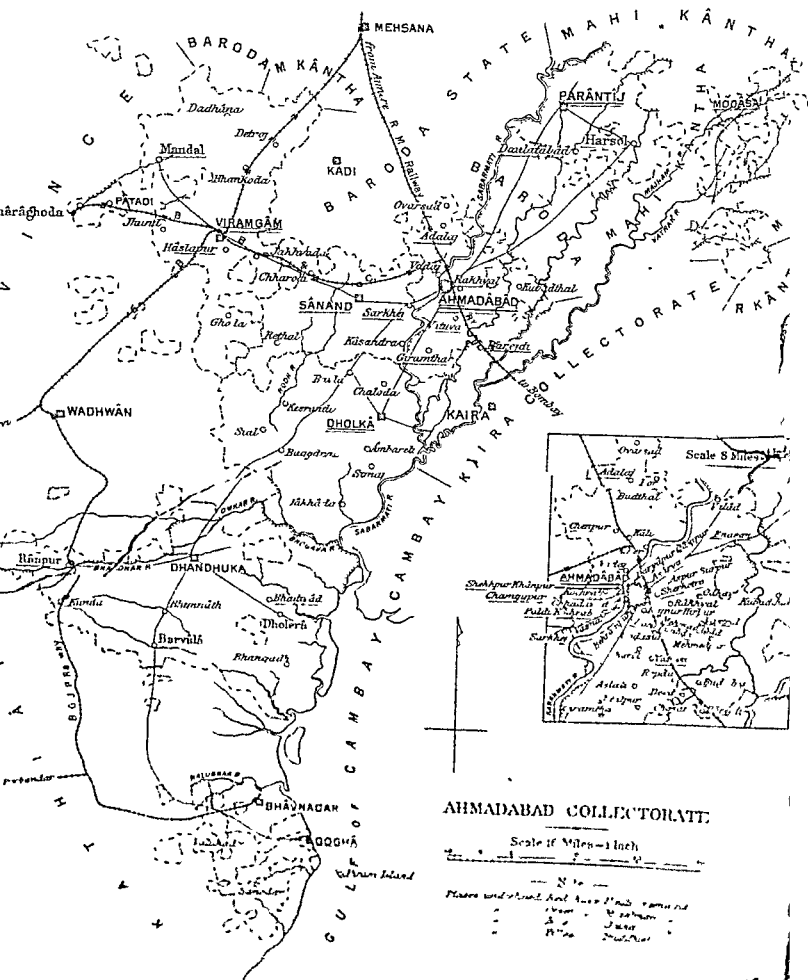
I (9) Pitalkhora a glen not far from Patan to the south east contains a ruined *stupa* and *stupa*, very early Buddhist work, with some fragments of inscriptions in the Maurya character—probably dating two centuries B.C. (see *J B B I I S Part XVI Ind Soc's Report, Vol IV and V Cave Temples of India*) (Surveyed)

II.

3. Vāghli, a village about seven miles to the north-east of Chāliśgāon. The remains at Vāghli are the temple of Mudhāidevi, a mile to the south-west of the village, and the temple of Kṛishṇa in the village. The former is situated upon an artificial mound upon the bank of the river, and is now partly in ruins. Smaller shrines which surrounded it, and stood upon the margins of the platform, have disappeared save the ruins of one which stood on the south of the temple. Although passing now under the name of Mudhāidevi's temple, it would appear to have been originally dedicated to Sārya, for, of the only three figures sculptured upon the walls of the shrine, the one upon the principal face, the west or back wall, is that of Sārya with his seven horses. Lying within the temple, and also outside are large blocks, portions of the temple, upon which are carved full length figures of Sārya, three on each. There are some very neat decorated ceilings in this temple. The *śikhara* or tower of the temple has disappeared.

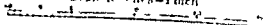
III.
I b.

40. In the village is the temple of Krishna, which, as it now stands, is of no interest save for three very fine inscription slabs built into the inner wall of the hall. There is no separate shrine, and what little of the original temple now remains has been so encased in mud walls that not even its plan can be guessed at. One of the ceilings is sculptured in bold relief representing Krishna and the *gopis*. Within the hall on a raised platform is an arrangement made up with a brass mask, and which is now worshipped as Krish. The inscription slabs are rather corroded, but all three belong to one inscription and record the erection of a temple of Siddheśanātha or Siddheśvara by Govindarāja with a well attached and a *suttra* or dispensary. The last few lines record a grant to this temple by Govindarāja and his superior, king Seuna, in *Sambat* 991 (A.D. 1069). Seuna is the Devagurāja Seunachandra II. This temple was thus built some two hundred years before Hemadpant lived, who is the traditional founder of these temples. This inscription is also very important as it gives a dynasty of petty kings ruling for about four hundred years previously who are said to have come from Dwārakā. The well mentioned in it still exists beside the temple, but there is no sign of the dispensary. (*Epig. Ind.* Vol. II. Part XII. page 221. (Surveyed))



AHMADABAD COLLECTORATE

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II.—NORTHERN DIVISION.

I—AHMADĀBĀD ZILLA

I—DASKROI TĀLUKĀ *

1. The city of Ahmadābād lies along the east bank of the Sābarmatī river about 60 miles from its source. It is completely enclosed by high lofty walls which were first built by Sultān Ahmad in 1412, strengthened by Sultān Muhammad Bīgarah in 1496, and were finally restored in 1832. The western wall is in nearly a straight line from north to south, its bastions looking down upon the river. The continuation of the walls round the north, east, and south of the city forms an irregular fan-shaped enclosure. Situated in the middle of the western side of the city, with the city walls forming its western defence, is the square enclosure called the 'Bhadr' (Cir 1412). This was the citadel and contained the palaces of the Sultān and his nobles, and later the head-quarters of the Peshvā when the combined Marāthā forces held the city. The great bastion to the south-west corner of the 'Bhadr' is said to contain the foundation stone of the city.

The principal entrance to the Bhadr is on the east through a large massive gateway flanked and surmounted by bastions. To the south of this gateway, built on to it, and forming the south-east corner of the Bhadr, is Āzam Khān's palace, now used as public offices and one of the largest buildings in the city. About 500 yards in front of this gateway is the Tin Darwāja, or triple gateway, which spans the main street.

Between the Bhadr and the south-west corner of the city is another enclosure, now let for private use but originally the seat of the Gaikvād's Government when the Peshvā occupied the Bhadr. It is known as the Gaikvād's Haveli (Cir 1738).

The rest of the city traversed by a net-work of roads, streets, and lanes, remarkable for their narrowness and awkward turns, is thickly occupied and built upon. Amongst the dwellings and shops is a good sprinkling of mosques, tombs, and temples.

Although Ahmadābād takes its name from its reputed founder Ahmad Shah I., it was probably in existence as a city long before his time. Rājā Karan of the Solanki race of Anbīrvāda, in his excursions against the predatory tribes of this part, is said to have built the town of Karnāvati in the 11th century, which most probably was the town that Ahmad Shāh took possession of as his capital and adorned with many of its mosques and tombs. That this locality was an important one before the Muhammadan annexation is sufficiently attested by the many remains of Hindu architecture in the city and suburbs. All the pillars in Ahmad Shāh's mosque, the oldest in the city, are pillaged from a Hindu temple, and on one is an inscription in *Devanagari* dated *Sambat* 1307, which seems to have escaped the hands of the Moslem iconoclasts. Many Hindu images have been found and are still turning up. The well of Matā Bhavani to the north-east of the city is far

* For fuller information see *Scheme for the Protection and Conservation of Ancient Buildings in and around the City of Ahmadābād*, by A. W. Crawley Boery, Esq., Bombay Civil Service 1886

older than the Muhammadan period, and in all probability served as a model for the far more advanced specimens of Dādā Harir's, Adāraj, and others through the province.

But whatever the city was before the Muhammadan period, its chief interest lies in these subsequent times. The greatest part of the architectural work of that time has been swept away and its material used to raise the mosques and tombs, walls and bastions of the conquerors.

Ahmad Khān, or Ahmad Shāh, was the grandson of Muzaffar Shāh, who from being viceroy of the province under the imperial court of Delhi assumed regal power. Ahmad Shāh is said to have founded the city of Ahmadābād on or near the site of the village of Asāval in A.D. 1412. During his reign were raised some of the finest buildings in the city,—his own mosque in the Bhadr; the Jumā mosque, the most extensive in the city; Rāni Sipri's mosque and tomb, the most complete in all its parts; Haibat Khān's mosque; Sayyid Ālam's mosque; the Tin Dār wāja; Sidi Sayyid's mosque, in which are two specimens of about the best window tracery in Gujarāt, perhaps in India; and his own tomb and that of his queens. In the suburbs was constructed, during his reign, Malik Ālam's mosque, two miles to the south of the city.

Ahmad Shāh reigned until A.D. 1443, when he was succeeded by his son Muhammad Shāh, who reigned from A.D. 1443 to 1451. He does not appear to have done much to the city in his short reign, which was chiefly passed in foreign wars. In A.D. 1459 he was succeeded by his son Qutb Shāh. The mosque and tomb of Shēkh Ahmad Khuttu Ganj Bakhsh at Sarkej, with the adjoining tank, were completed during his reign. He built his own mosque in Mirzāpur during his father's lifetime. Kankaria's Tank was completed, Dharyā Khān's tomb, and the Batwā and Usmānpur mosques were finished in his time.

Dying in 1459 A.D. he was followed in the kingdom by his younger brother, Mahmud Bigarah, the most celebrated of the kings of Ahmadābād. His was a long reign from 1459 A.D. to 1511 A.D. "His personal strength, courage, and military skill are as conspicuous as his religious bigotry and his stern but far-sighted statesmanship. His love for architecture is attested by the cities of Mustāfābād and Mahmudābād, which he founded at Junāgaḍ and Champanir, and another Mahmudābād (or Mehmadābād) near Kheda, as also by the numerous and elaborate additions which his nobles, following his taste, made to Ahmadābād and its environs."

During his reign were built the mosque and tomb of Sayyid Usmān on the west bank of the Sābarmati, Miyan Khān Chisti's mosque, Muhāfiz Khān's mosque, Achyut Bibi's mosque and tomb, Dastur Khān's mosque, Dādā Harir's well, and the Shāh Ālam group three miles to the south of the city. Mahmud Bigarah was succeeded by his son Muzaffar II. (A.D. 1511—1526), and he by Bahādūr Shāh, Mahmud II., Ahmad Shāh II., Muzaffar III., in order down to A.D. 1572, when Akbar marched into Gujarāt, captured Muzaffar, reduced the province, and left a governor to carry on its affairs.

"For about one hundred and fifty years subsequent to its invasion by Akbar, Gujarāt was governed by the viceroys of the emperors of Delhi, among whom were Shāh Jahān and Aurangzib before they themselves ascended the imperial throne. During the first half at least of this period, Ahmadābād appears to have been in the zenith of its prosperity. Under Muzaffar Shāh III., indeed almost the last, and not the least beautiful,

of the stone mosques had been erected, and subsequent buildings are mostly in the plainer and more massive style of the Pathans "

The Marathas appeared on the scene about the beginning of the eighteenth century. They carried their plundering raids into Gujarat, and the viceroys, at this time much enfeebled by the absence of aid from either Delhi or surrounding chiefs, could not cope with these new enemies and "in A.D. 1755 the Muhammadan power in Gujarât was finally extinguished, and the Marathas, though divided among themselves, took their place. They burnt and plundered the property of friend and foe with almost equal energy and spared neither mosque nor temple which it suited them to destroy. Innumerable are the architectural monuments which have thus suffered from their wantonness and malice, and the interesting ruins of which the very materials have been carried away for building purposes. Ahmadabad, in particular, felt so heavily the effects of their internal feuds and grinding rule, combined with the natural decay of the Muhammadan population, that its suburbs almost disappeared, large quarters within the walls became desolate, many splendid buildings were destroyed. Fortunately the tide of anarchy was arrested ere it had wrought even more disastrous results by the superintention of the British power "

An army under General Goddard advanced upon Ahmadabad "and on the 10th of February (1780 A.D.) displayed, for the first time, the British colours before the Moslem capital of Gujarat. The Maratha governor declining to surrender, a battery was opened on the 12th, and on the morning of the 15th a forlorn hope, followed by the Grenadiers of the Bombay division, rushed up the breach, which the garrison, after a determined stand, and when three hundred of their number had fallen, at length relinquished " Since then Ahmadabad has remained in the hands of the British

Buildings in the City —

(1) *The Mosque of Ahmad Shah* (A.D. 1414) — In the south of the Bhadr or citadel is the oldest Muhammadan building in the city. Architecturally it is unique, the external screened stair and the ladies' gallery being the most curious mixture possible of Muslim and Hindu styles. The pillars throughout the mosque are taken from old Hindu temples, on one of them there is a *Devandjari* inscription dated *Sameat* 1307. The domes are richly carved. Over the principal *mehrab* is an Arabic inscription. The minarets were taken down eleven years ago being badly shaken and the stones were marked and laid on the roof, but no attempt has since been made to rebuild them. The mosque has been deserted and neglected for many years, and is now in possession of Government. No income or land is attached to it. (*Ind Ant* IV 239, 367)

(2) *The Jamî Masjid* (A.D. 1421) in a court 352 feet by 223 feet, the mosque itself being 210 feet by 95 feet and 19 feet high. Within it are 202 pillars and 76 pilasters supporting 15 domes arranged symmetrically, the centre three being somewhat larger and considerably higher than the others. The minarets once famous as "the shaking minarets of Ahmadabad," were thrown down by the earthquake of 1819. Mr Fergusson says, this *mayid* "though not remarkable for its size is one of the most beautiful mosques in the East." The *mehrab*s or *kiblas* are inlaid with coloured

marbles. Until 1871-72 it was in charge of several people, including the Qāzi of Ahmadābād. Now it is in charge of the Collector and is managed by the City Magistrate.

I b. (3) The Queen's or Rāni Rupwanti's Mosque in Mirzāpur quarter, near the travellers' bungalow, 105 feet by 46 feet and 32 feet high, consists of three domes standing on 12 pillars each with the central part so raised as to admit light to the interior. The minarets fell in 1819, but the bases of them are filled with exquisite patterns of tracery. In the adjoining tomb, which is in better style than Rāni Asni's, the large central and two side domes are adorned with some pretty carved work in geometric patterns and arabesque. It is in charge of the *Mehellā Panch*, and used by the Muhammadan butchers who live about the place.

II b. (4) Rāni Sipri's or Rāni Asni's mosque and tomb (A.D. 1514) not far from the Āstodiā gate. The minarets of the mosque are 53 feet high and perhaps the most beautiful of their class. "Indeed that mosque is the most exquisite gem at Ahmadābād, both in plan and detail. It is without arches" (except a small one over a side doorway) "and every part is such as only a Hindu queen could order, and only Hindu artists could carve." The windows in the end are elaborately wrought, and the *mehrdābs* inside are of marble and carved with much care, though not so elaborately as in some other mosques. The walls of the tomb are filled with well carved lattico work and have been recently repaired. About a hundred yards north-west from this is a mound said to be the site of the Hindu village of Asāval, and where a mosque was built, but long since ruined. These buildings are in the charge of Sayyid Fāzalmiā Sayyid Muhammad *alias* Sayyidmiā.

II b. (5) Shāh Khupai, Shāh Khub-ki or Hazrat Shāhāb Shekh's ~~Masjid~~ (A.D. 1538) in Khās Bāzār, a small mosque in the city, with 32 pillars and two slender minarets; much in the style of the preceding, only inferior in details.

I b. (6) Tin Darwāzā, a fine triple gateway in the middle of the city in front of the Bhadr, where was a large enclosure 1,600 feet by 800, into which it led. It is said to have been built by Ahmad I. The arches are 23 feet high, and the central one is 20 feet wide. The roof of the terrace on the top was removed in 1877.

I a. (7) Āzam Khān's Palace (A.D. 1636) now used as public offices. An elegant dome crowns the entrance.

I b. (8) Muhāfiz Khān's mosque in the north of the city, near Kutb Shāh's (No. 18), built by Jamālū'd-din Muhāfiz Khān, Governor of Ahmadābād under Sultān Muhammad Bigarah (A.D. 1465), distinguished for the exquisite character of its details; its minarets, the lower portions of which are of pure Hindu architecture, have recently been taken down and rebuilt; above the roof they "are round towers slightly tapering, relieved by galleries displaying great richness in the brackets which support them as well as in the balustrades which protect them." The *mehrdābs* in this mosque are about the finest in Ahmadābād. They are minutely and elaborately carved (Fergusson, *Ind. and East Arch.*, pp. 533-34). The *rausa* is a plain structure. There are ten tombs, only one of which is of marble. The mosque is in the custody of the Musalmān Panch.

- (9) Ahmad Shāh's tomb, to the east of the Jami Masjid, a massive domed mausoleum with tracery windows of beautiful design, and with marble tombs inside, viz. of Ahmad Shāh, his son Muhammad Shāh, his grandsons Jalāl Khān, Kutb'd-din Shāh, and Ahmad Shāh II. It is managed by a Muhammadan *Panch*. There is a *langarkhānā* or alms-house attached where cooked food is daily doled out to the poor. Government allow Rs. 2,601 a year. In the enclosure, among the many graves, is one containing some children of the late General Ballantyne.
- (10) Tombs of the queens of Ahmad Shāh in an adjoining enclosure surrounded by a screen of tracery of great variety of pattern. The marble tombs are elaborately wrought in bands of sculpture, and that of Murkhī Bibī is partly inlaid with black marble and mother-of-pearl. The principal tomb is known as Moghlāi Bibī's, in white marble with a Persian inscription round it.
- (11) Sidi Sayyid's Masjid (A.D. 1412) in the north-east of the Bhadr. and outside the Lal Darwāzā, with two remarkably richly carved sandstone windows measuring 10 feet by 7 high (see Fergusson, *I. and E. Arch.*, p. 533), is now used as the Māmlat-dār's office. One of these windows was slightly injured at the apex when taking down the platform which was put up by Mr. Purdon Clarke for the purpose of paper casts being taken about thirteen years ago. The damage has grown since. Mr. DeForest, an American gentleman, had facsimiles made of these windows in wood. One of them is now in the Indian Section of the South Kensington Museum, and the other is in New York.
- (12) Haibat Khān's Masjid in the south of the city near the Jamālpur gate, built of the pillars of Hindu temples, and one of the earliest examples here. The minarets are simply short thin cylinders. The porch on the east looks as if it were Hindu in its original position. The carvings are poor, and the floor of the mosque is of marble throughout. Haibat Khān was not buried here. His remains lie in a *rauza* outside the Kālāpur Gate. The west or back wall of the mosque, which is faced with cut-stone and has handsome carved buttresses, is almost hidden from view by two huts. Haibat Khān was one of Sultān Ahmad Shāh's nobles.
- (13) Dastur Khān's Masjid in the southern part of the city close to Rānī Ashī's (No. 4), was built by one of the ministers of Mahmūd Bigarah (Cir. 1436 A.D.). It is a fine building, and is surrounded by a colonnade covered by small domes. The perforated screen enclosing a cloister round the courtyard is very varied and beautiful in design. To the south is a graveyard in which is the marble tomb of Dastur Khān, one of Sultān Muhammad Bigarah's ministers, on a raised masonry platform. Neither the masjid nor graveyard are kept in order.
- (14) Sayyid Alam or Sayyid A'alamu'd-din's Masjid in the north-west of the city, near Wajihu'd-din's, built in the time of Ahmad Shāh, is an early and plain example of the Gujārāt Muhammadan style. The façade strikingly resembles that of Ahmad Shāh's mosque. The details inside are exceedingly rich. The inscription over the central *mehrdā* bears the name of Sayyid A'alam Abu Bakr Hussaini as its builder and A. H. 915 (A.D. 1509) is stated as the year of construction.
- (15) The Shāhpūr or Qāzi Muhammad Chisti's Masjid built in 1565 by Sheikh Husain Muhammad Chishti, but never finished, is in the north of the city close to the Shāhpūr gate. The shafts of the minars are very ornamental—the tracery in the

sides These rooms have been converted into small residences by the Muhammadian *Panch* with a view to raising an income and they have been let to low people, including Goanese cooks, who keep the place in a filthy condition.

I b. (20) Sakar Khān's Masjid is a very large stone building with 5 domes and *mehrab*s. It is next in size to the Jam Masjid. The pillars in front are in threes and of Hindu type, the front is open in three sections, separated by short portions of solid walling. The end sections have three bays each separated by pillars, and the central section is of 9 spaces. The northern and southern wings have been converted into rooms by the spaces between the arches being filled up with brick and mud. Entrance to the mosque is now possible only by a side door, the original front door being inaccessible except through a very narrow alley. Sakar Khān's Rauza stands by itself in a small open space in Hajira pol. The domed roof stands on 32 pillars. Under the central dome are three tombs of marble close to one another in a line.

I b (21) Phuti Masjid is between the Delhi and Daryapur gates, near the city wall. This is a large stone mosque with 5 domes and *mehrab*s the central *mehrab* is of stone richly carved the others are very plain. The domes have small pendentives but are otherwise plain. The pillars have partly at least been reft from Hindu or Jain temples. The front is open and has 22 pillars. The end domes rise from the pilasters of the walls. It has two short slender minarets with very plain bases at the corners. There is a small rauza in front with Hindu pillars. The place is quite deserted and used only by weavers in the preparation of their webs. The original name of the mosque appears to have been, 'Fath'.

III (22) Shah Wajih u'd din's tomb built by Sayyid Murtaza Khān Bokhari (1606-9), in the west of the city, 160 yards north of the Bhadr and as far south of Sayyid Alam (No 14) with a lofty dome, and windows of delicate trellis work. It is said to have been built by Amir Sada't Khān in Akbar's time, he also built a *madrassa* at the same place. The *glhatri* or wooden canopy was put up by Murtaza Khān about the same time. These buildings were completed in A H 1011 (A D 1602). Wajih u'd din died in A H 999 (A D 1590). Mr Hope gives a different account.

III (23) Darvish Ali's mosque between Pankora Naka and the Civil Hospital south of the Qazis mosque and of Pir Muhammad Shah's. The minarets are leaning away from the wall and in a very dangerous condition. The rauza is a very neat one the walls being filled with perforated stone work. To the east of it in the same enclosure, is Darvish Ali's *tala* or cistern of considerable size and depth, covered in by vaults and with various openings above by which to draw up the water. A stair leads down to platforms above the water.

III (24) Mahmūd Ghaus' mosque 300 yards south of the Queen's mosque in Sarangpur, "looks like a bad transcription of the Jaunpur mosques, and though not deficient in a certain amount of grandeur, is painfully wanting in elegance." It was built in 1562 and bears some resemblance to the Jaunpur mosques of the 16th century. It is also known as Dolat Khān's Masjid and Ek Todā Masjid. To the north is an open space with a rauza still standing which contains the remains of two sons and a wife of Mahmūd Ghaus. Mahmūd Ghaus himself died at Gwalior, where he lies buried. The main entrance to the

mosque was formerly surmounted by two minarets connected with each other by a carved arch. One of the minarets gave way during the earthquake of 1818-19. The other was taken down by the Public Works Department as it was in a dangerous condition, and the façade was repaired.

- III. (25). The Qāzi's or Chhotā Ldrū's mosque on the Ghi Kānthā road, built by Qāzi Abu'l-Farah Khān in the reign of Aurangzib, is a small one of three bays and three aisles (4 pillars on the floor) and arched. It has one *mehrab* neatly carved. There is a carved niche in the south end and two in the north. The roof is flat. In front is a neat *rauza* of 9 small domes, and to the north-east is another *rauza* with a large dome enclosed by lattice-work screens. All are in a very dirty and dilapidated condition. The northern half of this mosque was pulled down some years ago by the late Qāzi Husainu'd-dīn of Ahmadābād. On the ground so cleared he set up a range of shops and small houses, the rents of which are enjoyed by his successor, but nothing from the income is applied to repairs. The entrance gate of elaborate workmanship is in complete ruin.
- III. (26). Svāmī Nārāyaṇa's temple (1850), with an octagonal dome supported by twelve pillars.
- III. (27). Mirā Masjid in Lunsavādā near Mirā chauki.
- III. (28). Abdur Razzak's Masjid, on the way from Dabhogarvādā to Popatiya road. A small stone mosque with marble flooring and of very plain architecture. The *rauza* is octagonal and domed, and the walls consist of perforated stone slabs all white-washed, Abdur-Razzak lies within. A handsome wooden canopy covers it. Close by is an arched *divānkhānā*. The present holder derives an income of Rs. 200 to 250 per annum from the lands and houses belonging to the mosque.
- III. (29). Hazīra Masjid in Hazira's *pol* in Kālupur.
- III. (30). Ālam Khān's Rauza in Danapith. Ālam Khān was a Wazir of Sultān Ahmad Shāh's. The *rauza*, all of stone, with some pretensions to architecture, is in the grain market. It is full of rubbish and badly cared for by the *faqirs* in charge.
- III. (31). Hasti Bibi's tombs,—one of marble, the other of ordinary stone in Mānik Chauk in Rāni Hajira.
- III. (32). Rāni Hajira in Mānik Chauk.
- III. (33). Abdullah Shāh's Rauza in Mānik Chauk in Bādshāh Hajira.
- III. (34). Qutbu'd-din's Rauza in Danivādā in Jamālpur. The *rauza* belongs to the time of Ahmad Shāh. There are three tombs in it but the place is now used as a dwelling-house by a *faqir*.
- III. (35). Mukhtam Saheb's Rauza and Masjid in Jamālpur near Dātā Pathar. The original mosque has disappeared and a brick and mud structure now occupies its place. It is in a dilapidated condition. The *rauza*, which is of stone, has lost its outer verandah on the southern, eastern, and northern sides. The tomb inside is of marble under an ornamented canopy. Attached to the *rauza* is a graveyard called the Rāni's Hazira.

- III. (36) *Mustafā Shāhid's Masjid and Rauza* near *Sidi Salem's* *Hatch* in *Jamalpur*. The *masjid* is very small now, all stone and whitewashed. Not far away, on a hillock in a graveyard, are to be seen ruins of what apparently was a mosque.
- III. (37) *Shāh Allī Ahmad's Masjid and Rauza* in *Rohivādi* in *Rayakhad*. The roof and all the pillars except one of this small mosque have been removed. Two slender minarets and the back wall with three *nichrābs*, each with an inscription over it, are all that remain. It is now inhabited by a *pir*.
- III. (38) *Bābī Masjid* in *Rohivādi* in *Rayakhad*. Also called *Shāh Ganj Masjid*. Of stone, built about A.D. 1552. The three walls with the minarets are all that remain.
- III. (39) *Mardhawad Masjid* in *Mardhawad* near the *Lal Darwāzā*. It is in complete ruin, the walls alone existing.
- III. (40) *Abdu'l Wahhāb Shāh's Rauza*, between *Khanpur* gate and *Mirzapur*, is tribulate in style, with a double colonnade all round and a high central dome. To the west of it are the back and north end walls of a brick mosque, in which are inserted a number of marble slabs bearing inscriptions. To the north west of it is the *rauza* of *Abdu'l Wahhāb's* son *Shāh Ghias'u'd din* and of his grandson *Sayyid Abdul Jahl*. It is occupied by his descendant *Sayyid Bakir Miv* in the *Pir* of the *Rathanpur Nawab*.
- III. (41) *Nawāb Sardār Khān's Mosque and Tomb* in *Jamalpur Chakla*. The mosque to the west of the tomb is of brick, has two pillars in front supporting arches and three pointed domes with gilt tops and crescents. The minarets are octagonal and of four storeys. The *rauza* is inside a court with large gates. The corner spaces, and also round the four doors are filled with good open work in simple but varied geometrical patterns. The floor is of marble inlaid and there is a loose inscription in the entrance. It has a high and egg shaped pointed dome with eight smaller ones round it. The central dome bears a sort of brass *tristila* being a crescent with a cross bar. The court is filled with weed, &c., and surrounded by a high crenellated wall. The entrance gateway is rather imposing.
- III. (42) *Miyān Khan Jahan's Masjid* close to the *Khanja* gate is of brick with seven bays and three aisles. It is roofed with small domes and has three *nichrābs*; the inscription from the central one has been removed. The *minbar* has 7 steps. Of the tomb in front only two of the original nine domes are left. This mosque occupies the south western angle of the city walls on the river side, and it was at this point of the city that the walls were breached at the storming of *Ahmadabad* by *General Godard* in 1780.
- III. (43) *The Dargāh of Pirān Pir*, near this is a small dome surrounded by perforated work of no merit, and contains 3 tomb, with many others outside. The entrance porch to the court has been decorated in modern *Muhammadian* style. *Pirān Pir* is the greatest *pir* known in the *Muhammadian* world. *Shāh Abdul Khalak Sayyid Abdul Kadar*, one of his progeny in a direct line came and settled here upwards of 270 years ago. He lies buried in a *rauza* with perforated walls. The tomb is of marble. The *masjid* and *rauza* are known as *Pirān Pir's*. The *masjid* was built before the *rauza* but fell into complete decay. It has been rebuilt lately. The present holder is a descendant of *Shāh Abdul Khalak*.

- III (44) Shah Gazni near Ali Ahmad Shâh's tomb in Rohilvada dates from 922 A.H.
- (45) Navvi Maholat in Kalupui is a Borah *masjid* and contains two inscriptions. This *masjid* was built by Ashraf Khan, a Wazir under Shah Kutbudin. There is nothing left of the original mosque. The Borahs have built a new one on the old site.
- III (46) The Herâti Masjid to the left of the Delhi gate is a very small tile-roofed mosque containing an inscription of 4 lines.
- III (47) Inayat Shâh's Masjid in Shabpui was a very large brick one, of which the three walls alone remain. It has 5 brick *mehîds* with a marble inscription over the central one.
- III. (48) The City Qazi's Masjid in Astodia is a very small stone one built A.D. 1271. The *mehîd* and probably the windows have been taken from older buildings. Two windows in each end-wall and two in front—each to the floor, two in the back are of 4 squares each. It has an inscription.
- III. (49) The Madrasa of Hidâyat Bakhsh Muhammad Akram-ud din is said to have been built at a cost of Rs 1,24,000, the mosque has 5 bays and 3 aisles is very lofty with arches between the pillars, and roofed with domes and coved ceilings. It has perforated windows high up in the end and brick walls. 5 plain *mehîds* and 2 slender octagonal *minars*. It stands in a very large court surrounded with the buildings of the *madrasa*—now occupied by dyers and much dilapidated. Outside the *madrasa* is a small wooden mausoleum over the tombs of Maulana Nurud din Sidi and Qazi Muhammad Nizamu'd din Khan, and to the west of it the tombs of Qazi Muhammad Rukhnul Hak (having an inscription) and Qazi Muhammad Saleh.
- III (50) Ibrahim Sayyid's tomb and Muhammad Amin Khan's Masjid and Rauza, converted into Executive Engineer's Office in the Bhadr. There are three *rauzas* close to one another and they form the residence and office of the Executive Engineer of Ahmedâbâd. One of these is oval in plan and on that account is quite an exceptional structure. The old survey shows that there was a mosque attached to these *rauzas*, but it does not now seem to exist.
- III (51) Malik Sabân or Hajurishâh's Masjid near the Khas Bazar. A stone structure of plain construction with marble floor built upwards of 100 years ago. The minarets have disappeared and the ground all round and inside has been appropriated for dwelling houses. The mosque is now the private residence of an old man of the name of Jamâl Shih and his family. A large tank not unlike the Kanlri tank, bearing the name of Malik Salim exists in the hands of the village of Rakhral about three miles from Ahmedâbâd where he lies buried in a stone *rauzâ*.
- III (52) Oja Bibi's Masjid and Rauza near Pirmad Shih's Rauza. A pretty little mosque all of stone built about A.D. 1504-5. The real name of the lady in whose memory this mosque was built is Khonja Bibi. It is beautifully carved, the minarets and *khat* especially. In front of the mosque is a *rauzâ* with carved joggled walls of stone. The interior of the mosque has been whitewashed. Within the *rauzâ* are three tombs. It is a dirty site. There is also a very large underground reservoir the upper portion being beautifully terraced. The present holder of the property is the Pirzada of Junagadh, who lives in Ahmedâbâd.

- III. (53) *Shâh Fâzil's Masjid* in the Arsenal enclosure. It was built in A.D. 1497-88. It is a good stone structure in a very fair state of preservation. Under the *masjid* there is a sort of crypt holding a tomb.
- III. (54) *Ali Akbar Sayyid Jalali Masjid and Rauza* in Dâdnâpith. These were held by a *faqir* who not many years ago sold them to a Bania. The mosque has disappeared and the *rauza* is used for storing grain.
- III. (55) *Nawâb Shâhjân Khân and Momin Khân's Masjid and Rastam Alikhân's Masjid* in Mirzâpur. These buildings occupied a large area of ground, portion of which came to be subsequently used as a cemetery. Nearly all has been at various times sold and made away with.
- III. (56) A small *rauza* near the Râekhad gate and the Arsenal. A very fine structure. The *rauza* and land are now in the possession of a Pârsi family.
- III. (57) *Edrus Shâh's Rauza* in Jhaverivâdâ near Panjra Pol. A fine stone *rauza* domed, with walls done up with perforated slabs, belonging to the family of Sayyid Edrus. There are three large and two small tombs in it. Over the central tomb, under which lie the remains of the first Edrus who came to India, stands a canopy all inlaid with mother-o'-pearl. The building is all whitewashed and is now held by the present Sayyid Edrus who lives at Surat.
- III. (58) A *masjid* called Galiara Masjid on the road leading from Khâdiâ *chawkî* to Nawâ Darawâzâ. A fine small mosque. The entrance door of the mosque is surmounted by a stone arch of exquisite carving.
- III. (59) *Pir Kamâl's Graveyard* opposite the Khadiâ Police Station.
- III. (60) *Rauzas of Sayyid Muhammad Jâffar and Saraji Sâheb* at "Norris' Bungalow." One of the *rauzas* is of stone with perforated panelled windows all around. The other is of brick and chunam.
- III. (61) *Qâzi Sâheb's Masjid* in Râepur. A small mosque in ruins originally known as Nasar Sayyid's Mosque.
- III. (62) *Nasar Sayyid's tomb* in Gundivâdâ in Âstodia. A fine marble tomb.
- III. (63) *Shekh Muhammad Jâhir Masjid and Rauza* opposite Seth Jesinghai's residence, Ghi Kântâ road. The mosque has fallen in, a portion of the back wall containing the principal *kibla* is all that remains.
- III. (64) *Muhammad Ali Sâheb's Masjid* near Sidi Sâlem's Haveli. Stone and brick and chunam masonry, partly modern. Of no account.
- III. (65) *Qutb Sayyid's Rauza* in Jamâlpur, Medanivâdâ. The *rauza* belongs to the time of Ahmad Shah and is now used as a dwelling by a *faqir*.
- III. (66) *Muhammad Sayyid's Masjid* called also the Ghi Kântâ Masjid opposite the Ghi Kântâ Police Station.
- III. (67) *Pir Dastgir's Masjid and Rauza* near Dâydâ Bhâi's Wâdi, Ghi Kântâ road. The *masjid* has completely gone and the ground on which it stood is now occupied by a range of low buildings.

- II. (68) Rauzas of Shâh 'Ali and Ijat Khân and tomb of Shâh Gazon on the road leading from Khâmâshâh's Chakla to Jamâlpur. The mosque has now disappeared. The tank is the only trace left of it. The *rauza* is in ruins, but the tomb in it is still standing.
- III. (69) Sayyid Jâffar's Masjid near Sayyid Vâdâ in Âstodia. Well, built of brick and chunam. At present the *masjid* and its grounds are used by Afghan travellers.
- III. (70) Padshâhi Masjid also called Dhâlgar Vâdâ's Masjid near Hope Market. The name of the mosque is properly "Khams Salât" (five *nimâzes* or services).
- III. (71) Âlef Masjid in Khâs Bâzâr near Karanj. A small structure on a very high plinth. The *masjid* was originally built about the time the Jami Masjid was completed.
- III. (72) Hâji Sâheb's Masjid at Lal Bâwâ's Tekrâ in Dariâpur. A mosque about 250 years old.
- III. (73) Miyañ Muhammad Husen's Masjid also called Dâdâmiyañ's Masjid near Chandan Talavdi. A fine mosque and *rauza* but not very old.
- III. (74) Sayyid 'Ali Masjid in Râepur opposite Makeriwâdâ. This mosque is of recent construction. The *rauza* is a plain domed building with a tomb of marble within.
- III. (75) Ambli Masjid in Râepur, opposite Pakhâli *pol*. The present mosque is small and plain. The *rauza* has been cleared of the tomb it contained and is now used as a warehouse.
- III. (76) Husain Sayyid's Masjid in Panchpati road in Mogal's *pol*. The Masjid now goes by the name of the Qâzi Ali's Masjid and is used as a school.
- III. (77) Bâwâ Latif Masjid in Khâs Bâzâr. The mosque is entirely gone and the site is occupied by a shed in which *fagirs* live.
- III. (78) Shâh Fâth's Masjid and Graveyard to the south of the Mills in Shâhpur, a small but massive mosque of brick and chunam, perfectly plain.
- III. (79) Minina Chhullani Masjid otherwise Mirâ's Masjid near the Mira Police Station in Lunâsvâdâ. It is in ruins. Built by one Mira Sayyid Ali who is buried at Unav in Gâikvad's territory, about 3 miles distant from the Unjha Station. It is a place of pilgrimage among the Muhammadans.
- III. (80) Pîr Vazir Shâh's Masjid opposite the travellers' bungalow.
- III. (81) Pirmadshâni Masjid on the road from Pankornâkâ to Ghi Kântâ. A modern structure.
- III. (82) Badâ Sâheb's Masjid behind Pirmadshâh's *rauza*.
- III. (83) Shekh Muhammad Chisti's Rauza north of Rângrej *pol* in Patwâcheri, Khâs Bâzâr. A fine domed building of brick and chunam.
- III. (84) Asa Sâheb's Masjid or Yâsinmiyañ's Masjid in Rûckhad, Handia's *mekalla*. A small insignificant mosque of brick and chunam.
- III. (85) Badshâh Sayyid's Masjid or Naginâ *pol*'s Masjid in Naginâ *pol* in Dariâpur. A small mosque of brick and chunam, well kept.

- III. (86) *Muhammad Masjid* or *Malik Ahmad's Masjid*, near *Topivalā pol* in *Kālpur*.
- III. (87) *Bāwā Ahmad's Masjid* on the *Salapos Road* behind *Ālef Masjid* in *Khās Bazār*.
- III. (88) *Tomb of Khān Jahān* or *Rāv Manlik* the last *Rāv* of *Sorath*, who was defeated by *Mahmud Bigarah* in 1470 or 1472 and became a convert to *Muhammadanism*.
- III. (89) *Ubramji Kuli Khān's Tomb* included in the compound of the Collector's bungalow and office.
- III. (90) *Mosque of Shāh Jallēl* near *Bhativāda* in *Rāchhad*.
- (91) There are some beautifully carved wooden pigeon-houses and house-fronts well worth attention and delineation.

Buildings without the city walls—

- II b. (92) The tomb of *Daryā Khān* north of the city near *Achyut Bibi's Masjid* (No. 96) erected in 1453 A.D., is imposing and notable for its constructional peculiarities. It is entirely of brick, the walls being very thick. It is the most massive building in or around *Ahmadābād*. It has a very large and lofty brick dome. It has five arches in each face of the verandah. *Daryā Khān* was one of *Mahmud Bigarah's* nobles who founded the quarter of *Daryāpur* in *Ahmadābād*. The structure is purely *Muhammadan* in style and is interesting as a fine specimen of brick-work on a large scale. Its proportions are fine, the walls are massive and form fitting supports to its large and lofty dome. Some of the arches and smaller domes of the outer corridors are cracked, and the brick-work of the piers near the ground is considerably worn away in places.
- II b. (93) *Achyut Bibi's Masjid* and Tomb, $\frac{3}{4}$ mile north of the city and on the east side of the river, partly ruined by the earthquake of 1819. The *masjid* was built by *Hāji Malik Behāu'd-din Imādu'l-mulk*, brother of *Malik Maksud Vazir*, in 1469, for his wife *Bibi Achyut Kuli*. It has a fine façade and there is much tracery on the bases of the minarets. It is almost a copy of the *Mirzāpur Queen's mosque* and has three marble *mehráls* with an inscription over the central one. The *mimbar* is of marble and has a canopy over it. The central one of the three domes is raised and neatly carved inside. The tomb in the enclosure is small and neat. The upper portion of the wall surrounding the inner enclosure is perforated between small pilasters; and the entrance to it has been carved with much taste, but will soon be a total ruin unless cared for.
- II a. (94) Tomb of *Mir Abu Turāb* outside the city to the south,—an octagonal dome supported on twelve pillars, with a corridor round it forming a square of 41 feet, with six pillars on each face. Here the arch is used as a constructive feature throughout the building, the pillars becoming the piers that support it.
- I b. (95) Mosque and tomb of *Sayyid Usmān*, a mile north-west from the city, and on the west of the river, built by *Muhammad Bigarah* in 1460 in the style of the *Sarkhēj mosque*. In the tomb "a very considerable amount of variety is obtained by grouping the pillars in twos and fours and by the different spacing. In elevation the dome looks heavy for the substructure, but not so in perspective, and when the screens were added to enclose the central square, it was altogether the most successful sepulchral design carried out in the pillared style at *Ahmadābād*" (*Fergusson*). It is 78 feet square and has a dome 38 feet in diameter, supported on twelve pillars.

III. (96) Miyan Khān Chisti's Masjid near the river, about 2 miles north of the city, between Achyut Bibi's mosque and Shāhi Bāgh, built in A.D. 1465 by Mālik Makhsud Vazīr, has been turned into a dwelling-house by the railway officials. This desecration took place about twenty years ago. It has two fine minarets with rounded or domed tops. The land is personal *inām* land in the name of Mehmud Miā Khub Miā to whom a *sanad* has been issued by the Collector.

I b. (97) Shāh Ālam, about 3 miles south of the city. The tomb (cir. 1476) is surrounded by a screen of perforated trellis work, as is also the corridor round it. The interior of the dome is inlaid with mother-of-pearl and prettily painted. Beside it is the tomb of Mai Ālam, a somewhat plainer building, and the large *masjid* built by Muhammad Sālah Badakshi with two lofty and elegant *minārs* built by Nisābat Khān and Saif Khān; also just within the gate an assembly hall built by Muzaffar Shāh II. (1561-72) and several other buildings. At present there are there villages attached to these buildings for their up-keep, viz., Sarsa in Mehmudābād *tāluka* of Kheda, and Isanpur and Vasna Maktampur in Daskroi *tāluka* of Ahmadābād; and an amount in cash of Rs. 143-8-8 is paid to the *Ināmdār* annually from the Daskroi Māmlatdār's treasury. The edifices were totally neglected formerly just as the other large mosques and *rauzas* in and around Ahmadābād have been. Sir Barrow H. Ellis, K.C.S.I., in his official visit to the Ahmadābād district during his tour of 1862-63, as Revenue Commissioner, N. D., took advantage of the opportunity of the settlement of the rights of the *Ināmdār* to stipulate for a portion of the revenues of the villages being taken over by the local authorities for the repair of the buildings and the arrangement received the sanction of Government. This portion amounts to upwards of Rs. 2,000 every year, more or less according to the season. The work of repair commenced in 1866 or 1867.

- I b (102) Bibi Ji's Masjid at Ryapur Hirpur is a very fine mosque, very well proportioned and elegant, and deserves to be preserved as a good specimen of the Ahmad Shâhi style of architecture. Bibi Ji was the daughter of Sayyid Khun Mir, and wife of Sayyid Buda Shâh. The mosque has a gallery in the northern end like that of Ahmad Shâh. In the interior are 103 pillars. There are five *liblas*, all of marble, with fine carvings. The *mimbar* is all of stone with twelve steps and no canopy. There are five domes in the roof. The minarets are very fine, one of them is in fair condition but has lost its finial, the other has lost a great deal more of its top. These were shattered by lightning a number of years ago. The *raza* is domed and walled with an arched opening on each side, done up with lattice work. The main tomb, which is of stone, is said to cover the remains of Bibi Ji.
- II b (103) Mâlik Îsan-ul-Mulk's mosque at Îsanpur, 3 miles south of Ahmadâbâd. This is a very neat though small masjid with a corridor enclosing the court in front and in the middle of which stands a neat domed tomb. The central *mehrab* of the mosque has been torn out and the outer wall of the corridor partly destroyed. The court is filled with weeds and shrubs. Mâlik Îsan entitled Nizam ul-Mulk was a noble of Gujarat of the time of Mahmud Bigarâh.
- III. (104) A furlong or so to the south is a small stone mosque somewhat of the style of Darvish Alis with central and side bays separated by narrower ones. It has three richly carved *mehrab*s and two windows in the back wall, a window and arched door in each end, and *minars* sculptured in patterns differing from those prevalent in Ahmadâbâd.
- III (105) Between this mosque and the road is a neat stone stepwell known as Jethabhâi's, with a domed *chhatra* on 12 pillars at the head of the steps and has Hindu sculptures in the niches. A stair on the north side leads down to the platform in the middle. It was built with stones obtained from mosques, &c., at Dani Lumbâ.
- III (106) At the entrance to the village is Jiji Babu Râni's stone stepwell, and elsewhere are two other brick stepwells.
- III (107) Mâlik Âlîm, called also Khudavand Khan father in law of Sultan Muhammad the son of Sultan Ahmad built a stone mosque and tomb at Âlimpur, now Dani Lumbâ. It has five large domes, without ornament except pendants in their centres, the central one is raised above the level of the roof like that of Kutub'd-din. The five *mehrab*s have all been torn out. In the roof just over the entrance, as also in front of the central *mehrab* are slabs beautifully carved in lozenge by a sunk areas. The tomb of Shakh Kîmal Mîr is close behind. It is utterly neglected and dirty and in a very dilapidated condition. The minarets were taken down about 12 years ago owing to their being shaky. The *raza* which was in front of the mosque was sold some 30 years ago by the late holder the *Inâmlîr* of Shah Âlîm, to the late Jethabhâi Mulji who used the stones and other materials taken from it in the construction of the stepwell between Îsanpur and Dani Lumbâ. There is not a vestige left of this *raza*.
- I a (108) The Moti Shâhi Bagh (1455 A.D.) the palace built in the reign of Shah Jahan is now the residence of the Commissioner N. D. The subsidiary building known as the "Chhoti Shâhi Bagh" was the zenana or ladies' palace. It is now the residence of the Superintendent of Police.

- III. (109) Ruined mosque at the railway station, of which only the *mindra* remain, and are the highest in Ahmadābād. It probably belongs to the early part of the 16th century.
- I a. (110) Dādā Harir's well at Asārva, on the north-east outskirts of the City, built in A.D. 1499, is one of the finest in Gujārāt. The entrance to this stepwell, all of stone, by a domed platform, the roof of which rests on 12 pillars. The flight of steps leading to the water is broken by landings surmounted by flat stone terraces standing on pillars. The first landing has one terrace, the second two, the third three, and so on. At the further end is the well from which water is brought up by *los*. There is a winding staircase down each side to the lowest landing. It has an inscription.
- II a. (111) Dādā Harir's mosque and tomb are situated behind the well which once formed part of the same property. The mosque is a fine building, well carved, but its interior is whitewashed. There is a good deal of carved work about the *kīblas*, *mindras*, and screens. The upper portions of the minarets were taken down some 25 years ago as they were very shaky. The *rauza* is on the north-eastern side and but a few feet from the mosque. The premises are in the charge of a Government *paggi* or watchman who lives in a small room to the south-east of the mosque. An inscription.
- II b. (112) Mātā Bhavāni's well to the north of that of Dādā Harir. This well is supposed to be the only remnant of the old city of Asārva. It is popularly ascribed to the Pāndavas. It is perhaps contemporaneous with the Mān Sarovar tank at Virangām and the Mulav tank at Dholka, both of which belong to the dynasty of Siddharāja.
- III. (113) Kāch Masjid in Tājjpur, was so named from the tiles with which it was roofed being covered with a bluish green glaze. The two pillars in front and the walls are of stone. It has three *mēhrābs*, and a *mimbār* of 5 steps. On the walls are numerous inscriptions, among which are six copies of the *Kālimā*, but from over the central and left *mēhrāb* the inscription slabs have been taken out. The bases of the *mindras* are plainly carved. The court has a porch on the north side, and has been enclosed with a high wall having balcony windows. In this small court is a tank of water.
- III. (114) Sāhā Badā Kasum's Rauza in Tājjpur near the Kāch Masjid. A fine stone building, the outer domes resting on 20 columns. The walls of the *rauza* consist of carved stone slabs rising from about 3 feet from the base. There are four tombs in the *rauza*, the main tomb having a plain canopy over it.
- III. (115) Mithapur Masjid near the Nikol gate in Saraspur.
- III. (116) Hamsa Salāt Mashur's Masjid in Dhaigardā is a small brick mosque with wooden pillars and roof. The central *mēhrāb* is carved and over it is an inscription; the two side *mēhrābs* are plain.
- III. (117) The Jaina temple of Hatesingh (1848). The external porch is of great magnificence and most elaborately ornamented. In the court are sixteen shrines on each side and others at the back. The temple in the middle of the court is of two storeys and very richly ornamented.
- III. (118) The Kānkaria tank or Hauz-i-Kutb, $\frac{3}{4}$ mile south-east from the Rāspur gate, A.D. 1461, one of the largest of its kind in India, being a polygon of 34 sides

each 190 feet long. The supply sluice is exquisitely carved. In the centre of the tank is an island connected with the bank by a causeway. On the island was the Nāginā garden and Ghattāmandal palace.

Ia. (119) The Dutch tombs near the Kānkaria tank, to the south-east of the city, 1641 to 1699. (Briggs' *Cities of Gujārāshtra*, pp. 261-266).

III. (120) Jaina temple of Chintāman in Saraspur, $1\frac{1}{2}$ mile east from the city, built by Sāntidās, a Bānia, in 1638, at a cost of nine *lāks*, was defiled by Aurangzib and is now neglected.

2. Sarkhej, 5 miles south-east from Ahmadābād. An important cluster of Muhammadan buildings of the 15th century, among which are:—

Ib. (1) The tomb of Sheikh Ahmad Khattu Ganj Bakhsh of Anbilvādī, begun in A.D. 1445 by Muhammad Shāh and completed in 1451. In this "an attempt has been made to get a larger dome than the usual octagonal arrangement would admit of, but not quite successfully." The tomb is surrounded by an inner trellis screen of metal perforated in beautiful patterns. The exterior walls are filled with windows of perforated stone. To light the interior of the tomb four tracery windows are introduced into the dome.

Ib. (2) In front of the tomb is a pavilion of sixteen pillars roofed with nine small domes, "forming as pleasing a mode of roofing as ever was applied to such a small detached building of this class."

Ib. (3) A mosque with ten domes, "the perfection of elegant simplicity and an improvement on the plan of the Jami Masjid. Except the Moti Masjid at Agrā there is no mosque in India more remarkable for simple elegance than this" (Fergusson, *I. and E. Arch.*, p. 532). It was completed by Mahmūd Bigarah in 1451 A.D.

Ib. (4) Tomb of Mahmūd Bigarah and his son Muzaffar II., on the east.

Ib. (5) Tomb of Bībī Rājibāi, the queen of Mahmūd, to the west. Also a covered gateway leading into the front of the latter two tombs, a covered hall overlooking the great tank and other buildings.

IIb. (6) The great tank with its sluices, &c.

IIb. (7) The Palace and Harem, a large building on the west side of the tank.

Ia. 3. Batwa, 5 miles south of Ahmadābād. Tomb of Bprhānu'd-dīn Qutbu'l Alam, the father of Shāh Alam, who died A.D. 1452, erected by Mahmūd Bigarah, similar to the one near Kaira. The outer arches have fallen down and all the perforated work has disappeared. "The monument itself is of most elaborate workmanship" (Hope), but was perhaps never finished. Near it is another tomb over the son of the saint, built without arches. The *Mirat-i-Ahmadi* describes this as the mosque and tomb of Hazrat Qutbu'l-Aktāb Sayyid Bāshānū'd dīn Abū Muhammad Abdullāh Bākhārī, commonly called Qutbu'l-Alam, who died A.D. 850 (A.D. 1446). (Surveyed)

4. Adalaj, 12 miles north of Ahmadābād, a very fine well, built in A.D. 1490, in several storeys, with flights of steps and platforms alternately. Inscription. (Surveyed.)

- III. 5. Jetalpur, 10 miles south of Ahmadābād. A building called the Rānī's palace. A public step-well of brick and stone, to the west of the village. A public *mahāl* on the village tank.
- III. 6. Vastral, about 6 miles east of Ahmadābād. Temple of Sivārāya Mahādeva. A public step-well of brick and stone near the village *talāv*. A public step-well of brick near the tank outside Sukhrāi Mahādeva's temple.
- III. 7. Barejri, south of the railway station, a public step-well of brick near the village *talāv*.
- III. 8. Rākhyal, 2 miles east of Ahmadābād. (1) Malik Shabān's *rauza* built of stone on the village outskirts. (2) Two brick step-wells. (3) A brick tomb on the way to Malik Shabān's tank. (4) Another tomb on the path to Rākhyal and other villages near Saras-pur. (5) The Recha mosque of stone on the right side of the way to Nikol. (6) A brick tomb behind the garden of Malik Shabān. (7) Three brick tombs behind Malik Shabān's *rauza*. (8) Malik Shabān's tank. (9) A stone step-well on the right side of the Ahmadābād road. (10) Another dilapidated public step-well on the right side of the Sakarkoi on the Ahmadābād road. (11) A brick mosque with a minaret. (12) A public step-well of stone on the Odhav road. (13) Another public step-well of brick on the left side of the way to Shim *talāv*. (14) Another public step-well on the left of the way to Nikol.
- III. 9. Giramtha, 10 miles E.S.E. from Ahmadābād and 3 miles E.S.E. from Jetalpur. (1) Brick *rauza* of Bakr Ali on the west. It was repaired by Bakr Ali Sāheb 80, or 90 years ago. To the south of the *rauza* the mosque of Bakr Ali. (2) On the west side of Bakr Ali's house in Pirāna is a large *rauza* of Hazrat Imām Shāh. (3) To the east of this is another called Sayyid Khān's *rauza*, built by Shāji Imām, father of Bāla Muhammad Shāh. (4) To the south of this *rauza* is another called Shāji Imām's, built by Muhammad Shāh. (5) Near the above is Dadimiyan's *gumti* opposite to Hazrat Imām Shāh's *rauza* in Nagina *gumti*. (6) To the west of this is Nārsai's *rauza*. (7) To the west again is Valam Shāh's *rauza*. (8) Near this is an open dome. (9) To the west is Dhaba's mosque. (10) To the west of the north wall outside Hazrat Imām Shāh's *rauza* are Raje Tāra Bibi's buildings. (11) To the north of this building is Bāla Muhammad Shāh Bāwā's *rauza*. All these buildings are of brick. The income of the *saddarā* is about Rs. 10,000.
- III. 10. Aslali, 8 miles south of Ahmadābād on the road to Jetalpur. A public step-well of brick and stone, to the east of the village on the road to Jetalpur.
- III. 11. Budthal, 2½ miles south-east from Adālaj. A public step-well of stone on the west.
- III. 12. Valad, 10 miles north-east of Ahmadābād. A stone step-well on the east.
- III. 13. Kheraj, ½ mile south-east of railway station. A step-well of brick and stone on the north. An inscription on it says that it was built by a Brāhman in *Samvat* 1582 (A.D. 1526).
- III. 14. Kubadthal, 11 miles east of Ahmadābād. A public step-well built of stone to the north.
- III. 15. Badodra, 8 miles south-east from Ahmadābād and 2 miles north of Barejri. A public brick and stone step-well named Mātā Khodiyār's.

- III. 16. Enasan, $8\frac{1}{2}$ miles E.N.E. of Ahmadābād. A public step-well of brick and stone, called Totla Mātā's, on the north near the road to Degāon.
- III. 17. Mehmadpur, 6 miles south-east from Ahmadābād. (1) A public brick step-well near the village. (2) Another on the north of the village near the road from Ahmadābād to Gatrād.
- III. 18. Narol, 5 miles south of Ahmadābād. A brick step-well on the west.
- III. 19. Ropda, 6 miles south-east of Ahmadābād. A brick step-well.
- III. 20. Mehmadābād, $2\frac{1}{2}$ miles south-east of Ahmadābād. (1) A brick step-well on the west of the road to Ramōl. (2) Siddhavji Mātā's well situated in Survey No. 180.
- III. 21. Gēdasur, $3\frac{1}{2}$ miles E.S.E. of Ahmadābād. A brick step-well on the bounds of Vatuva on Batwā.
- III. 22. Paldi Kochrab, on the other side of the Sābarmati opposite to Ahmadābād. (1) A neat stone mosque on the south of the village. (2) A public brick and stone step-well on the south of the road from Ahmadābād to Tbaltej. (3) A brick and chunam mosque.
- III. 23. Chenpur, $5\frac{1}{2}$ miles N.N.W. of Ahmadābād. Soji Pīr's mosque on the west.
- III. 24. Chosar, 8 miles south-east of Ahmadābād. (1) Dholi step-well (public) on the west near the road to Batwā. (2) A public stone well built of brick on the north of the village.
- III. 26. Chhadavad, near Kochrab. (1) Two brick tombs on the south and west. (2) Two brick tombs on the west near the road to Vasna and on the main road to Sarkhej. (3) Chātan Shāh's mosque of brick and stone on the east near the river. (4) Mosque near the Dhulia Kot jail.
- III. 27. Changijpur, near Chhadavad opposite Ahmadābād. (1) Brick tomb on the north near the road to Navarangpur. (2) Another brick tomb on the south in survey No. 111 near the road to the Central Jail.
- III. 28. Ovarsad, 3 miles north of Adālaj. A public step-well of brick and stone.
- III. 29. Odhav, 5 miles east of Ahmadābād. A brick mosque at the village tank.
- III. 30. Devdi, 9 miles S.S.E. from Ahmadābād. (1) A public step-well built of brick and stone near the Bārejri road. (2) Another step-well of brick and stone near Garijpur road.
- III. 31. Por, 2 miles east of Adālaj. A public step-well of brick and stone on the east of the village.
- III. 32. Vasna, $3\frac{1}{2}$ miles W.S.W. from Ahmadābād. (1) A brick step-well named Malāv Vāv. (2) Another brick step-well on the Sarkhej road.
- III. 33. Acher, 4 miles north of Ahmadābād on the river. A public step-well called Targala's Vāv near the Ovarsad road.

- III. 34. Kali, 6 miles W.N.W. of Ahmadabad. A fort of brick and stone.
- III. 35. Harniav. A public brick step-well on the north of the village.
- III. 36. Sherkotra, or railway suburb, 2 miles east of Ahmadabad. (1) Abdul Khan's brick mosque outside the Sarangpur gate on the right side of the road to Raipur gate. (2) *Tian gunti*—three brick domes built near Harsadrâi's temple on the way from Sarangpur to Gontipur. (3) Sattakâvali mosque with dome on the left side of the way from Sarangpur gate to Gontipur. (4) The Kasbân's tomb of brick and stone near Bakr Shâh's *rauza* on the left of the road to Gontipur outside the Sarangpur gate. (5) Borah's dome with 4 minarets near Bakr Shâh's *rauza* on the right side of the old road to Saraspur outside the Sarangpur gate. (6) Kâgdi's dome near the last. (7) Kâsim Shâh Pir's *rauza* built of stone on the right side of the old road to Saraspur outside the Sarangpur gate. (8) Bahâdur Shâh Pir's brick *rauza* near the last. (9) Pir Muhammad Shâh's brick *rauza* opposite to Bakr Shâh's *rauza* on the left side of the road to Saraspur through the railway crossing outside the Sarangpur gate. (10) Shâhbân's brick *rauza* on the right side of the road to Saraspur outside the Sarangpur gate. (11) Haibat Khân Pir's brick *rauza* near railway crossing outside the Kâlupur gate. (12) Abdur Razzak's mosque of brick and stone on the way to Mansukh Khân's Gujarât Spinning and Weaving Mills outside the Kâlupur gate. (13) Shâhbâhî's brick dome with 4 minarets near Bakr Shâh's *rauza* on the right side of the old road to Saraspur. (14) Mahmud Shâh Pir's brick mosque on the right outside the Kâlupur gate. (15) Sidî's mosque with stone minarets near the salt store opposite the *châvadi* on the road to Saraspur outside the Sarangpur gate. (16) Brick and stone dome and minarets in the railway compound opposite the Panch Kuvâ gate.
- III. 37. Behrampur, $\frac{1}{2}$ mile S.S.W. of Ahmadabad. (1) Brick tomb in the field on the north of the road from Raipur gate towards Dholka. (2) Hâji Karmani's brick *rauza* on the east of the road to Dâni Limbdi. (3) Step-well of brick and stone on the east of the road to Dâni Limbdi. (4) Bibâ Lâulvi's *rauza* and mosque. (5) Dome with stone pillars on the north of the Saptarishî temple. (6) *Masjid* of brick and stone on the south side of the road to the Saptarishî temple. (7) Kachni *masjid* of brick and stone on the west side of the Dholka road. (8) Two brick *rauzas* on the east and south side of the Dâni Limbdi road. (9) Jhalani brick *masjid* on the west of the Dholka road. (10) Brick *rauza* on the east of Shâhvâdi road. (11) Step-well of brick and stone on the road near to the boundary of Dâni Limbdi village.
- III. 38. Ra'jpur Hirpur, one mile south of Ahmadabad. (1) Kadolia step-well of brick and stone on the east side of the Kânkaria road outside the Raipur gate. (2) Lotia Bohra's *rauza* of brick and stone on the right side of the Kânkaria road outside the Raipur gate. (3) Ibrahim Sayyid's *masjid* of stone outside the Astodia gate on the west of the Kangalpuri road to Batwâ road. (4) Mamani Vâdi step-well of brick and stone on the west side of Dâni Limbdi village outside the Astodia gate. (5) A public step-well of brick and stone near the above. (6) *Idgâh* on the west side of Bhairavanitha road near the Kânkaria tank. (7) A stone *rauza* on the west side of the Godlaur road near the Kânkaria tank. (8) A brick *masjid* in the street of Tai people. (9) A stone *masjid* on the road to Jagannitha Mahadeva south of Ra'jpur. (10) Sul'tân Shâh Pir's *masjid* of brick in the narrow path north-east of Kangalpuri. (11) Brick tomb to the west of this. (12) Other two tombs near the last.

- III. 39. Darya'pur Qazipur, one mile north of Ahmadābād. (1) Mitha Sayyid's brick *rauza* near the Shāhpur ford. (2) Tomb of stone close to the city walls in the field of Hargowin Morār. (3) A stone *masjid* near the paper manufactories. Another *masjid* near the Midi Kuva'in Shāhpur village. (4) Brick tomb in the field of the Nagori community. (5) Domes and *rauza*s near the Lunatic Asylum. (6) Brick *rauza* and *masjid* with dome near Nāgadevatā's step-well on the Dūdheśvar road. (7) Another brick *rauza* and dome adjacent to the last. (8) Another brick *rauza* and dome near Daryākhān. (9) Another *rauza* and dome in the field of Rāmchandra Gaṅgārām. (10) Three domes near the Shāhibāgh road and near a large *vad* tree. (11) A *masjid* and a temple of brick. (12) *Rauza* and dome near the burning ground of the Dūdheśvar ford. (13) Another *rauza* and dome of brick on the road to Dūdheśvar. (14) Rājā Sayyid's brick building on the north of the police line 3. (15) Two brick *masjids*, one belonging to Government in Sēth Dalpatbhāi's garden. (16) Mūsā Sowahag's brick *rauza* on the right side of the road to the camp, with an inscription in the mosque. (17) On the left side of the same road are three *rauza*s and *masjids*. (18) A brick *masjid* on the north side of Sēth Hemābhāi's garden. (19) A brick *masjid* in Narmavāle's garden. (20) A stone *masjid* on the south side of the Mādhavpura road.

- III. 40. Asarwa, 2 miles north-east of Ahmadābād. (1) Suliman's brick *masjid* on the south side of the village. (2) Karalia's *masjid* near the Svāmi Nārāyaṇa's garden. (3) Husain Miyān *rauza* on the left side of the village. (4) Kaneh Shāh's brick *rauza* on the north side of the Sarada road. (5) Sheikh Mūsā's step-well and *rauza* built of stone on the south of Kunip Shāh's *rauza*. (6) Jalāludin Sāheb's brick *rauza* east of the last. (7) Suliman's Sathia's *rauza* of brick adjacent to the last. (8) "Gundhatee" step-well near the east gate of Saraspur.

- III. 41. Aspur Surpur, 3 miles north-east of Ahmadābād. (1) Khodiyar Mātā's public stone step-well on the left side of Shahijpur road from Saraspur. (2) Aspur step-well on the right side of the same road.

- III. 42. Shekhpur Khanpur, 2½ miles west of Ahmadābād. (1) Idlasi Pir's *masjid* of stone near a well to the south of the village. (2) A brick *masjid* with *rauza* and three domes on the east side of the Dusi road. (3) A brick public step-well on the north side of Thultej road. (4) Dādā Sāheb's Pugla step-well.

- III. 43. Vadaj, 4 miles north-west of Ahmadābād. A public step-well of brick and stone on the right of the village from the Kari road.

- III. 44. Barejdi, 11 miles south of Ahmadābād. A public brick step-well.

- III. 45. Da'ni Limba, or Sondal Khamodar, 3 miles south-west of Ahmadābād. (1) A stone *masjid* called Pir Kamal Shāh's, on the west side of the old road. (2) A public brick step-well in Pocha Nathu's field on the west side of the Isanpur road. (3) Two public step-wells of brick on the west and east side of the Chandola tank. (4) A public stone step-well on the road. (5) A public brick step-well on the old road. (6) On the north of Chandola tank and south of Shāh Alam is a public place for prayer (*naride*). (7) On the west, south and east sides of Shāh Alam there are 8, 2, and 2 *rauza*s respectively—all public—and built of brick.

II.—PARĀNTĪJ TĀLUKĀ.

- III. 1. Parāntij. (1) Jami Masjid. (2) Banch Wāv. (3) Randal Wāv. (4) Temple of Malakeśvara Mahādeva on the Bokhā.
- III. 2. Danlata'ba'd. Ruined fort.
- III. 3. Harsol. Ruined fort.
- III. 4. Modasa, 28 miles east of Parāntij. An old town with several inscriptions.

III.—SĀNAND TĀLUKĀ.

- IIb. Sānand. The *ranzas* of Bāvā Alisār and Bāvā Ganj Bakhsh, very old and admirably built, containing much perforated lattice-work. The village of Okāj is an *indām* for their maintenance.

IV.—VIRAMGĀM TĀLUKĀ.

- IIb. 1. Viramgām. (1) Monsar Talāv with a number of small temples round it; and temples of Krishna and Mahādeva, near by—very old. (2) A masjid.
- IIb. 2. Ma'ndal. (1) Vāveśvar Talāv (III). (2) Jami Masjid. (3) Sayyid Masjid. (4) Qāzi Masjid. (5) Ganjini or Ganga Masjid. (6) Rājgarhi Fort (III).
- III. 3. Haslapur. A temple of Mahādeva

V.—DHOLKA TĀLUKĀ.

- Ib. Dholka, 22 miles south-west from Ahmadābād. (1) Mosque of Balol Khān Qāzi with a fountain and well.
- IIa. (2) Khān Masjid with *minārs*, partly ruined.
- Ib. (3) Jami Masjid with two unfinished *minārs* and dome, beautifully ornamented inside, with sculpture. Two of the Dholkā *masjids* are very beautiful, and "almost identical in size and plan, being each of them squares of about 150 feet and the mosque-front covered with five domes and the screen wall with three arches each" (Fergusson's *I. and E. Arch.*, p. 538.)
- IIb. (4) Tanka Masjid, built in the time of Firuz Shāh
- IIb. (5) Multāv Talāv made by the mother of Siddharāja Jayasinha.

VI.—DHANUKA TĀLUKĀ.

1. Rānpur derives its name from Rānījī Gōhel, its founder, and as Mokhrājī, the son of Rānājī, fought with the army of Muḥammad Tughlak near Gogho and was killed in battle, it may be presumed that Rānājī flourished in the beginning of the fourteenth century. Rānpur is said to have been a large and flourishing town in former days. The debris of old houses is found to a distance of about two miles from the present village site. It appears to have suffered greatly in the time of Mahmūd Bigarāh of Ahmadābād.

- III On the south side of the village at the junction of the Bhadar and Goma rivers stands an old fort, now much dilapidated, built in A.H. 1048 (A.D. 1638) by Āzam Khān, the Subedar of Gujarat, during the reign of Shah Jahan

The inscription on the gate of the fort runs thus

' He is the Creator and the Omniscient The great Lord Āzam Khān, the lord of his time, the like of whom was never given birth to by this bride of the world

' The intrepid lion, the bravest of the brave, and the lord of the earth

The Khān of exalted rank may his life be long desired me to find out [in verse] the date of this castle.

From which be far aye removed the influence of the evil eye

"Plunging into the ocean of thought I impressed with the seal of my heart [the date derived from the numerical value of the letters composing the words]

' Azamul Bilad (corresponding with the sacred month of Muharram 1048 A.H.)

It appears that at this time a chief named Shihju was reigning at Ranpur. The Kāthis living in the neighbourhood committed great mischief and plundered the villages. Shihju asked for assistance from Āzam Khan, the Suba of Gujarat, to put down these marauders. He consented and was about to send one of his Sardars for the purpose. At this time the Kāthis carried their excursions up to the gates of Ahmadabad, carrying off men and cattle. Āzam Khan went out in person to chastise them and hunted them to Botad and Palyad. A battle was fought in which the Kathi chief was taken prisoner and beheaded. Āzam Khan then intended to establish a *thāna* at Botad but Shihju persuaded him to do so at Ranpur, telling him that the water supply at the latter place was better than at Botad. Āzam Khan acceded to this and built the fort at the junction of the Bhadar and Goma rivers. *Entering from the east corner of the fort we arrive at a gate which faces the south. Proceeding inside we come to another gate which faces the east. This last gate is the main entrance to the buildings. A little further on we find a masjid facing the east. Near the masjid is the grave of Rajshah Pir. An inscription in Persian is on the wall of the masjid, which is translated thus —*

God is great. In the reign of the king magnificent as Jamshed the just and the generous Shāhbu d-din Muhammad II the lord of the time, Shāh Jahān the valiant warrior — may the Almighty perpetuate his dominion — in the month of Zi Hajj in the year 1050 A.H., the humble slave of the Almighty Āzam Khān, during the term of his Subaship of Gujarat, laid the foundation of this sacred mosque in this castle of Shikhpur and completed it that the servants of the true God may worship him."

There is a reservoir in the masjid, which was originally filled with the water from a well in the inner part of the fort. Chunam drains are still to be seen to carry the water of this well to all parts of the fort. On the west side of the well is a *hamāmākhāna* or bath room, and a terrace is built above. There is a cellar underneath this bath room which is said to proceed to a great distance underground. On the west of this subterranean passage is Mahādeva and Rājā Mātā, which are said to have been put in after the fall of the Muhammadan dynasty and the assumption of the country by the Marathas.

After Ranaji's death his son Mokharaji established his head quarters at Piram near Gogha and was a renowned pirate. He was killed near Gogha in a battle which took place between him and the army of Muhammad Tughlak, the son of Ghiyas'ud din.

When Mahmud Bigarah was ruler of Gujarat, one of the Bhayads or cousins of this Mokharaji, who was also named Ranaji, was in the enjoyment of the Ranpur estate, and held it as an independent chief. The Raja of Marwar had married his two daughters the eldest to Mahmud Bigarah and the younger to this Ranaji. It so happened that both the sisters one day met at their father's house. The Begam asked her younger sister to come and dine with her. Out of respect for her elder sister, without giving out the true cause, she refused to dine. When further pressed on the matter, Ranaji's wife plainly told her that as she had married a Musalman, she could not now take her meals with her. The elder sister took this to heart and went and informed her husband about the insult that was offered to her. Mahmud tried to effect an amicable settlement by converting Ranaji and his wife, but failed in his attempt to do so. Ranaji then fell under the displeasure of the chief. An army was sent to Ranpur under the command of Bhauderikhan. Ranaji was killed and the country came under the direct control of Mahmud Bigarah, who subsequently bestowed it on Haloji Parmar, the ancestor of the present Molesatam Parmars in Ranpur.

A Jat Sardar residing in Sind had a beautiful daughter named Sumribai. The king of Sind wanted to marry her but his overtures were rejected and the Jat left the country and came to Muli, where Lagdharji and Haloji of Parmar descent were reigning. They kept the Jats under their protection and promised to assist them against the forces of the chief of Sind. The latter, however, followed and laid siege to Muli. Through the treachery of an officer the single well from which the Parmars derived their water supply was polluted by the head of a cow being thrown into it. The Parmars then surrendered. Sumribai, the daughter of the Jat Sardar, was however, sent away to some secure place and Haloji was delivered over to the enemy as a hostage. Sumribai retired towards Vanod where she died and where her grave is still pointed out. On the other side, Lagdharji sought the protection of Mahmud Bigarah who thereupon sent an army against Sind and defeated him. Haloji was delivered, but only to fall into the hands of Mahmud Bigarah. He was converted to Muhammadanism, and Ranpur together with the surrounding villages which were recently conquered from Ranaji Gohel were bestowed on him. Thus the Gohel dynasty became extinct at Ranpur, and Haloji established himself at that place. Lagdharji, however, remained a Hindu and his descendants are still at Muli. Haloji was killed near Dhandhuka in an engagement between him and the Kathis, and his grave is still to be seen there and is known as Halusi Pir.

Haloji was succeeded by Hasuji, who was succeeded by his son Kubanji on whose death his son Shahuji came to the throne. It was during the time of the latter that Azam Khan the Subbedar of Gujarat built the fort at Ranpur. Diddaji was the eldest son of Shahuji and he succeeded his father. His son Tajaji subdued the Kathis. The succession remained in a direct line for three generations. Togaji succeeded his father Tajaji. Hamoji succeeded him at his death, then Sahebi and Ahimbhai ascended the throne in succession.

During the time of the last-mentioned in A.D. 1736 Raja Sabalsing of Wadhwan and the son of the Dhrangadhrâ Raja had gone on a visit of condolence to the Raja of Bhav-

nagar. On their way back they remained for one night at Rānpur. These two princes went to see the fort. They were so delighted with it that they did not wish to leave it, but resolved to occupy it by force if necessary. A fight ensued between the followers of Ahimbhāi and those of the two princes. The Rājā of Dhraṅgadhrā reprimanded his son and called him back with his men. Sabalsing also went away to Wadhvān, but returned with reinforcements and laid siege to the fort and reduced the garrison to great distress. At this time Dāmāji Gāikvād of Barodā had come to Dholkā to levy tribute. Ahimbhāi secretly went to him and hired his assistance. On the arrival of the Gāikvād's forces, Sabalsing raised the siege and proceeded towards Nāgesh. Dāmāji followed him, and in an engagement Sabalsing was defeated and taken prisoner. Owing to the intervention of Ahimbhāi, Sabalsing was spared an ignominious death, but kept in prison at Soṅad, from which he returned after paying a large ransom. Ahimbhāi bestowed the lands and revenue of Rānpur on Dāmāji in consideration of the assistance thus afforded to him. The Gāikvād then established his own *thānā* in the village. Subsequent to this the country passed into the hands of the Peśvā, and when the British Government came into possession after the battle of Khardki (Kirkee), the village of Rānpur was treated as *khdlsā*, while the rest of the villages enjoyed by Ahimbhāi's descendants are held under the *Tālukdārī* tenure.

- III. 2. Bhimnāth According to tradition the place where the present *mandira* of Bhimnāth stands was the abode of the giant Hidimbā. The Pāṇḍavas came thither. Arjuna was in the habit of not taking his food till he had performed the *pūjā* of Mahādeva. In this jungle they could not find any *mandira* of Mahādeva, so he could not take his regular meals. His brother Bhīma, thinking that he would have to fast long, went out in search of a *mandira*. He came to a place where some *jala* trees were. (Those now standing are said to have existed since that time.) He dug a hole in the ground, put a stone therein, and covered the same with a heap of earth and rubbish. Bhīma performed an imitation *pūjā* and placed wild flowers on the heap. He returned to camp and informed his brother Arjuna that he had found out a Śiva station, and pointed to the *jala* trees. Arjuna went to the spot, made his devotions, returned, and took his meals. Bhīma then ridiculed his brother, and told him that the place where he had worshipped was not a Śiva station, but that he himself had put a piece of stone underground and promised to point it out if he wished. Arjuna replied that for himself he was sincere in his devotions, and had believed that it was a Śiva station. All the five brothers and their mother Kuntīji went to the spot. Bhīma removed the heap of dust and rubbish as well as the wild flowers, and struck his stick on the stone, which fractured it and to their astonishment milk began to flow from it. The fracture made with Bhīma's stick in the stone is still shown to the devotees. As the god thus showed himself by a stroke of Bhīma's stick, it was named after him as Bhimnāth Mahādeva.

An ancestor of the present Mahanta who was at that time wandering round the place as an ascetic dreamed one night that he was directed to make *pūjā* to this Mahādeva. This story was thus circulated and the place grew famous. In Samrat 1535 Mahanta Mādhvāgiri built an *ḥṛā* round the Mahādeva, which is not covered by any building. The branches of the *jala* trees have extended all along the place, and it is said to be the orders of Mahādeva not to cut any portion of the wood of these trees. The wall round the *linga* was built in Samrat 1831, with several outhouses. In the time of the present

who set apart about 200 *bighas* of land in the village of Vejalka for this purpose. On the last day of Śrāvana, *Vad.* 30th, a fair is held at Bhīmnāth, which lasts for three days. Hindus think when visiting Drākā that they *must* also visit and pay their devotion to Bhīmnātha, hence there is a constant influx of pilgrims. Every morning and evening there is a general call for dinner. Those who can partake of the meals without objection to their caste feelings do so; those who cannot are provided with raw grain and cook their own food.

The Mahantas are not allowed to marry. They adopt a *Chēlā*. They must make the selection of a *Chēlā* from particular castes, such as Atit, Gosāvi, Bāirāgi and Rābāri. As far as can be ascertained, the following is a list of the successive Mahantas who have had the management of Bhīmnāth *mandira* of Mahādeva :—

- | | |
|----------------|-----------------|
| 1. Rāghavgiri. | 6. Khimgiri. |
| 2. Amritgiri. | 7. Bhagwāngiri. |
| 3. Bhāvgiri. | 8. Jamnāgiri. |
| 4. Asangiri. | 9. Budhgiri. |
| 5. Gumāngiri. | 10. Kāvargiri. |

III.

3. Bhadiyād, 2 miles north-west from Dholerā. The *rauza* of Pīr Bhadiyādra is a plain square-domed building held sacred by the Musalmāns and some lower castes of Hindus in Gujārāt, as the tomb of Sayyid Bokhāri Mahmūdshāh Walid Sayyid Abdula Rahman. He was a native of Uchh in the Punjāb, and about 600 years ago left home at the age of 15 on pilgrimage. At that time a Rājput Rājā ruled at Chokri, formerly known as Chakravartī, 7 *kos* south of Dhandhukā. This Rājā, it is said, was a bitter enemy to the Musalmāns and never broke his fast till he had killed one of them and made a mark on his forehead with the blood of the slain. This practice he continued till it reached the ears of Mahmūdshāh through a woman whose son had fallen a victim. Mahmūdshāh led an army to Chokri and killed the Rājā. The son of the latter killed Mahmūdshāh in revenge for his father's death. When Mahmūdshāh was at the point of death, he requested the Musalmāns about him to be buried at the side of Gajbanshāh, and in compliance with this request he was buried where the *rauza* at Bhadiyād stands now. This *rauza* was built some 200 years after his death at the expense of the Nawāb of Cambay, who also assigned to it an annual allowance of Rs. 350. The visits which Shāh Ālam of Ahmadābād and other Musalmāns of note paid to the *rauza* rendered it attractive to others. Thousands of people, chiefly Musalmāns from all parts of Gujārāt, annually come to pay their homage to the Bhadiyādra Pīr. A blind Brāhman is said to have had his eye-sight restored on his embracing the Muhammadan faith. There was an iron chain in the *dargāh* weighing a *man* and a quarter. By means of this chain the innocence or otherwise of a person accused of a crime used to be tested. He was made to wear it and to walk with it to a distance of seven steps. If the chain broke into two pieces of itself after this the innocence of the party was proved beyond a doubt, otherwise he was held guilty and punished for his crime.

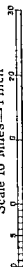
VII.—GOCHA TĀLERĀ.

III.

- Gogha. (1) The celebrated *maḍm* of Pīrān Pīr.
 (2) The Sonāriya Tank attributed to Siddharāja Jayasinha.
 (3) Some caves in the neighbourhood.

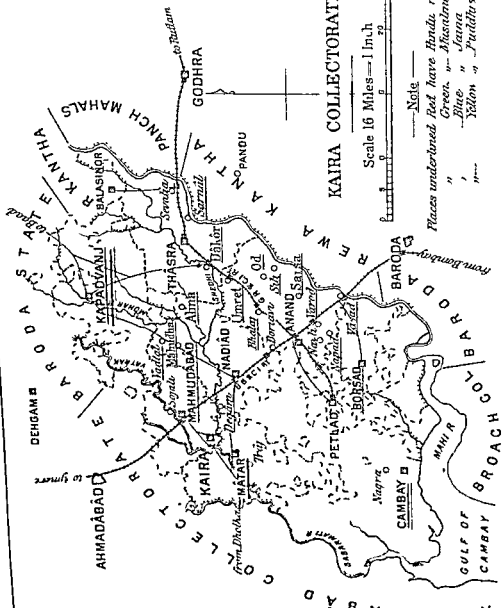
KAIRA COLLECTORATE

Scale 16 Miles = 1 Inch



Note

Places underlined Red have Hindu remains
Green " " Muslimant "
Black " " Jaina "
Yellow " " Buddhist "



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II—KHEDĀ OR KAIRA ZILLA.

I.—KAIRA TALUKĀ

1. Mahmudabad (1) *Rauza* of Mubarak Sayyid, prime minister of Mahmūd Bigarah (died 966 A.H.), at Sojah, 3 miles north-east from Mahmudabad, one of the finest Muham-madan remains in Gujarat. "There is a simplicity about its plan, a solidity and balance of parts in the design, which is not always found in these tombs, and has rarely, if ever, been surpassed in any tomb in India. The details, too, are all elegant and appropriate, so that it only wants somewhat increased dimensions to rank among the very first of its class. Its constructive arrangements too, are so perfect that no alteration in them would be required, if the scale had been very much increased. The tomb itself is surrounded by a screen of perforated stone work, of the very finest tracery, and, with its double verandah, adds in giving the sepulchral chamber that seclusion and repose so indispensable in a mausoleum" (Fergusson's *Architecture*, p. 539). It contains two central tombs—of Mubarak Sayyid and his son Miran Sayyid, and three later tombs, on the east side, also one enclosed at a later date in the east verandah. There are several recent tombs also in the verandah.

The tomb stands in the corner of a small irregular fort, the lower portion of the walls of which are of stone—apparently Hindu work,—and the upper part of brick and probably much more modern. The north east corner of the *rauza* has been re-tored with brick, and alterations have been made in the screens. It has been sadly injured by the villagers within the last 20 years and is greatly in need of some care being taken of it. (Surveyed)

Inscriptions.—Three of quotations from the Quran, on the wall, and two short ones on the marble tombs.

To the east of this *dargāh* are two low brick ones containing the tombs of Saifu'd-din and Nizamud-din, brothers of Miran Sayyid's mother and of the architect of the large *dargāh*. To the west of them are the *minārs* of an *idgāh*. The larger of these small *dargāhs* has been built with small *chhatris* at the corners of the dome in imitation of the large one. Down the river a little are the *minārs* of a mosque one of which is partly undermined by the river and leans over a good deal. It must soon fall in.

(2) The Phir or Bhūmaria well, a mile south, is a curious stone structure of the time of Mahmūd Shah (15th century). It differs from those of Borsad and Umret in being octagonal, and having four stairs leading down to a range of galleries in a very poor state of repair.

(3) In the town of Mahmudabad is also a good *rāv* or step-well, of the time of the founder of the city.

For copperplates found in this district see *Jour A S Beng.*, vol. VII pp. 348, 905, 966, 978, *Prinsep's Essays* vol. I pp. 257, 262 vol. II p. 70, *Jour R A Soc.*, vol. I p. 247, *Jour Bom B R As Soc.*, vol. II p. 22 vol. III pt. II p. 101, *Ind Ant* VII 241, XIII 81.

V.—ÂNAND TĀLUKĀ.

- III. 1. Umret, 12 miles N.N.E. from Ânand, on the Dâkor branch railway. Another *bâvadi* or step-well, perhaps 400 or 500 years old, and by some ascribed to Siddharâja. It is built below of stone, and above of brick. It is between Umret and Dâkor, is of five storeys and is descended by 109 steps. In the upper storey is a seat and a niche dedicated to Bhadrakālî. It bears no inscription.
- III. 2. Od, about 8 miles to the north-east has another *bâvadi*, seven storeys deep, arched over, very plain, with external coating of chunam. (Surveyed.)
3. Yarod, 4 miles south east from Ânand, has a very old *bâvadi* said to have been built by Siddharâja Jayasinha. It was repaired and cleaned about a century ago by Jaysinghbhârati Malbhârati, a *gosâvi*.
- III. 4. Sarsa, 8 miles east from Ânand. Another *bâvadi* said to have been built 500 years ago by a Khirawal Brâhman. It was repaired in 1820 and in 1866.
- III. 5. Wasad, on the railway, 9 miles south-east from Ânand, is a *phrnal* or well with a spiral stair leading down to the water. Over the well are terraces on two sides, that on a third has fallen, and the well is out of repair.
- III. 6. Sili, 12 miles east from Ânand. A splendid tank 73 yards square with temple, &c., constructed by Bâi Bâlibâi, daughter of Râjasri Mehral (or Malhâr) Nârâyana of Barodâ about 1826 A.D., known as the Hiri Tank, for the repair of which the rent of 321½ acres of land are set apart, assessed at Rs. 113.
- III. 7. Bhalaj, 7 miles N.N.E. from Ânand on the Dâkor line. A *bâvadi* of six storeys with 70 steps down to the water,—attributed to Siddharâja, and in fair preservation. It has a seat at the foot of the first descent of 9 steps.
- III. 8. Napad, 14 miles west of Wasad, a handsome octagon pond, with a causeway on twenty-four arches to the middle of it, where are the remains of a *chhattra*. Also some stone trellis work at the inlet. A *rdc* of the same age (about 400 years old) is to the east of the village.

VI.—BORSAD TĀLUKĀ.

- III. 1. Borsad. The step-well near the *lachêri*, built in 1197 by one Vasu Soma and his family, is of 7 storeys and has 13 arches, the surface of the water being reached by flights of steps. It was cleaned out in 1872-73.
- Insription.—On this well in Sanskrit, dated *Sâvat* 1553, 13th *Śrāvana* *Tad*.
- III. (1) Napa Wanto tank ascribed to Mahmûd Bigirah, with a house in the middle of it.
- III. (2) There is a temple dedicated to Mahankalâvara Mahadeva, about half a mile from Borsad,—not remarkable in any way but contains an enormous *Siva linga*. (Surveyed.)

II.—KAPADVANJ TALUKA.

- I.b. 1. Kapadvanj contains some very old buildings. A beautiful arch described by
 III. K. Forbes in his *Rds Māla* and a *kunda* and well; also an underground temple of Śiva and a fine Jaina temple. (Surveyed.)

Inscriptions:—At the entrance to the Māmlatdār's *lacheri* is one of the beginning of the 13th century A.D., and on a mosque are three in Arabic.

(Copperplate grants, purchased by the Archaeol. Survey, *Epiq. Ind.*, vol. I. part i. p. 52).

III.—NADIAD TALUKA.

- III. 1. Dega'm or Dviti, 7 miles south-east from Mahmudābād and $4\frac{1}{2}$ or 5 miles north-west of Nadiād, on the left bank of the Sheri river, the site of an ancient capital; old *lingus*, Nandis, and broken statues lie about, and coins are sometimes found bearing the legend—*Parama bhaddāraka*. (Surveyed)
- III. 2. Pati Harji. A temple built by Santarām Bāvā, who came to Nadiād in 1810 A.D. and died in 1830. It is under his disciple Chaturdās.
- III. 3. Wadtal. Temple and monastery of Svāmi Nārāyana, and seat of the southern *gāḍi* of the sect.
- III. 4. Mahādha. Tank of Pātel Talāndi, built in 1758 A.D. by Kusalji Bhukhan.
- III. 5. Ahna. Mosque built about 150 years ago.

IV.—THASRA TALUKA.

- IIb. 1. Sarnal, 5 miles east from Thāsra, said to be on the site of an old city Kuntal-pura, where Rājā Chandrasen ruled 300 years ago. A temple of Galesvara Mahādeva, on the banks of the Māhi and Gultī built of stone and said to have been desecrated and the dome destroyed by Alau'd-dīn Khilji; it is much ruined, but has been a very large one: the *sabha mandapa* is supported by 35 well carved pillars. The *gosāvi* in charge has an income from Government. (Surveyed)

Close to Sarnal are Bhadrasi and Aklācha also said to be on the site of part of the city of Kuntal-pura, and ancient foundations may still be traced.

- III. 2. Dakor. Temple of Ranchhōdji, built A.D. 1772 by Gopāl Jagannāth Tāmbekar, a Sātārā banker to the Peshvā, and is said to have cost a *lakh* of rupees. The image was brought from Dwārakā by Bodānā, a Rājput. The temple is 168 feet from east to west by 151 feet from north to south and has 8 domes and 24 *stikhars* of which the highest is about 90 feet.

VII.—MĀTAR TĀLUKĀ.

1. Ma'tar, 4 miles south-west from Khedā. A Śrāvaka or Jaina temple, built about 80 years ago at a cost of 4 *lāks* of rupees.

2. Traj, 3 miles S.S.W. from Mātar. A tumulus apparently artificial. (Surveyed)

KHAMBĀYAT OR CAMBAY STATE.

Khambāyat or Cambay. (1) The Jami Masjid is a fine mosque with 44 large and 68 small domes and numerous pillars and pilasters. It was built "in the reign of Muhammad Shāh bin Toghlak Shāh in the month of Muharram 725 A.H. (A.D. 1325) by 'Umar bin Ahmad il Kāzaruni." It measures over all 200 feet by 210 feet and its internal court 120 feet by 135 feet. "Except in being somewhat smaller in scale, its plan and arrangements are almost identical with those of the Altamsh mosque at Ajmere." The pillars are all borrowed from Jaina temples, and it has two galleries similar to those in Ahmad Shāh's mosque in Ahmadābād. The *mehrab*s are beautifully carved. (2) At the south end of the building are two marble tombs bearing beautiful Arabic inscriptions—one being that of 'Umar bin Ahmad il Kāzaruni, the builder of the mosque, who died Wednesday 9th, Safar 734 A.H., and the other that of his wife Fatima, daughter of Haja Husain il Ghilāni, who died after her husband. Over them is a fine mausoleum. "It is wholly composed of Hindu remains and is two storeys in height and was crowned with a dome 28 feet in diameter, but it fell in and is now a ruin." (Surveyed.)

Inscriptions:—One on the north entrance to the *masjid*; one on each tomb; one on a well in the court stating that it was made by Ali bin Abdu'n-nabi il Baghdādi in A.H. 1030; on a marble shaft lying in the north corridor of the court is one in *Devanāgarī* dated *Samvat* 1468.

III. (3) A *masjid* near the Tin-darwāzā bears an inscription of A.H. 1056 [or 1067?], (A.D. 1646). It has a marble arch and is supported on 32 wooden pillars.

III. (4) A Jaina temple called Chintāmani Pārśvanātha or Mohal Sagotapādō in Dantar-vādā dedicated to Pārśvanātha, originally built in A.D. 1598 but rebuilt at a much later date. It has inscriptions on the images both in the underground storey and the main floor. (5) The temple of Ādlśvara is another Śrāvaka temple, said to have been built by Tejapāla in 1605 A.D. (11), has also a sunken storey and image. (6) The temple of Neminātha in the Jorālāpādā; all three are built without spires, like common houses.

III. (7) About a mile from Cambay is a Muhammadan building erected in A.H. 771 (A.D. 1369-70), and dedicated to a Pir named Khāja Khezir. It has four inscriptions.

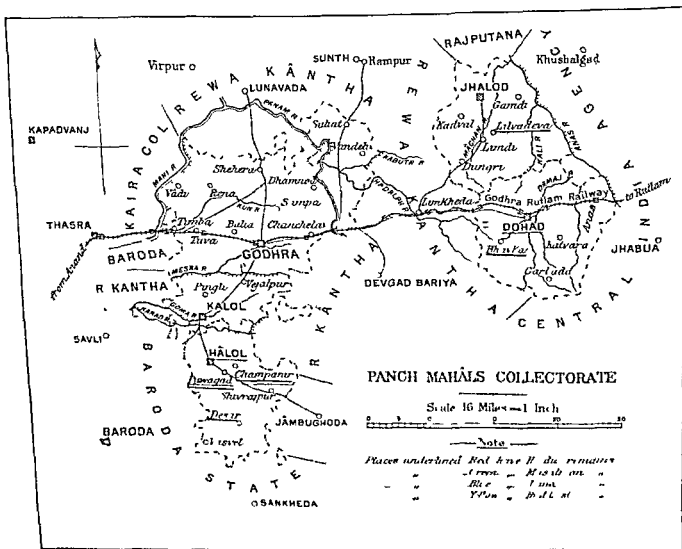
III. (8) Outside the Panla gate on the east of the town is a *bāvadi* of considerable age. Naresvara Tank outside the city on the north is a large reservoir cased with brick, with gardens and a summer house. Near it is a mosque built by one Imāmshāh of Brana near Ahmadābād, in memory of his two children Bala and Ball, who were said to have been turned into two small heaps of flowers here.

III. (9) At Nāgira, 3 miles out, are the vestiges of the old city.

III—PANCH MAHALS

I—HAILOL TALUKA

- Ia 1 Champa nūr, 30 miles north east from Baroda (1) The Jamī Masjid, said to have been built by Muhammad Shāh in 1484,—but see Briggs's *Ferīshlah*, IV 70 The words *حطه و مسجور* give the date 914 A H (1508 A D) It is of white sandstone beautifully cut and has minarets in front, perfect in design and taste and beautifully ornamented and said to surpass even the Jamī Masjid at Ahmadābad "By the ravages of time the building has been injured in many places, but it has not yet lost its beauty" It is now quite disused (Surveyed.)
- Inscriptions —Three were on the back wall, of which the middle and most important one has been carried off
- III (2) Sakar Khān's *dargāh* near the Kasbīn *talāw*, with handsome dome and fine pierced stone windows
- III (3) Shahr ka Masjid, in the Bhadr or citadel a rather clumsy, low roofed mosque in a fair state of preservation
- III (4) The *Māndrā* or custom house, in the same, a well proportioned large portico
- III (5) The east and south Bhadr gates have both inscriptions in Persian
- Ia (6) The Nagina Masjid, about 600 yards north of the Bhadr, is a fine mosque of beautiful white stone, with the remains of an elegant domed mausoleum in front of it
- III (7) Bāwā Man's mosque, south of the Bhadr, is a small plain mosque without minarets, and the façade of which is pierced by three equal sized arched doorways
- III (8) Ruins of a small building and a mosque about $1\frac{1}{2}$ miles east of the Bhadr on the bank of the Bādā *talāw*
- III (9) The Kujrī Masjid west of the Nagina mosque is of brick and much dilapidated
- Ia (10) Kevādā Masjid, N N W from the Nagina mosque, has the remains of an exquisitely carved mausoleum beside it
- III (11) The Lih Gumbaz ki Masjid, N N E from the Jamī Masjid
- III (12) Some ruined Jain temples &c in the old Hindu town of Champānūr, south of the road near the foot of the hill
- III (13) The Jephur, at a small lake considerably to the north of the Nagina Masjid (*Int. Ant.* V I, 1)
- IIa 2 Pavagad a mile to the south west of Champānūr—the remains of an old fortress, on the north east spur of the hill (2,727 feet high) are the remains of the old Hindu town of Champānūr. At the foot of the south cliff are some caves The first gate is the Atāk, the second is the Budrā or great gate, a very strong work The Sit Mahāl or seven-storied palace is on the edge of a cliff within the Sīdān Shāh gateway There are also other remains such as the Mācīn Hārāl Mākāl Kothār and Nārā Lakhā Kothār several ruined Jain and Brāhmanic temples of about the 12th century, on the plateau the



- Ia. Gaṅgā Jamuṇā *kuṇḍa* and Sūraj *kuṇḍa*, within the walls; and at the top the shrine of Kālīkā Mātā, and a small group of Jaina temples just below it, of considerable age, but recently renewed and modified by the Jaiṇas who are re-occupying them. (*Ind. Ant.* VI. 1; IX. 221.) (Surveyed.)
- IIb. 3. Hālol. (1) A one-storeyed sandstone mausoleum of Sikandar Shāh (1526 A.D.) which had formerly two large and five small domes (Forbes' *Or. Mon.*, III. 470), but all of the domes are now fallen. It was built by Bahādur Shāh. It contains also the tombs of Nāsir Khān and Latif Khān, brothers of Bahādur Shāh (*Ferishtah*, IV. 108).
- III. (2) Ek Minār-ki Masjid, about 1½ miles west from Champānir on the Hālol and Jāmbughoda road.
- III. (3) Half a mile further south, close to Pāvagaḍ, the Pāṇch Māhūdā-ki Masjid.
- III. (4) Half a mile south-west of Hālol is a well—Chandrakalā *ud*—similar to the Bhamaria well at Mahmūdābād; beside it is another called Sūryakalā.
- III. (5) A mile south are the eight *kāvas* and 9 *dāvra* (three-cornered small wells).
- IIb. 4. Desar near Sonipur, 20 miles south from Hālol. The Rudrā Mālā, an old stone temple of Siva, of small size, but its walls are richly carved, perhaps of the 14th century.
- IIb. 5. Bhavka, 5 miles south-west of Dohad. An old ruined temple (15th century) of Mahādeva, originally octagonal, with three belts of sculpture on the outside.

II.—DOHAD TALUKĀ.

- III. Dohad. Caravansarai built by Shāh Jahān in honour of Aurangzib's birth, 1619 A.D. Inscription, *Ind. Ant.*, X. 158.

III.—JHĀLOD TALUKĀ.

- III. Lilvadeva. This village with Lilva-pokhar and Lilva-thākur are said to be on the site of an ancient city, Lulāvati. There are several Siva temples with well cut sculptures.

IV.—GODHRĀ TALUKĀ.

- III. 1. Rattanpur, between Godhrā and Pāli station: an old temple containing a sculptured screen.
- III. 2. Taa, 3 miles south of Rattanpur: remarkable hot springs and some old temples.



IV—BROACH ZILLA

I—BROACH TALUKA

- Ib 1 *Broach*—(1) *Jami Masjid* in the south of the city perhaps constructed previously to the reign of Ahmad Shah, but formed almost entirely of pillars taken from earlier Hindu or Jain temples on the site of one of which it stands. It is 135 feet from north to south, and some of its details are very beautiful. The 72 pillars are carved and the stone ceilings at the sides of the domes as well as the domes themselves are very elaborately sculptured in the Jain style,—more so than usually the case in mosques. It is used mostly as travellers' quarters by Muhammadan mendicants. Though a very fine specimen of an early mosque with domes, it is falling into a very dilapidated condition (*Jour Bom B R As Soc*, vol A p 19). Over the *mehrab* on the west wall is a modern Arabic inscription containing extracts from the *Qur'an* (Surveyed)
- III (2) *Bawa Rahan Sibel's dargah* in the Dunga suburb to the north of the city, said to have been built about the end of the 11th century, but now falling into decay. Forbes, *Oriental Memoirs*, vol II p 252, describes it as a "grand mausoleum" "where columns and arches form corridors, and support several large dome, and smaller cupolas richly ornamented, which cover the marble tomb"
- III (3) The *Idrus Mosque*, built as a tomb in A H 1022, for Sayyid Idrus near the northern wall of the town. In the south of the large area belonging to it are the tombs of some of the Nawabs of Broach. To the east of the mosque is a shed in which are tombs of several of the family of the late *Faydā* of Broach. A fair is annually held here on the 3rd of the Shab-i-barat holidays and Mussalmans visiting the fair and passing the night in the precincts are next morning feasted by Sayyid Husain el Idrus, C.S.I., who pays the expenses from the revenues of the village of Umrā in Broach *taluk* which he holds in *indm*.
- III (4) The *Seth's Haveli* in Lalubhai Chakla in the east of the city, built in 1791, with a front of carved wood very richly designed.
- III (5) The tomb of Chatter Pir, east of Bawa Rahan and 1½ miles north east of the city, an old Muhammadan tomb formerly famous for its cistern which it is said could not be emptied.
- III (6) The *Madressa Mosque* near the Civil Hospital built by Nawab Murtaza Khan in A H 1018. The floor is of marble as are also the bases of the pillars which are of teak. They are 80 in six rows of five each, and to the front is a verandah with a tiled roof. In the enclosure is a *haw* or fountain and several tombs.
- Inscriptions**—On two wooden boards fixed over a latticed window on each side of the east door are the following Persian inscriptions—

تاریخ تعمیر نواب مرتضی اسباب مرتضی حان

نا دل دردمند و سبب ریش
متأسر مقل دور اندیش

موسی دوش در سراجی حان
سال نارب این محبت مکان

گفت بگذر ز مسجد قاضي
که از مهرسي بمقصد خویش
کرد تعمیر این خجسته مکان
مرتضي خان مطهر غازی
سال تعمیر از خرد جست
گفت تاریخ مسجد قاضي

- III. Other buildings are:—(7) The *Sthāna* of Bhṛigu-Rishi in Kalmi-wagā, outside the Jhaḍesvar gate: a plain domed temple containing 17 *lingas*. It is built of brick and lime with teak beams and has several *dharmaśālas* in the court.
- III. (8) The *Sthāna* of Kabīrjī in Kabīrpura. The image is in a small underground cellar having a plain domed brick temple over it. It is used by the Kabir-panṭhis.
- III. (9) Temple of Gangānātha Mahādeva in Khātrivādā, has also a *linga* in an underground cell. It is of brick and is said to be old, but is being rapidly destroyed by the encroachments of the Narmadā River upon it.
- III. (10) The temple of Ambājī Mātā in Kalmi-wagā built of brick and not at all old, but in decay. It has a large court containing the tombs of *gosavis*.
- III. (11) The temple of Pingalesvara Mahādeva in Daśāśvamedha Tīrtha, is a plain brick and lime temple not a century old.
- III. (12) Lallubhāi's *vāc* in Dāndiā Bazār, has 10 arches and 75 stone steps, with a cell in each side wall, built of brick in the end of last century, but going to ruin.
- III. (13) Kheru'd dīn's *vāc* in Vejalpor, a suburb on the west of Broach, is said to be about 250 years old. The steps and cross lintels are of stone and the side walls of brick with stone pilasters and lintels to strengthen them. A passage on each side leads to a gallery below. The part nearest the well is of three storeys.
- III. (14) The Phātā-talāv *vāc* has nine arches, and is said to have been built by Lallubhāi Mujōmdār, and repaired about 1850 by Paraśram Tuiram, a *śekhūdar*. It is of brick and the steps of Potbandar stone.
- IIa. (15) The Dutch tombs, a mile west of Vejalpor, are massive structures over the remains of members of the Dutch Factory and date from 1654 to 1770.
- III. (16) Ādiśvara Bhagavān's temple in Vejalpor Patṭi, erected in 1869-70,—a Jaina temple of the Lādva Srimālī, built of brick, with marble floor and carved pillars.
- III. (17) Temple of Balucharājī Mātā in Vejalpor, a plain temple, nearly washed away by the river. It contains an image of Ambājī.
- III. (18) Nathu Thoban's *dharmaśāla*, between the Jhaḍesvar gate and Dāndiā Bazār, was built in 1873 by a member of the Kadva Kunbi caste, of Potbandar stone, and is three storeys high in front and richly carved.
- III. (19) Svami Nuyayā's temple on the Jhaḍesvar gate slope built on a raised platform ascended by 15 steps of Potbandar stone. It was built in 1873, and is of brick and plaster. It is under the Waktal high priest of the sect. It is surrounded by other buildings connected with it.
- III. (20) Temple of Somnātha Mahādeva near the Jhaḍesvar gate in what is called Old Broach, contains a *linga* in an underground cell over which is a plain, domed, brick temple.

- IIa. (21) Temple of Bhṛīgu Bhāskareśvara in the Nāvā Dehtā, is built of brick and teak-wood by Bhāskar Rāv, a *Kāmdār* of Broach in the time of the Peśvās.
- IIa. (22) The temple of Bhūtānātha Mahādeva in Bhūtānātha Phalia, contains a *linga* in an underground cell, said to be of great age, but the temple was enlarged and partly rebuilt in 1857. It is quite a plain building.
- III. (23) Kāśī Viśvambhara Mahādeva or Mugat Gor's temple at the Bhāgākot, built in 1848 by Mugatrām Vallabhram of the Bhutrā Khedāvāl caste. It is a brick erection, and has a *dharmaśālā* in the court. The *linga* is of a greenish stone.
- III. (24) Munisuvrata Svāmi's temple in Undi-vakhār is of stone, carved and painted; the floor is of white and black marble in alternate squares. It is a Śrāvaka or Jain temple and was built on the site of an earlier one in 1872 by the Śrīmālī Banyās.
- III. (25) Derāsar, also in Undi-vakhār, a Jain temple with an underground shrine and a two-storeyed brick temple above it.
- III. (26) Choviyatto temple in the Śrīmālī Pol, contains a Jain image bearing the date *Samvat* 1664 (A.D. 1609). Behind the image is a recess in the wall about 3 feet by 2, containing several rows of the twenty-four Tirthankaras from which the temple takes its name.
- III. (27) Temple of Pārsvanātha in Śrīmālī pol: a plain temple of the Śāgaragachha Jains with an underground cell containing 11 white marble images. The middle image bears the inscription "*Vijayasīṃha Suryāchārya pratishṭhā.*" Just over the cell, on the ground floor, are seven images one of which bears the inscription "*Phalguna Śuddha 5, Samvat* 1849, *Chandragachha Nathu Kikāsi Bimba bhāravit.*" There are also several metal images on one of which is the date "*Śrāvaka Samvat* 1085." The upper room contains ten images, the earliest date on them being *Samvat* 1844. The temple is of brick with wooden pillars.
- III. (28) The temple of Ādiśvara Bhagavān in Śrīmālī pol, an unpretending temple of the Śāgaragachha, paved with white and black marble the pillars are of teak and painted vermillion. The images are marble or brass, on the backs of the latter are the dates of their consecration, the earliest being 1499 or A.D., *Samvat* 1443. One of the marble images bears the date "*Phalguna Śuddha 5, Samvat* 1849" (A.D. 1793).
- III. (29) The Kothī or Dutch Factory near Kāśīrād is a large building and has been a fine one. On a sun-dial on the upper portion of the northern wall is the date Anno 1700, The west side is two storeyed.
- III. (30) Bhidabhanjan well in Ali, a suburb on the north of Broach, belongs to the *dargāh* of Nāvāb Sultān Yār close by. In a niche in the eastern wall is an image of Hanumān which has for its *pūjārī* the Muhammadan *mujdār* of the *dargāh*, who receives all the gifts made to the god.
- III. (31) Temple of Nilakantha Mahādeva in Ali, contains the *linga* of the tutelary god of the Darzi or tailor caste: it possesses a revenue from a land grant.
- III. (32) Sindharāl Mātā's temple in Kalmwār is of brick and has a cash allowance of

Copperplate grant, *Epiq. Ind.*, vol. II. part IX. page 19.

- III. 2. Bhadabhut, 9 miles west of Broach, a place of pilgrimage during the intercalary month of Bhādrapada, with a temple of Bhādebvara or Bhādesvara Mahādeva; noways remarkable.
- III. 3. Kadoj, about 6 miles east of Broach.—Temple of Kotesvara or Navaresvara, a place of pilgrimage during the intercalary month of Vaiśākha.
- III. 4. Sukla-tirtha, 10 miles E.N.E. from Broach, a sacred place near to which are also Hunkāresvara-tirtha and Ravi-tirtha. It has a temple of Omkāresvara Mahādeva, noways remarkable.
- III. 5. Shaha'bad, 13 miles north-east from Broach, has a Jaina Apāsara of Parsvadātha, of no special interest.

II.—ANKLESVAR TALUKA.

(No Returns.)

Ilav, copperplate grant, *Ind. Ant.* XIII. 115.

III.—VAGRA TALUKA.

- III. Gandhar, 26 miles north-west of Broach: a Jaina temple built in 1619, with a sunk storey containing the image, and some carved work. About the town are mounds of brick and stone, scattered over an area 3 miles in circumference. Splendid tanks at the neighbouring village of Kesvan; and an old stone bridge and fine tombs at Chanchval.

IV.—AMOD TALUKA.

(No Returns.)

V.—JAMNUSAR TALUKA.

- III. Ka'vi on the Mahi River (*Sans. Kāpika*); an old Jaina *tirtha* with two temples known as Sisu and Vahu-nu-dehera. There is also a temple of Rāpo'svara Mahādeva of some pretensions (*Ind. Ant.* V. 109, 144.)

Inscriptions:—One in each of the Jaina temples. Some Brāhmins in the village have some old copperplate grants.



V.—SURAT ZILLA.

I.—CHORĀSĒR TĀLLĒKĀ.

III. 1. Surat. The Mirza Sāmi *rauza*, said to have been built about 1540 by Khudā-wand Khān, the architect of the Surat Castle; it is in the style of the later Muhammadan tombs at Ahmadābād. The windows are of perforated stone and the reticulated interiors of the cupolas are of rare beauty. At present it is in a dilapidated state. The wooden mosque in the enclosure is said to have been erected of the materials of a Jaina temple in the Shāhāpur ward.

III. (2) Mosque of Qāzi Diwān Siheb, who is said to have come from Janok near Bukhārā and died at the age of 116 Muhammadan (about 119) years. The mosque is said to date from A.D. 1530; other accounts make it two centuries later.

III. (3) The Nau Sayyids' *masjid* on the banks of the old Gōpi lake, in honour of the nine warriors whom Qāzi Diwān asserted were buried there.

III. (4) Mulla Muhammadn'd-din's *masjid*, near Mulla Khadki, built in A.H. 1136 (A.D. 1724).

III. (5) Sayyid Idrus' *masjid* in Sayyidpura, Vāriāvi Bhāgal, with a lofty *minār*; built in A.H. 1049 by Mirza Sayyid-Beg in honour of the ancestor of the Idrus family, who is said to have come to Surat in 972 and died 1032 A.H. (?)

III. (6) Dariā Mehel Masjid in Bakshi's Dariā Mehel, built by the Bakshi Mir. Azimu'd-din in A.H. 1196 (A.D. 1782).

III. (7) The Castle of Surat, now occupied by public offices.

IIa. (8) The Old English tombs outside the Katārgāon gate and the Dutch tombs deserve attention (*Jour. Bom. B. R. As. Soc.* vol. VI. p. 146; vol. VIII. pp. cxli. cxlv.; *Calcutta Rev.* vol. IX. pp. 125-ff; *Thevenot's Voyages*, vol. V. p. 71).

III. (9) The two *rauzas* of the Bohorah high priests, in Jhāmpa, with the palace of the Mulla and a large wooden mosque (see Mr. Bellasis' account). Also the *rauza* of the Momens in Rustampura, built by Sayyid Kāsim Ali about 1835, and the Musalmān *rauza* in Navsāri Bhāgal, built about the middle of the 16th century.

The following temples are also enumerated :—

III. (10) Bālājī Mahādeva Hātakesvara, and Jagannātha, a group of three, in Rahiāsani, built by Travādi Srikrishna Arjunji Nāthji, a Nāgar Brāhman, about the beginning of the present century.

III. (11) Kāśī Viśvanātha's in Rahiāsani ward, a small one with an underground shrine.

III. (12) Ambājī's, also built by Travādi Arjunji in the last quarter of last century.

III. (13) Kālīkā, built by the Kāsāra (coppersmith) Mahājans.

- II. (14) Mahādeva in Raghunāthpura built by Dulachand and Multāni Kshatri about the end of last century.
- III. (15) Moholeshvara or Mulesvara, in Gopipura, by Abheram Mehta, a Nagar Brahman, about 1775: it has an underground shrine.
- III. (16) Svāmi Nārāyana in Sayyidpura, a cluster of three temples built by the sect about 22 years ago.
- III. (17) Bhavāni Mātā in Haripura street about 200 years old.
- III. (18) Bahucherā Mātā about a mile north of the city, built about the middle of the 17th century.
- III. (19) Jaina temples of Chintamani Pārśvanātha in Shāhāpur; (20) in Haripura street; (21) in Sayyidpura street; and (22) in Gopipura street.
- III. (23) Choramodhān in Gopitalāv, built in 1717 by Mīr Alam Shāh.
- III. (24) The Nawāb's palaces: two in the city and one at Anjna, one mile south of Surat.
- III. (25) Well or tank of Bahucherā Mātā, 3 miles north of Surat, with an inscription, built by Lakshmidās Tuljarām.

Specimens of very excellent wood-carving are to be found on many of the older houses.

Copperplate grant, *Ind. Ant.* XII. 196.

- III. 2. Varatidevadi, north of Surat near Katargāon,—a cluster of more than a hundred small monuments, the tombs of Jaina priests, with inscriptions.

- III. 3. Rander, 2 miles above Surat. The Jami mosque is constructed out of a Jaina temple, as is also the walls of the *hauz* in the court. The niches in the walls remain unaltered. In the Kharwa mosque also the wooden pillars are said to be Jaina. The Mīyan mosque is said to have been originally a Jaina *apāsara*. Mosque of Valiji, also said to have been a Jaina temple. Munshi's mosque also said to have been a Jaina temple. Mosque in Chunarvāda street said to date from the 15th century. Tomb of Sayyid Sapula in the Khāngā, A.H. 1106.

- III. Temples.—(1) Bhavānīsanāra Mahādeva on the banks of the river, with a *ghāt* quite modern. (2) Śāntinātha built by Vimal Kesar in 1818. (3) Ādinātha, built by Ghelābhāi of Surat about 1730. (4) Neminātha, built by Premchand Modi about the same time. (5) Ādiśvara, built by Lakshmidās about 1730. (6) Pārśvanātha, of about the same age.

- III. 4. Pal, 3 miles from Surat: a considerable temple of Pārśvanātha.

- III. 5. Asvini kumar, 4 miles east of Surat: Temple of Vaijanātha Mahādeva with *ghāt* to the river. Temple of Nīlakantha Mahādeva and *osaro* (flight of steps). Temple of Somanātha Mahādeva built in 1852 by Harkor, wife of Dayarām Sālvi of Surat with an

inscription on the entrance. Temple of Rāmanātha Mahādeva built by Rājagiri Bāva, a disciple of Rāmanātha in 1744: has an inscription on the entrance.

- III. 6. Katargao: Temple of Kāntāśvara with a *kuṇḍa* 105 feet long and 53 broad, built of white stone.
- III. 7. Phulpaḍa near Katārgāon: Temple of Gupteśvara.

II.—OLĀD TALUKA.

- III. 1. Saras, 10 miles north of Surat: Temple of Siddhanātha, built by Dāmāji Gāikvād in 1736, with the Bānagangā Kuṇḍa in front. It enjoys rent-free lands assessed at Rs. 91-12-0; and cash allowances from Government of Rs. 656.
- III. 2. Suha'li: At the hamlet of Rājgari is a tomb which is probably Tom Coryat's.
- II a. 3. Vaux's tomb is at the mouth of the river. Vaux was book-keeper to Sir Josiah Child who rose to be Deputy Governor of Bombay, and was drowned in the Tāpti in 1697 (Anderson's *Western India*, pp. 256ff). Close to it is an old temple of Sikotrā Mātā.
- III. 4. Kathedra: remains of a *sardār* erected by one Surājā'd-din in A.H. 1133, with an inscription over the door.

III.—MĀNDVI TALUKA.

- III. 1. Vareth: Temple of Rāmeśvara built of brick by one Jagannātha in 1604, with the following inscription:—

श्रीगणेशायनमः शारदाश्रीनमः सुवत १६६१ वरपे श्रावण सुदी ४ सुके तापीनदिकृष्णराटि
कडोद वास्तव्य वीसतुनगरा नागर नाती पंड्य जनादननात प्रणवीत्र पंड्य जगन्नाथ तदा
पंड्या हरजी ईणि श्रीरामनाथमुप्रसाद कीसु श्री सीनप्रसाद सीनहशि कल्याणहशिनापीतराणे
यत्र रामसरोवस यत्र सेनासरिदुय ॥ तत्र कोनदिव्यं याति मकरस्थे दिवाकरे ? । रामकुंडस्य
समीप्य मृतभक्तमयो मृगाः । मुच्यते तेन सदेहो दुस्तरात् गर्भसंकटात् ॥ २ ॥

रमेश्वरस्य सान्निध्ये जमनायाप्रयासुद्धौ ॥ वटानुजोहिगोविंदश्चकारभ्रममग्नमः ॥ १ ॥

खरी नकळ.

करनार पे. आ. दयालजी लालमाई. कस्वे माढयो ता. सुकुल.

- III. 2. Māndvi: Temple of Nilakantha Mahādeva built by Dādābāva in 1762. Inscription as follows:—

॥ श्रीगणेशायनमः ॥ स्वस्ति श्रीनृपनिजमार्कसमयान्यदावति दुर्भिमये श्रीवृषरसरे दीनमणे
यागयायनं प्रस्थिते ॥ मासश्राधिनसप्तक स्वधर्वे पक्षे दशम्यां गुरो श्रीदादाभाहीशमिनेन रचिनो
देवालयो मिष्टदः ॥ १ ॥ श्रीमदुज्जनासहस्य मर्ता श्रीमडपीपुरे ॥ भाई बाजी सुनो धाम्ना
दादाबाबा भिदे करोत ॥ २ ॥

सुवत १८१७ ना जीधन सुदि १० गुरुवासरे सूर्योः ॥ श्री ॥

- III. Temple of Dayāśvara Mahādeva built of black stone by Dayāśankar Bhālodā. Inscription: illegible.

III.

Temple of Durgeshvara Mahadeva built by Duggan-singhji, Rājā of Māndvi, of brick and stone. Temple of Rāmchandra built of marble and stone called Bāsāheb Palace of the Rājā of Māndvi built of stone in 1761. The town walls have 21 towers and 4 gates.

III

Sukhānand Vajir's temple contains his *pāduka*. He was killed on this spot by the Bohoras of Baudhān during an insurrection. The inscription on it is as follows —

॥ श्रीगणेशायनम ॥ मुनिविद्युस्तद्विरेशके वैतपत्तिसीतगणपदेदी नेच सोमे यजनजनसमुद्दी-
नाशकरता भगुतिलका किमुनेमहा अटु ध ॥ १ ॥ सोय मुखानद इति भाता जगति निधुत ॥
वीरस्या समारुपशिनलेके गता ॥ किल ॥ २ ॥ स १८६७ पौषशुदी ४ साम ॥ श्री ॥

III.

Two Jaina temples containing the following inscription —

(1) in Ādināth's temple

॥ सप्त १८५० वष वैशाखमासे कृष्णपक्षे दश्यातिथेशनी श्री मुक्त सप्त सर स्वतिगडे
बलाकार गणे कुटकुदाभाचार्यले भटारक श्रीसमालनीति तदनुक्रमेण मुप श्रीतीजपकीर्ति
तपदे भ० श्रीनेमीचद देवातपदे भ० श्रीचंद्रनीति वातपदे भ० श्री रामकीर्ति देवातपदे
भटारक श्रीपद्मनीति पुरुष देशात् ममउशाक्षी बलपुरन्दय श्रीमाढनीग्रामे समस्त श्रीक्षोत
श्रीमूलनायक श्रीआदिनाथ निल प्रणम्यति ॥ श्री ॥ श्री शुभ भवतु ॥

(2) in a Jaina *apāsara*

॥ सप्त १८४५ वर्षसाके १५ । १५ प्रवर्त्तमाने माघ सुदि ७ सोमवासरे श्री माढविनगरे
वास्तव्य समहासप्त श्रीशवक पुत्र्य जिनमिह नरपति श्रीतपाठा ज्ये जदारना श्री श्री विजय

जिनैन्द्रसूरिजि प्रतिष्ठित श्री व्याहारानगरे श्री

(3) ॥ स ॥ १८४५ वर्षे शाके १७१० प्रवर्त्तमाने माघशुदि ७ चरे
श्रीमाढवीनगरवास्तव्य समस्तसपेन श्रीनडिन । ध विवसा श्रीतपागडेगव्य । विराजता श्री श्री
विजयजी नेम्रसूरिति प्रतिष्ठिता श्री व्याहारानगरे श्रीशवक

(1) ॥ सप्त १८४५ ना वष शाके १७१० प्रवेशमा नेमावशुदि ७
सोमवासरे श्रीमाढविनगरे वास्तव्य श्रीसमस्त सपेन श्री कुशुनाथ
तपागडे श्रीविजयजिनैन्द्रसूरि. बीवतरापित

III.

3 Baudhan, 18 miles north east of Surat, a place of pilgrimage and *mela*, when Jupiter enters Simha temple of Gautamesvara Mahadeva, of black stone and brick built in 1806 by Vajir Sukhānand. Inscription as follows —

॥ श्रीगणेशायनम ॥ स्वस्तिश्रीविक्रमशतागुणाजवसुचक्रैरसरै प्रभवमात्री ग्रामाली
माध्वेशीति ॥ १ ॥ द्वादश्या शशिधर च वपेके चैसरस्थिते ॥ कामे सिद्धी योगेपु प्रसाद
सेखरीरुत ॥ २ ॥ वीधान्ये सुमेक्षेत्रे तापिन्या गौतमीतटे ॥ श्रीमदुर्जनसिंहस्य भूपतेरधिका-
शिन ॥ ३ ॥ आमारामप्रसादीज द्विजभार्यजगतिना प्रधानेन मुपुष्येन मुवाग्नेन धीमना
॥ ४ ॥ श्रीगीर्णनेमराष्ट्रपतातुवनमदिरुत ॥ मढीपतनोरिउ वा शिन्सापुष्पलच्ये ॥ ५ ॥
सप्त १८५८ वर्षे शाके १७२३ प्र० वैशाख शुदी १२ चद्रेमांडवीवर राजादुर्जनसिंहजी-
नावजीर मुखानदे बधाम्यु छे

III

Temples of Jhānessvara and Galatesvara, and the Rāja ordro, built about 90 years ago

IV.—BĀRDOLI TĀLUKĀ.

- III. 1. Ba'rdoli: Temple of Kedāreśvara east of the town and to the south of the river Mindholā. The *linga* is 8 feet below the ground level, and is said to have been discovered by a cow losing her milk on the spot, according to the legend reported of so many others. This *linga* has four 'brothers' in the district.
- III. 2. Mota: Temple of Rāmanātha, with a Rāmakunda made by Rāma with his arrow.
- III. 3. Balpur in the Visampur division of the Navsāri Gāikvādi *parganā*: Temple of Kardameśvara built of black stone in 1625 by Sundara Dāyā. A *kunḍa* of black stone. A *tāv* 50 feet long and 25 feet wide, of black stone; also other remains of a large town.
4. Anavat: Temple of Sukleśvara of black stone.

V.—JALĀLPUR TĀLUKĀ.

(No Returns.)

VI.—CHIKHLI TĀLUKĀ.

- III. Miya'gaon: temple of Mallikārjuna Mahādeva, has a dome 28 feet in diameter supported by eight pillars, and is said to have been built about 300 years ago.

VII.—BALSĀR TĀLUKĀ.

- III. Pa'rner: a hill fort, and a temple of Chandikāmātā, built in the Peśvā times and in the custody of Government.

VIII.—PĀRDI TĀLUKĀ.

- III. 1. Bagwada': a Muhammadan mosque, and temples of Bilakrishna, Ambāmātā, Lakshmi-Nārāyaṇa, Gaṇapati, Kedāreśvara, Siddheśvara, Someśvara, &c
- III. 2. Tigra: temple of Athuri Mātā.
- III. 3. Pa'rdi. temple of Vaidyanātha Mahādeva and a *dharmatūlā*.
- III. 4. Palsana: temple of Rāmeśvara Mahādeva
- III. 5. Vatav: temple of Kotiśvara Mahādeva.
- III. 6. Kanta: temple of Kulānātha Mahādeva.

THANA ZILLA

I—SALSETTE TALUKA

- III 1 Thana Of old Hindu or Musalmán Thana there is almost no trace. The temples and mosques praised by early travellers, were pulled down by the Portuguese (1530—1560) and their stones used for churches and other religious buildings, and most of these Christian churches and buildings were in turn destroyed by the Marithás (1737—1740). Almost the only remains of Thana before the Portuguese are the four reservoirs or ponds, Massunda, Devala, Gosala, and Haryala, all of unknown date. There are also several finely carved broken images and sculptured stones, which have been gathered in the Jail Garden, and at the Executive Engineer's Work-shops. These belonged to some old Brahminical temple. They were found in 1881, while clearing the Massunda lake of silt. There are some inscription stones in the Collector's garden. See "Mándir".
- The chief Portuguese building is the fort which is now used as a jail. It was begun by the Portuguese in 1730. There are also remains of some of their forts along the creek, and one of their churches remains, that of St. John the Baptist. It is said that in order to build the church, Antonio do Porto pulled down twelve pagodas and built his church with the stones of the Hindu temples.
- II a In the English churchyard are the graves of two of the Chiefs of Salsette, viz John Halsey who died in 1785 and George Page who died in 1794.
- III 2 Ghodbandar—Old church dedicated to St. John, monasteries, and fort. The church is now a bungalow. Owing to the influence of a *pu* buried close by, all the efforts of the builders to construct a tower or spire are said to have failed and a Muhammadan dome was the result of their labours. A party of Sivaji's troops tried to surprise Ghodbandar when in the hands of the Portuguese in 1672, but were repulsed.
- II f 3 Borivli station on the Bombay, Baroda and Central India Railway—at Montpezir (Mandpessara) all churches, watch tower, convent and caves, which have been turned into a crypt for the church dedicated to N. S. da Conceição. College for the education of orphans. Dispensary speaks of the Marithás after destroying the church carrying the timber to Thana. Over the college door is an inscription with arms of Portugal to the effect that the edifice was built in 1623 by order of Infant Dom John III of Portugal.
- II b In the *pu*'s garden are some very curiously carved memorial stones with sea fights sculptured upon them. They are set up in a row. There are five large and one small. Two represent a battle upon land in which mail-clad knights take part. Three are sculptured with the representation of a sea fight showing the vessels approaching, one another in line of well and red flags and all mixed up together in the fight itself. (Surveyed)

THANA COLLECTORATE

Scale 16 Miles = 1 Inch

Note

Places underlined Red have Hindu remains
 Green = Visabman
 Blue = Juna
 Yellow = Buddhist



- Ia 4 Kanheri Caves They are about 6 miles from Thana and two north of the Tulsi lake, and are excavated in a great knoll of a hill situated in the midst of a large tract of forest country. There are upwards of one hundred excavations almost entirely monastic dwellings (for full description see *Cave Temples of India*, also *J B B R A S*, part I p 34 *Inscriptions, Ind Ant* XII 215, IX 265, XIII 133, *J B B R A S* part XIII p 39, part XXI pp 1 and 116, part XVI p 1 *Arch. Survey Report*, Vols IV and V) (Surveyed.)
- III 5 Magathana about half a mile east of the Borivli station on the Bombay-Baroda Railway, is the site of the deserted village of Magathana. At the foot of a mound a little to the east, is a hole or quarry, apparently old. A little further, in a black round topped rock are cut the Magathana or Pomsar Caves, including a chapel cave on the south and a monastery cave on the north. Across the rice fields, about 300 yards to the east, a flat surface of trap, about two feet above the level of the ground has been hollowed into an underground cistern. On the west bank of a double pond about 200 yards north of the cistern are two old Musalman tombstones, rather finely carved with hanging chains. About 300 yards to the east, on a low mound covered with grass and bushes are lying two *dāgholas*. To the west is a rough bush covered mound of undressed stone. A yard or two to the north hidden in thorn bushes and partly buried in the ground stands another *dāghola* similar to the former. About forty yards east is a small burial mound about four feet round and one foot high. Two hundred yards to the south east at the edge of the rice land, lying on the grass, is a big slab of trap, seven feet high by one foot six inches broad. At the top it is carved into a big funeral urn, while below are three belts of figures. The country round here shews distinct traces of Buddhist structural temples or monasteries (For further information see *Thana Gazetteer*, and *J B B R A S*, part XIII p 41) (Surveyed.)
- IIb 6 Amboli, a small village in Salsette, about two miles north west of Andheri station. The Brahminical caves of Jogesvari or Amboli (1000—700) lie in the woodlands about two miles south east of Goregaon railway station (*J B B R A S* part XIII p 40 *Arch. Sur. Report*, vol V, *Cave Temples of India*) (Surveyed.)
- IIa 7 Kondivte or Vāḥkāḥ caves form two rows, one of fifteen caves on the south east face and one of four caves on the north west face of a low flat topped range of trap breccia, about four miles north east of the Andheri station. The caves are Buddhist, probably between the second and sixth centuries of the Christian era (*J B B R A S* part XIII p 40, *Arch. Sur. Report* IV *Cave Temples of India*) (Surveyed.)
- IIb 8 Mandapeswara in Salsette, called Montpezier or Monpicer by the Portuguese is about eight miles south of Bascin and two miles north of Borivli station. For miles around it is easily known by a high whitewashed watch tower that crowns a wooded knoll. About 100 yards to the north of the watch tower, upon what was apparently a great isolated block of trap rock are the remains of a Portuguese Cathedral and College. The east face of the great mass of rock on which the buildings stand, has been cut into several Brahminical caves. The cave has been fitted as a Portuguese Church, with a plain altar and seated wooden image of the Virgin Mary (*J B B R A S*, part XIII p 11) (Surveyed.)

- III. 9. Dharavi Island, on the west of Sâlsette, at the mouth of the Bassein Creek, has, on a ridge of hill, the ruins of a large Portuguese church and the remains of a fort with a tank.
- III. 10. Versova is a small village and port on the west coast of Sâlsette, twelve miles north of Bombay. Close to it is the island of Madh with an old fort that was rebuilt by the Marâthâs.

- III. 11. Bandora.—An old *aguada* or fort at the Point, with the following inscription:—
- ESTE. BALVAR
TE. SEFESEM
LOVOR. DONO
ME. DEIESVS
EM. 1640.

According to Da Cunha, the Portuguese fleets supplied themselves with water here. There are a number of old Roman Catholic churches about Sâlsette, many of which were destroyed when the Marâthâs conquered the island in 1738.

12. Chembur or Chemur, on the north-west of Bombay Island, is believed to be the Saimur of the Arab writers, the Sîbor of Kosmâs Indikopleustes, the Chamula of the Kanheri cave inscriptions, the Symulla of the author of the Periplus of the Erythraean Sea, the Symulla or Timulla of Ptolemy, and perhaps the Perimula of Pliny.

13. Bha'ndup: copper-plate grant, *Ind. Ant.* V. 276.

II.—KALYÂN TÂLUKÂ.

- III. 1. Kalyân. There are, at Kalyân, the Shenâle lake, said to have been built in 1505, the tomb of Mohatabar Khân, the minister of Shâh Jahân, who was sent in disgrace to Kalyân when Aurangzib usurped his father's throne, and twelve mosques of which seven are in use and five in ruins. Of these buildings the most interesting are Mohatabar Khân's tomb on the east bank of the Shenâle lake, and the graceful Kâlî Masjid at the south-west corner of the same lake. A life-sized image of Vishnu set up on the left side of the road leading from the station to the town.
- II b. 2. Bâwa Malang, near Kusiwali village; old fort, and two plain cells. Hill fort, Muhammadan shrine, and another called Pâiki. Information scanty.
- III. 3. Ambarnâth Village.—Temple of Ambarnâtha, a fine temple of the style of the 11th century (A.D. 1060). Though small it is richly carved and of great interest as a good type of its age. Festival held on the Sivarâtri in Mâgha (*Ind. Ant.* III. 316). (Surveyed)

Inscription of the Sîlâhârâ dynasty in the temple, dated Sâla 982, A.D. 1060. (*J.B.E. R.A.S.* vol. IX. p. 219).

III.—MURBĀD TALUKĀ.

- III. Pulu Sonala, at the foot of the Nānāghāṭ, about twenty miles east of Murbād, has several plain Brāhmanical caves. They are situated on a scarp a little way up the hill-side and have a westerly aspect. They are very recent and very poorly cut, only one having any pretensions to rank as a cave, the remainder being rough cells much broken and dilapidated. There are a few figures in bas-relief, but no good architectural details. (Surveyed.)

IV.—BASSEIN TALUKĀ.

- II a. 1. Bassein or Wasai.—Fine fort and old Portuguese churches with inscriptions: well-known. Copper-plate grant, *Ind. Ant.* XII. 119.
- III. 2. Nirmal.—Temples and tanks. Pilgrimage here in the cold weather, in the month of Kārtika. *Jatrā* on 11th Kārtika. The Portuguese or rather the Inquisition pulled down the temple and desecrated the *tirtha* and caused the *linga* of Śiva to disappear. On the Marāthās taking possession of Bassein, Nirmal was again purified, a tank constructed, and temples built.
- III. 3. Jivdhan Hill, about a mile east of the Virār station on the Bombay-Baroda Railway, has on its top ruins of fortifications visible from the railway, and within the fortifications some very old-looking caves and cisterns said to be the work of the Pāndavas. Throughout the fair season people, especially barren women from the surrounding villages, go to the caves to make offerings to an invisible deity, who is believed to have fled from a niche in one of the caves at the touch of a Mahār.
- III. 4. Tungār Hill.—Tanks, Tongeśvara. Temple half way up the hill with carved stones.
- II b. 5. Pēlar.—Temple and two large stones, with long inscriptions.
- III. 6. Pārol, a village on the east base of Tungār Hill, lies about eight miles east of Virār Station on the Baroda Railway. It has the remains of four old Hindu temples. At none of these four temples is worship now performed. The two Pārol temples, called the temples of the Big and Little Pools, *Mothā Tānkya* and *Lahān Tānkya*, stand on the southern and northern banks of a stream which runs down the steep side of Tungār. The *Lahān Tānkya* temple is about half a mile west of Pārol village. It is levelled to the ground which is strewn with carved stones. The Big Pool or *Mothā Tānkya* temple, about half a mile further up the stream bed, is better preserved. Of the two in the limits of the village of Majavli, one, not more than a few hundred yards south-west of the village site of Pārol, seems to have been the largest of the group. Its superstructure is gone, only the plinth and some of the steps remain. The stones and large blocks that lie about are finely cut, though not so well chiselled as the Ambarnātha stones.
- III. 7. Ma'ndvi, below the northern spur of Tungār hill, and fifteen miles north east of Bassein, lies on the old trade route from Sopara up the Tansa valley to the Tal pass. It has a picturesque ruined convent and a Portuguese fort. Among the inscribed stones in the Collector's garden at Thāna there is one from Māndvi. It records a grant by a Śilāhara king but is much worn and hard to read.

- III. 8. Ta'nsa River.—Along the banks here and there are carved stones.
- III. 9. Kamandurg, in Kāman village, about 10 miles east of Mānikpur: an old hill fort.
- III. 10. Agā'shi is a town and port about 10 miles north of Bassein. Though now of little consequence Agā'shi is probably an old timber trade and ship-building centre. In 1530, though poor in buildings, it had a rich timber trade, and built ships as good as Portuguese ships able to make the voyage to Europe.
- III. 11. Arnala, an island fort off the coast opposite Agā'shi, also called Janjira or the island. Among North Konkan coast-forts it ranked next to Bassein in size and strength. It was taken from the Gujarāt Musalmāns by the Portuguese about 1530, and was taken by the Marāthās about 1737, and, according to a Marāthi inscription over the northern gateway, was rebuilt in the reign of Bājirāv I. in 1737, by an architect named Bāji Tulāji.
12. Sopā'ra, a village about 37 miles north of Bombay and three and a half miles south-west of Virār Station. The Sopāra of Ptolemy, the Sopāra of the *Periplus* Subāra of the early Arab voyagers, and the Surpāraka of the Cave inscriptions. There is a village close by in Māhim bearing a very similar name, Saphala, but it never seems to have been a place of note. For a full account of the discovery of a Buddhist *stūpa* here with its excavation and finding of relics see a paper by the late Pandit Bagvānlāl Indrajī in the *Journal of the Bombay Branch of the Royal Asiatic Society*, 1882. (Surveyed.)
- III. 13. Kərbao. Old Portuguese Fort.

V.—BHIVANDI TALUKĀ.

- III. 1. Gūtara (Dugād Village).—Fort and tanks.
- III. 2. Vādavli.—There is a celebrated modern temple here of Vajrābhāi with six *inām* villages granted by Government for its support; where a pilgrimage is held in Chaitra.
- III. 3. Lonad.—A small old temple of Mahādeva of the style of Ambarnātha. Also a cave with some sculptures, but it is doubtful whether they are Hindu or Buddhist. (*Ind. Ant.* IV. 65; *Arch. Sur. Report*, vol. V.) (Surveyed.)
- III. 4. Bhivandi.—A beautiful tomb of Husain Shāh (*Ind. Ant.* IV. 65).
- III. 5. Ganes'apuri.—Some sculptures of an old temple (*Ind. Ant.* IV. 67). Temple of Bhīmesvara Mahādeva with five or six hot springs.
- III. 6. Bhivandi.—Varala Tank. The legend runs that the tank was dug to a certain depth but would not hold water. It occurred to a man in a dream that the tank awaited the sacrifice of a man and his wife within its area, that the said man having proceeded with his wife to the site of the tank during the night touched a large boulder in it. The tank was instantaneously filled with water and they were drowned in it. Latterly it has been enlarged by the Municipality of the town and the Bhivandi water-supply is obtained from it.
- III. 7. Akjoh.—Fine temple of Mahādeva and five hot springs much resorted to.

VI—SHAHIPUR TALUKA

- III 1. Atgaon—Remains of an old temple
- III 2. Vibigaon—Old fort close to Reversing Station and past Kistara Station, Great Indian Peninsula Railway
- III 3. Mahuli—On the summit of a most striking mountain are the remains of a fine old fort in two of the gate bastions are caves with some Hindu and Muhammadan remains, and inscriptions. The only Hindu inscription is on a *Sati* stone, first line illegible, 2nd "Sri Padmavati Sati". Two Muslim inscriptions on the *algat*, one fallen and the other *in situ*. Four more picked up lying about are now in charge of Mulla Shahpur. When Jijibai Sivaji's mother, was fleeing from the Muhammadan troops from 1633 to 1636, she with her young son frequently took refuge in this fort. In 1670 Moro Tirumal, the Peshwa or Prime Minister of Sivaji sustained a repulse at this fort from the Moghal troops with reported loss of 1,000 men. After a siege of two months, the fort, however, surrendered to him.
- III 4. Mokhada Peta, Bhopatgad.—Kurlot village, old fort, and tanks
- III 5. Vashali in Mokhada a rock cut temple called Vire, situated on the north slope of a small hill. It was blocked up for about 3 to 4 feet with earth which has been excavated at the expense of the late Mr. Gibson, in the hope of a *kunda* being found. The inner space is nearly square, about 12 x 12. The height about 6' 6". In the rock facing the door on either side of the niche are two images each about 3 high. They appear to have very large ears, and with their arms and hands by their sides are in the attitude of "attention". One has his sign of sex clearly shown, the other not. Over the lintel is a small broken image. There is a porch roofed with stone slabs held up on two pillars, squared, and having the angles cut off in portion. There is in front of these pillars a small enclosure, perhaps 3 feet or 4 feet from them, with walls of rock on either side, and a doorway through two little parapet like walls 3 or 4 feet high. It is not much of a temple or cave in itself, but its locality makes it important. It appears to be Jaina.

VII—MIRAM TALUKA

- III 1. Kelve and Sirgion—Old forts
- III 2. Asheri—Asheri Fort described by Gemelli Careri. Besides being seated on the top of a hill where there is no higher ground to command it, a crooked path cut out of the mountain along which two men cannot go abreast lead up to it and is defended by several guards who might withstand an army by only rolling down stones placed there for the purpose. DeLamson described it after the Marathas had held it 80 years as accessible only at one point and of such natural strength that with a handful of men to defend it it might justly be considered impregnable. The latter part of the ascent is up an almost

perpendicular staircase (with a precipice of several hundred feet immediately below it) hewn out of the solid rock, forty feet higher (Dr Cunha's *Bassein*, page 206).

- III 3 Kaldrug, Pandulvadi and Lak Mah.—Old forts
- III 4 Tarapur—Old fort repaired by the Mughals in European style
- III 5 Paergaon—A *gadda kharao* or curious boundary mark with donkey and woman

VIII—VADA TALUKA

- III 1 Koj—Fine hill fort and tanks
- III 2 Gunj—A temple of Śīl Bhāgavān, tank and ruins
- III 3 Tilse—Temple and sacred pool in islet in Vātarnī river Pilgrimage in hot weather
- III 4 Vada—Remains of temples and tanks, an inscription discovered here of the Śīlāhara dynasty, is in the Bombay Asiatic Society's Museum

IX—DĀHANU TALUKA

- III 1 Mahalakshmi—Very peculiar and conspicuously shaped hill Shrine very holy and a pilgrimage to it in March
- III 2 Gumburgad—Vihān village, a very large hill fort
- III 3 Segva—Shushne village an old hill fort
- III 4 Chikle—Fort Anquetil Duperron 1760, says this was repaired to protect inhabitants from pirates
- III 5 Daḥanu and Umbargaon—Old forts
- III 6 Barat Hill—Kondvireh village—fort and tanks
- III 7 Sanjan—Fort this place is that to which Pārsī fire was originally brought by PARSIS
- III 8 Indurgad—Karambeli village fort
- III 9 Katalwara—An old fort

perpendicular staircase (with a precipice of several hundred feet immediately below it) hewn out of the solid rock, forty feet higher. (Da Cunha's *Bassein*, page 206.)

- III. 3. Kaldrug, Tândulvâdi and Tak Mak.—Old forts.
- III. 4. Tâta'pur.—Old fort repaired by the Marâthas in European style.
- III. 5. Pârgaon.—A *gadda kariao* or curious boundary mark with donkey and woman.

VIII.—VÂDA TÂLEKÂ.

- III. 1. Koj.—Fine hill fort and tanks.
- III. 2. Gunj.—A temple of Śrī Bhārgavarāma, tank and ruins.
- III. 3. Tilse.—Temple and sacred pool in islet in Vaitarnā river. Pilgrimage in hot weather.
- III. 4. Vâda.—Remains of temples and tanks; an inscription discovered here, of the Śāhārā dynasty, is in the Bombay Asiatic Society's Museum.

IX.—DÂHÂNU TÂLEKÂ.

- III. 1. Mahalakshmi.—Very peculiar and conspicuously shaped hill. Shrine very holy and a pilgrimage to it in March.
- III. 2. Gumbirgad.—Vihâli village, a very large hill fort.
- III. 3. Segva.—Shihane village, an old hill fort.
- III. 4. Chikle.—Fort. Anquetil Duperron, 1760, says this was repaired to protect inhabitants from pirates.
- III. 5. Dâhânu and Umbargaon.—Old forts.
- III. 6. Bârat Hill.—Kondvireh village,—fort and tanks.
- III. 7. Sanjan.—Fort, this place is that to which Pârsî fire was originally brought by Pîr-i-z.
- III. 8. Indargal.—Karambeli village, fort.
- III. 9. Katalwara.—An old fort.

III—SOUTHERN DIVISION.

I—BELGAUM ZILLA

I—BELGAUM TALUKA

1 Belgaum—($15^{\circ} 51'$; $74^{\circ} 35'$) The fort to the east of the town is said to have been built in A D 1519. In it are Asad Khān's *dargāh* or *Masjid Safi*, no longer used, and two Jaina temples of the 12th or 13th century, described in the first *Archæological Report* (*Ind Ant* IV 138) (Surveyed).

Inscriptions—One, in Persian, in a recess to the north of the main gate, is dated A H 937 (A D 1530); another is over the entrance of the *Masjid Safi*—"in the time of Adil Ayam who utterly uprooted the unbelievers from the country of the Dakhan," an inscription in the south-east part of the fort relates to the rebuilding of a portion of the wall in A H 1013 (A D 1633-34), a fourth (of A D 1649) is built into the front wall of the library, which was formerly the *Killedh*'s house, and a fifth, much effaced, is on the right side of the west gate. (See *First Archæological Survey Report*) Also there were formerly, somewhere in the fort, two Raṭṭa tablets dated *Sila* 1126 or 1127, but they have been removed from Belgaum, and it is not known where they are now (*Elliot MS Coll* vol II pp 571 and 576, *Jour. Bom B R A S* vol X p 184, *Ind. Ant* IV 6).

2 Sandi, 9 miles W N W. from Belgaum, hill-fort of Mahipatgaḍ.

3 Kalivde, 17 miles west from Belgaum, hill fort of Kalānidhigaḍ.

4 Koraji, 19 miles W N W. from Belgaum, hill fort of Gandharvagaḍ.

5 Pargaḍ, hill fort, 32 miles west by south from Belgaum.

6 Chandgaḍ, 22 miles west from Belgaum ($15^{\circ} 56'$, $74^{\circ} 15'$). A temple of Revala-nātha about 100 feet long by 38 wide.

Inscription—A Persian one.

II—BIDRI TALUKA.

1 Talwarkop, on the Malaprabhā, 4 miles west of Kādaroḷi and 3 miles south west of Hulbi. A small but very old temple of Samkarasūrgadeva in the bed of the river, ascribed to Jakhapāchārya.

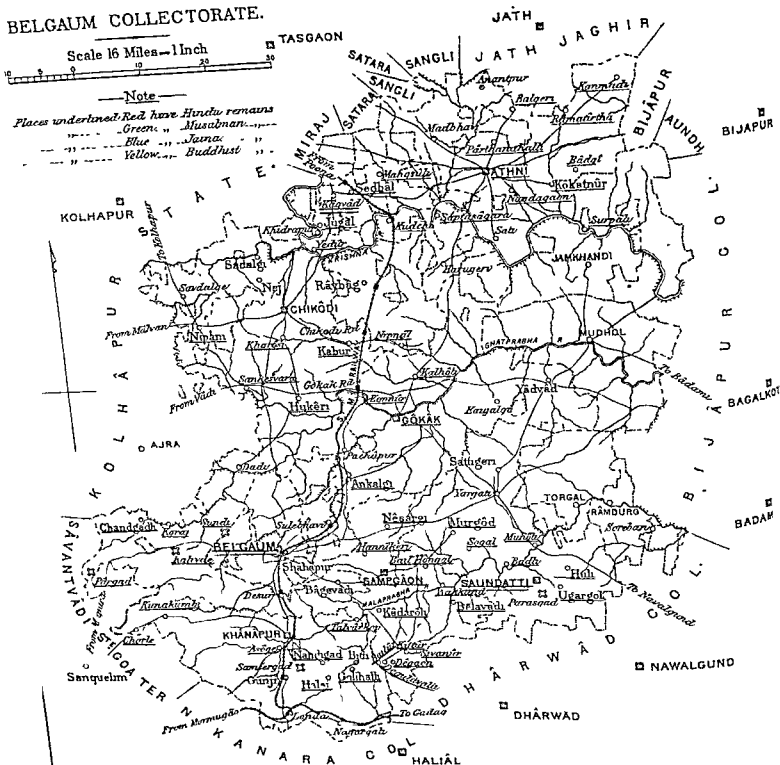
2 Nandigaḍ, 20 miles south from Belgaum ($15^{\circ} 33'$; $74^{\circ} 36'$). $1\frac{1}{2}$ miles west of the town on a hill called Samsergaḍ is an old plain temple of Tāṭeśvara, ascribed to Jakhapāchārya. An old and typical Jaina temple in the jungle with fine carving.

BELGAUM COLLECTORATE.

Scale 16 Miles=1 Inch

Note

Places underlined Red have Hindu remains
 Green " Musliman "
 Blue " Jain "
 Yellow " Buddhist "



- I b. 6. Degaon, 3 miles south-west from Kittūr A small but very old temple, elaborately ornamented. Close to it is Degalavalli which has another interesting temple
- I b. Inscriptions —Four Kādamba inscriptions two of them dated Kalyuga 4275 (A. D. 1174) (*Jour B B R A. S.*, vol IX pp 262 266, 294, 310)
- III 7. Degulavalli, 1 mile north west from Degion An old temple of Javara, probably originally Jaina, partly ruined
- II b. Inscription —In Kannarese or Telugu of about the 15th century
- III. 8 Kittar, 14 miles south from Sampgaon ($18^{\circ} 36'$, $74^{\circ} 51'$) A small temple, not very old.
- I b. Inscription —A Kādamba grant, dated Kalyuga 4289 (*J. B B R A S.*, vol. XI. pp. 263, 304)
- 9 Bailur, 4 miles south west from Kittūr,
- I b. Inscription —A Kādamba grant, dated Kalyuga 4282 (*idem*, p 263)
- III. 10 Bail Hongal, 6 miles east from Sampgaon An old Śaiva temple partly ruined (Surveyed)
- I b. Inscriptions —Two of the Ratta chieftains one dated Śaka 1086 (*Ind Ant.*, vol IV. p. 116, and *Archæological Report* for 1874)
- III. 11. Kadareh, on the Malaprabhā, 6 miles south from Sampgaon An old plain temple of Śaṅkarādeva in the bed of the river (*Arch Rep.*, 1874, p 9) (Surveyed)
- I b. Inscriptions —A Western Chālukya inscription of the time of Somesvara-deva II, Śaka 997 (First and third *Arch Rep* and *Ind Ant.*, vol I p 141) A large fragment of another, but undecipherable one lies uncared for in the village
- III. 12 Hannikeri, 4 miles north west from Sampgaon An old plain Jaina temple, now known as the Śivālaya and also as the temple of Brahmādeva
- I b. Inscription —A Ratta tablet dated Śaka 1130 and 1178.
- I b. 13 Hunasikatti, inscription (*Ind Ant.*, X 131)

IV —PARAGAD TALUKA

- III. 1. Saundatti, 40 miles east from Belgaum ($16^{\circ} 46'$ $75^{\circ} 11'$) Temples of Ankuśeśvara Puranduresvara, and Śaṅkaralingadeva, also a Jaina temple all plain and now very remarkable (see *Arch Rep.*, 1874) (Surveyed)
- I b. Inscriptions —(1) A Ratta inscription at the temple of Ankuśeśvara, dated Śaka 971 and 1010 (*J. B B R. A S.*, vol V II 172, 173), (2) another Ratta tablet, a fragment in the same temple, dated Śaka 970, at the left side of the Jaina temple, of the Rashtrakūṭa king Krishna and his Ratta feudatory Prithvirāma Śaka 797 also the West Chālukya king Vikramāditya Tribhuvanmalla and his feudatory the Ratta great chieftain Kārtavīrya II in the Dhātū Samratavara, Śaka 1018 (published *J B B R A S* vol X 1p 170,

- III. 3. Asoge, 7 miles W.N.W. from Nandigad. A small plain old temple of Rāma-
liṅgadeva, with many monumental, *saṭṭ*, and *pāga* stones.
- III. 4. Golihalli, 1 mile south from Bli: A small plain ruinous old Jakhaṇāchārya temple
of Rāmalīṅgadeva; also similar temples of Siddhalīṅgadeva and Kalmeśvara.
- I b. Inscriptions:—Two Kādamba grants, one dated Śaka 1032 (*J. B. B. R. A. S.* vol. IX.
pp. 263, 296), and the other Kaliyuga 4283.
- III. 5. Halsi, or Halasige, 23 miles south from Belgaum ($15^{\circ} 32'$; $74^{\circ} 40'$). A Vaiṣṇava
temple of Varāha-Narasimha, about 90 feet long by 54 wide, ascribed to Jakhaṇāchārya.
Another good-sized temple of Suvarṇeśvara, out of repair. On a hill about 2 miles west
from Halsi is a temple of Rāmeśvara and a sacred pool (*Bom. Set.* CXV. p. 2).
- I b. Inscriptions:—Two Kādamba inscriptions, dated Kaliyuga 4270 and 4272, (*J. B. B.
R. A. S.* vol. IX. pp. 262, 278; see also *P. S. & O. G. Ince.* Nos. 2 and 5 to 10. Copper-
plate grant, *Ind. Ant.* VI. 22).
- III. 6. Kanakumbi, 19 miles west by north from Khānāpur: A temple of Mahalidevī,
about 97 feet by 54; a somewhat modern shrine, but of considerable sanctity as being at
the source of the Malaprabhā.
- III. 7. Cherle, 24 miles west by north from Khānāpur. A small temple of Rāmeśvara.

III.—SAMPGAON TALUKA.

- II b. 1. Sampgaon, 18 miles E.S.E. from Belgaum ($15^{\circ} 47'$; $74^{\circ} 50'$). A small but
beautiful mosque. (See *First Archaeological Report. Ind. Ant.* IV. 6, 155.)
- III. 2. Belavadi, 12 miles south-east from Sampgaon ($15^{\circ} 43'$; $74^{\circ} 50'$). A very old
temple of Virabhadradeva, in what is locally known as the Jakhaṇāchārya style; restored
in the time of Kittūr Desai.
- II b. Inscription:—A fragment of a Western Chālukya one, dated Śaka 992.
- III. 3. Nesargi, 7 miles north from Sampgaon: A fine old Śaiva temple of Basava
partly in ruins.
- I b. Inscription:—One dated Śaka 1141, of the time of the Ratta chieftain Kārtavīrya IV.
(*Jour. B. B. R. A. S.* vol. X. pp. 175, 240).
- II b. 4. Wakkund, 10 miles south-east from Sampgaon: A large and fine old (Jaina)
temple of Mukteśvara, with a spacious *pradalakṣiṇā* and fine carvings and ornamentation.
- III. Also smaller temples of Mallikārjuna and Rācuka or Yellammā, old and in ruins.
- III. 5. Sivanur, 2 miles east from Kittūr. A very old temple and monumental stones.

- I b. 6. Degaon, 3 miles south-west from Kittūr. A small but very old temple, elaborately ornamented. Close to it is Degalavalli which has another interesting temple.
- I b. Inscriptions:—Four Kādamba inscriptions two of them dated Kalyuga 4275 (A. D. 1174) (*Jour B. B. R. A. S.*, vol. IX pp 262, 266, 294, 310)
- III. 7. Degulavalli, 1 mile north-west from Degion. An old temple of Išvara, probably originally Jain, partly ruined.
- II b. Inscription —In Kānarese or Telugu of about the 15th century.
- III. 8 Kittur, 14 miles south from Sampgaon ($15^{\circ} 36'$, $74^{\circ} 51'$). A small temple, not very old.
- I b. Inscription —A Kādamba grant, dated Kalyuga 4289 (*J. B. B. R. A. S.*, vol. XI, pp. 263, 304)
- D Bailur, 1 mile south west from Kittūr.
- I b. Inscription —A Kādamba grant, dated Kalyuga 4282 (*idem*, p. 263)
- III. 10. Bail Hongal, 6 miles east from Sampgaon. An old Śaiva temple partly ruined (Surveyed)
- I b. Inscriptions —Two of the Ratta chieftains, one dated Śaka 1086 (*Ind. Ant.*, vol. IV, p. 116, and *Archaeological Report* for 1874).
- III. 11. Kadaroli, on the Malaprabhā, 6 miles south from Sampgaon. An old plain temple of Śamkaradeva in the bed of the river (*Arch. Rep.*, 1874, p. 9) (Surveyed)
- I b. Inscriptions —A Western Chālukya inscription of the time of Somesvara II, Śaka 997 (First and third *Arch. Rep.* and *Ind. Ant.*, vol. I p. 141). A large fragment of another, but undecipherable one, lies uncared for in the village.
- III. 12. Hannikeri, 4 miles north-west from Sampgaon. An old plain Jain temple, now known as the Śivālāya and also as the temple of Brahmadeva.
- I b. Inscription —A Ratta tablet dated Śaka 1130 and 1178.
- I b. 13. Hunasikatti, inscription (*Ind. Ant.*, X 131)

IV —PARAGAD TALUKA

- III. 1. Saundatti, 40 miles east from Belgaum ($15^{\circ} 46'$, $75^{\circ} 11'$). Temples of Ankaśvara Purandaresvara, and Śamkaralingadeva also a Jain temple, all plain and noways remarkable (see *Arch. Rep.*, 1874) (Surveyed)
- I b. Inscriptions —(1) A Ratta inscription at the temple of Ankaśvara, dated Śaka 971 and 1010 (*J. B. B. R. A. S.*, vol. X pp 172, 173), (2) another Ratta tablet, a fragment in the same temple, dated Śaka 970, at the left side of the Jain temple, of the Rīhira kūṭa king Krishna and his Ratta feudatory Prithvirāma Śaka 797, also the West Chālukya king Vikramaditya Tribhuvanmalla and his feudatory the Ratta great chieftain Kārtavīrya II in the Dhītu *Samvatsara*, Śaka 1018 (published *J. B. B. R. A. S.*, vol. X. pp 170,

194; *P. S. and O. C. Ins.* No. 88); (4) an inscription of the Ratta great chieftain Lakshmi-deva II., Śāla 1151. This stood in a street in the market, and has been placed for the sake of security against the outside wall of the Mamlatdār's *lacheri* (*Arch. Rep.*, vol. II. pl. lxxiii p. 223, and vol. III. 107; *P. S. and O. C. Ins.* No. 89; *J. B. B. R. A. S.*, vol. XI pp. 176, 260). (5) Another Ratta inscription, now also in the *lacheri*, was found by Mr. J. F. Fleet, C. S., half-buried in the courtyard of the Jaina temple; it gives the genealogy of the family down to Kārtavīrya II., the feudatory of Someśvara-deva II.; the date and details of the grant are broken away (*Arch. Rep.*, vol. III., p. 114; and *J. B. B. R. A. S.*, vol. X. p. 223). (6) There is another Ratta inscription at the Jaina temple, dated Śāka 902 (*J. B. B. R. A. S.*, vol. X.; *Ind. Ant.*, IV. 279; *J. B. B. R. A. S.*, vol. IX. p. 324).

III. 2. Ugargol, 3 miles E.S.E. from Saundatti. Large temple of Yellammā, in a quadrangular enclosure (*Arch. Rep.*, 1874, p. 12). (Surveyed.)

II b. Inscriptions:—A Vijayanagar inscription of Krishnarāya (Śāla 1430-1451), dated Śāka 1436 (*Arch. Rep.*, vol. III. p. 115).

II b. Huli, 5 miles east of Saundatti. A fine old temple of Pañchaliṅga-deva and several others, beautifully carved but in ruins, outside the village (*Arch. Rep.*, 1874). (Surveyed.)

I b. Inscriptions:—On two pillars in the temple of Pañchaliṅga-deva are short ones. Among the ruined temples are at least two others. One of them(?) is of Vikramāditya Tribhuvanmalla and the Kādamba chief Kāma, dated Śāka 1011 (*P. S. and O. C. Ins.*, No. 90). Others dated Śāka 1067 to 1449.

III. 4. Manoli, 6 miles north of Saundatti. A fine group of temples in a court (*Arch. Rep.*, 1874, p. 14) (Surveyed.)

I b. Inscriptions:—(1) Against the wall of the temple of Pañchaliṅga-deva is an inscription of the Yādava king Singhana of Devagiri, Śāla 1145 (*Arch. Rep.*, vol. II. pl. lxxiv. and p. 233; vol. III. p. 116; and *J. B. B. R. A. S.*, vol. XII pp. 2, 11). (2) In the fort, at the temple of Udachavva, another Yādava inscription of Kandhara or Kṛishṇa dated Śāka 1174.

III. 5. Sogal, 15 miles north-west from Saundatti: Temple of Someśvara.

I b. Inscription:—One at the water-fall; a Ratta inscription dated Śāka 902.

III. 6. Margod, 15 miles north west from Saundatti. A temple of Mallikājūna.

II b. Inscription:—Sadāśivadeva-rāya of Vijayanagara.

III. 7. Badli, 5 miles north-west from Saundatti. A temple of Nārāyaṇa-deva.

II b. Inscription:—A fragment of a Ratta tablet, dated Śāka 1168.

III. 8. ? An old temple of Bṛhasankari and Virabhadra, half buried under ground.

I b. Inscription —At the temple of Bṛhasankari a Western Chālukya inscription dated Śāka 1015.

III. 9. Sirsangi, Temple of Kallamādevi, ascribed to Śiṅga Rishi.

V.—GOKĀK TALUKĀ.

- III. 1. Gokāk, 30 miles north-east from Belgaum ($16^{\circ} 10'$; $74^{\circ} 53'$). Two mosques and a *ganjīkhāna*—plain Muhammadan buildings.
- II b. 2. Konnur, 5 miles up the river from Gokāk. A mile from the village is a group of old temples on each side the falls (see *Arch. Rep.*, 1874, p. 6). Near the village are three groups of dolmens, and in the village is a ruined but very pretty old temple, of perhaps the 11th century. (*Ind. Ant.*, III. 306.) (Surveyed)
- I a. b. Inscriptions:—(1) An inscription, much effaced, is in the temple of Mahalingeśvara, at the falls. It is a Ratta inscription of about Śāla 1075 (*Arch. Rep.*, vol. III, p. 103.)
- (2) In the outskirts of the village is an inscription on a carved stone in a ruinous temple.
- (3) In a Jaina temple in the village is another Ratta inscription dated Śāla 1009 and 1043 (*J. B. B. R. A. S.*, vol. X. pp. 179, 287, *P. S. and O. C. Ins.* No. 93).
- III. 3. Kalholi, 7 miles N.N.E. from Gokāk ($16^{\circ} 17'$; $74^{\circ} 56'$). An old Jaina *baṭī* with mouldings.
- I b. Inscription:—A Ratta one, dated Śāla 1127 (*J. B. B. R. A. S.*, vol. X. pp. 173, 220; *P. S. and O. C. Ins.* No. 95).
- III. 4. Ankalgi, 13 miles south-west from Gokāk. A *maṭha* or monastery of Adavyappa Svāmi and a temple of Lakshmi-devī. On the temple is a short inscription in Marāṭhī.

VI.—CHIKODI TALUKĀ.

- III. 1. Nipani, 38 miles north from Belgaum ($16^{\circ} 24'$; $74^{\circ} 26'$). Fort built about the year 1210 *I. A. S.*
- III. 2. Kharosi, 6 miles south from Chikodi: $1\frac{1}{2}$ miles north of the village is the old temple of Ghatagi Basaveśvara.
- Inscriptions:—On an arch.
- III. 3. Nipnal, 24 miles south-east from Chikodi. On a small hill to the west of the village is an old Vaishnava temple, of moderate dimensions, dedicated to Śrī Govindarāja.
- III. 4. Kabur, 12 miles south-east of Chikodi ($16^{\circ} 20'$; $74^{\circ} 47'$). A very old temple of Īśvara-deva, about 120 feet long by 48 wide.
- Inscriptions:—There is one, said to be illegible.
- III. 5. Yadur, an *indām* village on the Kriṣṇā, 3 miles south-west from Khedripur (see Kolhāpur). A temple of Virabhadra, about 145 feet square. It is a modern temple on an old foundation (*Bom. Sel.* CXV., p. 69).
- Inscriptions:—Two dated, respectively, Śāla 1752 and 1758.
- III. 6. Hakeri, 25 miles north from Belgaum ($16^{\circ} 13'$; $74^{\circ} 40'$). Three old *durgās*, the largest said to have been built about A.D. 1509, the second between 1547 and 1568, and

the smallest about 1515. They are plain buildings of the sort, and now used as rest-houses (*Bom. Sel.* CXV. ii., pp. 23, 39, 41, 50).

III.

7. Sankesvara, 8 miles north-west from Hukeri. On the banks of the Hiranyakesi is an old temple of Śaṅkaralinga, about 82 feet by 48, built in the 'Jakhapāchārya' style. Inscriptions:—There are three, but they are said to be illegible.

VII.—ATHNI TALUKA.

III.

1. Athni, 45 miles west from Bijāpur ($16^{\circ} 44'$; $75^{\circ} 8'$). Temples of Amṛitesvara and Siddhesvara,—plain buildings,—and a mosque, all in one enclosure.

III.

2. Kokatnur, 10 miles E.S.E. from Athni ($16^{\circ} 42'$; $75^{\circ} 17'$). An old plain Jaina temple.

III.

3. Na'ndgaon, 6 miles south-east from Athni. A fine old temple in ruins.

III.

4. Badgi, 13 miles east from Athni. An old Jaina temple, not used and out of repair.

III.

5. Ka'gva'd, 22 miles west from Athni ($16^{\circ} 41'$; $74^{\circ} 47'$). A rock excavation and a Jaina temple; a fine image in a cellar (*Bom. Sel.* CXV. p. 8).

III.

6. Sedba'l, $2\frac{1}{2}$ miles east of Ka'gva'd. Temples of Viśveśvara and Kalomeśvara.

I b.

Insription:—A Śiṅhāra inscription, dated Śaka 1078.

III.

7. Jugal, 5 miles south of Ka'gva'd, and opposite Khodrāpur (see Kolhāpur). Temple of Masabati.

III.

8. Kanamadi, 26 miles north-east from Athni. Temples of Mallikārjuna and Harideva, the latter said to be worth photographing.

III.

9. Balgeri, 11 miles north by west from Athni. Temple of Basaveśvara, built of black stone, out of repair.

III.

10. Mangrul, 13 miles west of Athni ($16^{\circ} 14'$; $74^{\circ} 54'$). A temple of Mārtanda.

III.

11. Parthanaḥalli, 4 miles N.N.E. from Athni. A temple of Pārtheśvara, built of black stone, out of repair.

III.

12. Rāmattirṭha, 20 miles north-east from Athni. A temple of Rāmeśvara, built of black stone, said to be worth photographing.

-III.

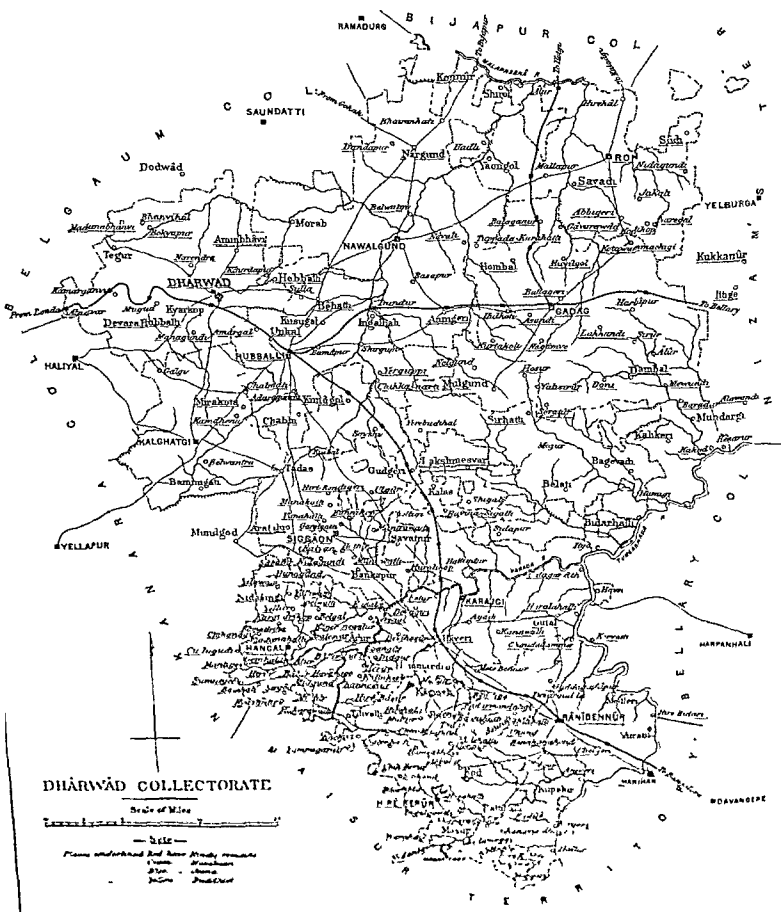
13. Kudchi, 20 miles south-west from Athni. Two mosques or *dargās* on the banks of the Kṛṣṇā, built of black stone.

III.

14. Śaptasagara, 10 miles south-west from Athni ($16^{\circ} 35'$; $75^{\circ} 1'$). A temple of Śaṅkara, built of black stone.

III.

15. Surpali, 17 miles south-east from Athni. An old Vaishṇava temple of Narasimha.



DHĀRWARD COLLECTORATE

II—DHÂRWÂR ZILLA

I—DHÂRWÂR TALUKÂ

- II b 1 Dharwar 4 large massive slabs bearing sculptures of Śiva (2 slabs), Brahmâ and Vishnu on Śesha In 1885 they were found lying in the garden of Mr Fletcher's house On enquiries being made in February 1893, it was found they had been built into the porch and verandah of the house then in the occupancy of Mr J Campbell, Agent, Southern Marâthi Railway The slabs are supposed to have been brought from Badami some 25 years ago by Mr William Frere, formerly District Judge of Dharwar, who then occupied the house (Surveyed)
- III 2 Managundi —Temples of Siddhalinga, partly in ruins, and of Kalmesvaradeva, a small temple, both of black stone
- II b Inscriptions —One in each temple
- III 3 Narendra, $4\frac{1}{2}$ miles north west of Dhârwar (latitude $15^{\circ} 30'$, longitude $75^{\circ} 37'$) Temple of Śankaralingadeva, rebuilt by the villagers
- I b Inscription —A Kadamba stone tablet on a mound between the road and the village.
- III 4 Madanabhavi, 14 miles from Dhârwar (latitude $15^{\circ} 35'$, longitude $74^{\circ} 55'$) Temples of Ramalingadeva in ruins, and of Kallapadeva, small
- II b Inscriptions —One in each temple
- III 5 Bhanvihal, a deserted village miles east from Madanbhavi near Garag Old temple of Siddhesvara built of black stone, with 22 square pillars It has *mâm* lands.
- II b Inscription —One
- III 6 Bokypur, 1 mile south east from Bhanvihal Temple of Virubhadradeva built of black stone
- II b Inscription —One
- III 7 Aminbhavi, 7 miles north east from Dhârwar Old Jama *basti* of Neminâtha to the north of the village is of very considerable size—above 40 yards in length,—with numerous pillars Temple of Mallikârjunadeva, of black stone is mostly in ruins Temple of Kalmesvaradeva Both small
- I b Inscriptions —Three, one in each temple also (1) near an old well on the south of the Desâyi's *Wâdâ*, *Śâla* 488 and 1035, (5) near the house of a barber *Śâla* 1469 (II b)
- III 8 Kaurdapur, 7 miles W N W of Dhârwar, near Hubballi A Lingayat temple dedicated to Virabhadra, Someśvara and Siddhalinga of black stone, with a central *mandapa* and three shrines on different sides of it The roof is supported by 12 pillars
- III 9 Hebbali, 8 miles east by north from Dhârwar and 5 miles from Byahatti (latitude $15^{\circ} 28'$, longitude $75^{\circ} 12'$) Temple of Śambhulinga to the south of the village in the Jain style of architecture, about 57 feet long Temple of Changalovadevi in ruins

- I b. Inscription — In the temple of Śambhulinga is an inscription dated *Śaka* 1166, *Krodhana Samvatsara*, *Bhādrapada Suddha* 8th .
- III. 10 Devara Hubballi, a Jakhanihārya temple.

II — KALGHATGI TALUKA.

1. Belwantra, 3 miles south of Kalghatgi
- II b. Inscriptions — There are two inscriptions, one to the north of the village and between it and the tank, the other is to the west of the village
- III. 2 Kamdhenu, 6 miles north-east of Kalghatgi Temple of Kamesvara, an old building, of black granite The outsides of the walls ornamented with mythological carvings
- Inscriptions — There are two near the temple, said to be much obliterated
- III 3 Misrikota, 7 miles north east of Kalghatgi (latitude $15^{\circ} 14'$, longitude $75^{\circ} 7'$) Old temple of Rāmesvara, built of black stone.
- II b. Inscriptions — There is one stone in the temple
- III 4 Chalmati, 2 miles north of Misrikota Temple of Budangudda Bassappa outside the village About $1\frac{1}{4}$ miles from the village is a den called Ajavankatti, much visited.
- II b 5 Tambur In the court-yard of the temple at this village there are several carved and inscribed slabs, and just outside the gateway are two very well preserved slabs with carved panels

III — HUBBALLI TALUKA

- III. 1. Chikka narti, 19 miles east of Śirhatti (latitude $15^{\circ} 17'$, longitude $75^{\circ} 22'$) (on the Bennihalla) Temple of Kalameśvara in which is a stone inscription (II b)
- III. 2 Yerguppi, 1 mile north of Chikka narti Temple of Nariyana in which is an inscription similar to that at Chikka narti
- II b. III 3 Chabbi, 8 miles south of Hubballi (latitude $15^{\circ} 13'$, longitude $75^{\circ} 13'$) The old name of the village is said to have been Sobhanpur, and it is said to have been in early times the capital of a Juna prince, when it had seven *bastis*, of which only one is now left in the middle of the village The Vijayanagar kings are said to have improved the place and Krishnaraya (A.D. 1509-1529) is said to have resided here and built the fort as well as that at Hubballi The Muhammalans ceded it to the Nivab of Savanur In later times it was an arsenal of the Peshā On the south side of the tank is a small but very old temple of Mallikarjuna, and in the north east of the village is a plain temple of Nettigalla Basavanna.
- II b. Inscriptions — In the middle of the fort is an old well bearing an inscription and there is another near the temple of Kālākādevi

- III 4 Adaragunchi, a large Jaina image and inscription (I b) (*Ind Ant* XII 255)
- III 5 Hubballi, (latitude 15° 20', longitude 75° 12') In Rayara Hubballi or old town is the temple of Bhavanisankara, and in the same area are three others to Nārāyaṇa, Bhavanisankara and Ganapati with carved figures on the walls. A fine broken image of Śārya lies outside, and an inscription. The temple of Hanumān bears a close resemblance in style to that of Bhavanisankara, with 24 columns. A photograph (ph 53) of a ruined Jaina temple is given in *Architecture of Dhārwar and Mysore* (Surveyed)
- I b Inscriptions—One in front of the temple of Bhavanisankara
- I b 6 Unkal, 3 miles north west from Hubballi. A very fine old temple of Chaudramaulisvara to the south of the village is built of black granite, the walls are carved with mythological figures, but it is almost deserted. Originally a temple of Brahmadeva (Surveyed)
- III The temple of Kalmesvara is in the modern style
- II b Inscriptions—One stands in front of the temple of Chandrakalesvara and about 100 yards from the school house. Near Bahiredevarkop, by the side of the main road, on the bank of a tank, is another
- II b 7 Amargal, 2 miles north west of Unkal. Temple of Śankaralinga in the middle of the village, built of black and light coloured granite, partly in ruins. The walls and pillars are carved with figures of gods, &c. The expenses are defrayed from *inām* lands (Surveyed)
- III Inscription—In front of the temple is a broken and defaced inscription slab
- III 8 Behatti, 8 miles north east from Hubballi (latitude 15° 27', longitude 75° 16') Temple of Virabhadra about 200 years old of hewn stone
- II b Inscriptions—One at the temple of Ramalinga, one in the Kambhalli *matha*, one near the well of Dhumaḥava, and a fourth near the Charanti *matha*. One Bengeri Basappa possesses a copper plate grant (*Ind Ant* IV 274)
- III 9 Salla—Temple of Kalmesvara is a large building
- II b Inscriptions—One on the Hubballi road is partly buried in the ground, another stands in front of the house of Rudrapā Gaudī and there is a third

IV—NAVALGUND TALUKA AND RĀMADURG JAGHIR

- III 1 Belwatgi 3 miles north east of Navalgund. Ruinous temple of Ramalingadeva and inscriptions
- II b 2 Annigeri 10 miles S.S.T. from Navalgund (latitude 15° 25', longitude 75° 20'). The celebrated temple of Amṭika is in the middle of the town built of black stone of considerable size and the roof supported by about 76 pillars. The walls are carved with mythological sculptures and to be of some interest. Nothing is known by the natives of its age, they ascribe it to Jakṛmādeśvara. There is a great festival in Margashīra. (Surveyed)

- I b. Inscriptions.—(1) In the *basti*, Śaka 993; (2) near a well close to the south wall of the temple of Mailāra, Śaka 1019; (3) near the temple of Puradappā on the east of the village, Śaka 1106; (4) in the temple of Amṛiteśvara, Śaka 1079; (5) in the temple of Amṛiteśvara, Śaka 1122; (6) in the temple of Amṛiteśvara, Śaka 1124: this inscription is very long; (7) on a pillar in the door or gateway on the south of the temple of Amṛiteśvara, Śaka 1129; (8) on the east of the same gateway of the same temple, Śaka 1130; (9) on the west of the same gateway of the same temple, Śaka 1111: this is rather a long inscription; (10) in the yard in front of the temple of Banada-Śaṅkari, Śaka 1103; (11) in front of the door of the temple of Banada-Śaṅkari, Śaka 1094; (12) on the left hand in the gate of the temple of Hiri-Hanumanta, Śaka 1079; (13) in front of the temple of Basappa on the south of the Hubli Gate, Śaka 1094; (14) on a pillar in the temple of Gachchina-Basappa, Śaka 1119; (15) on the south of the temple of Gachchina-Basappa near the Kotāl's *chāvadi*, Śaka 1461.

3. Tuppada-Kurahatti, 9 miles north-east from Anṇigeri (lat. $15^{\circ} 32'$, long. $75^{\circ} 33\frac{1}{2}'$).

- III. 4. Navali, 8 miles east from Navalgund and 1 mile west from Tuppada-Kurahatti. Temple of Kalmeśvaradeva.

II b. Inscription.—One.

- III. 5. Nargund, 11 miles north from Navalgund (lat. $15^{\circ} 33'$, long. $75^{\circ} 25'$). Large temple of Saṅkaralinga, and smaller one of Mahābaleśvara, built of black stone; and inscriptions.

- II b. 6. Danda'pur, 2 miles west of Nargund. Temple of Venkateśa, built by Rāmarāv, chief of Nargund, in A.D. 1706, in imitation, it is said, of the temple at Tirupati. It is a large temple with five spires, and is built of granite and brick. On the south side is a corridor 338 feet long, built by Dādāji Rāv Appā Sāheb of Nargund about 50 years ago. A great festival is held in the month of Āsvin. Temple of Dandēśvara, an old temple of considerable size, attributed to Jakhanāchārya; built of black stone and with figures of the *deva*s on the outer walls. Inscriptions (*Ind. Ant.* XII. 222.)

- III. 7. Konnur, on the Malaprabhā, 12 miles from Nargund (lat. $15^{\circ} 51\frac{1}{2}'$, long. $75^{\circ} 34'$). Temples of Parameśvaradeva and of Rāmeśvara, the latter a very large one, both built of black stone. More information desirable.

- I b. 8. Surur, inscription (*Ind. Ant.* XII. 216.)

V.—RON TĀLUKĀ.

- III. 1. Abbigeri, 3 miles north from Umachigi, and 7 miles south from Ron. Temples of Śīvaradeva and Jyotīrṅgādeva, of black stone. (Surveyed)

II b. Inscriptions —One in each of the temples

- II b. 2. Naregal, 4 miles east from Abbigeri (lat. $15^{\circ} 31'$, long. $75^{\circ} 52'$). The temples of Tripurāntakeśvara, Someśvaradeva, Kalmeśvaradeva, and Chandramaulīśvaradeva, are all built of black stone, but the last is a ruin. In the hamlet of Kadikop is also a temple of Māla Brahmadeva of black stone. (Surveyed.)

- I b. Inscriptions:—(1) Built into the wall of the portico of the temple of Kalmeśvaradeva is an inscription in 58 lines of Permādeva I. of the Sindavamaśa family subordinate

VI.—GADAG TALUKA.

- II b. 1. Nilgund, 4 miles south-east from Bentur, and 12 miles south-west from Gadag. Temple of Nārāyaṇa, built of polished stone, with a large *maṇḍapa* in front. The 22 pillars supporting the roof are round and highly carved, and mythological sculptures adorn the walls.
- I b. Inscription:—On the east of the north gate of the village, Śaka 960.
- II b. 2. Mulgund, 2½ miles south-east of Nilgund (lat. 15° 16', long. 75° 35'). (1) Large Lingayat temple of Siddheśvara, built of black stone, with figures carved on the wall-bases of the front portion. (2) Temple of Nagareśvara, a very plain building. (3) Jaina *Basti* of Chandranātha,—the shrine walls outside only worth attention. (4) *Basti* of Pārśvanātha—both small.
- III. Inscriptions:—Two in the temple of Nagareśvara, of which one is a grant by Bappa-deva, ruling at Mulgund, to the god. (1) In front of the door of the temple of Nagareśvara, Śaka 984; (2) in the wall outside on the left of the same temple, Śaka...; (3) a third at the temple of Chandranātha is dated Śaka 1197, Yuva *Samvatsara*, records the death of Bhamatī, wife of Madarasa ruling at Mulgund; (4) a fourth on a pillar in the same temple, dated Śaka 1597; (5) another, dated Śaka 825, belonging to the Rāshtrakūṭa king Kṛṣṇa Vallabha, is given in *J. B. B. R. A. S.*, vol. X. p. 190. Behind this temple is a very large rock on which is an unfinished carving of a figure 25 feet long, and an inscription partially effaced; also a slab with a short inscription; (6) in the wall of a Jaina *basti*, Śaka 824, see *J. B. B. R. A. S.*, vol. X. page 167; (7) in the Jaina *basti*, Śaka 975; (8) in the *Hiri-basti*, Śaka 1197; (9) on a pillar in the sawo *Hiri-basti*, Śaka.....; (10) in the wall of the house of Gaṇāchārya, Śaka 1092; (11) two (effaced) at the temple of Peṭi-Basāppa, Śaka 1129; (12) on a pillar in the *maṭha* of Andanasvāmi, Śaka 1146; (13) on another pillar in the same *maṭha*, Śaka 1146; (14) at the door of Kāla Bhairava's temple is a stone with 7½ lines of inscription, and another carved one, a huge Bhairava inside; (15) at the temple of Kumbheśvara is a stone sunk in the earth and inscription on it; (16) in the court of the temple of Siddheśvara to the left of the entrance on a narrow stone, rudely cut; (17) at the descent to a dry *talāv* is part of an old, distinctly cut, inscription half-buried.
3. Soratur, 2 miles E.N.E. from Sirhatti, and 6 miles E.S.E. from Mulgund.
- I b. Inscriptions:—(1) On the left of the god in the temple of Virabhadra, Śaka 873; (2) in the Jaina *basti*, Śaka 993; (3) in the temple of Īśvara, Śaka 1013; (4) at the temple of Mallesvara, Śaka 1029; (*Ind. Ant.* XII. 256.).
- III. 4. Hosur, 4 miles E.N.E. from Mulgund. Temple of Kallavasaveśu is old, with sculptures on its walls. There are also three other old temples in the village rapidly falling into decay.
- I b. Inscriptions:—One, dated Śaka 1129, Prabhava *Samvatsara*, records a grant by Yādava Ballakā Nārāyaṇadeva. There are also others.

and dated Śaka 1115. It is in 56 lines, extremely well preserved, and has been copied and translated by J. F. Fleet, Esq., C.S. (*Ind. Ant.*, vol. II. pp. 298-ff); (3) contains 32 lines, chipped in places, but fairly well preserved. It is a grant of the great chieftain Sābhana or Sobhana under Āhavamalladeva in Śaka 984; (4) consists of 15 lines, with many flaws in the tablet; it is dated in the 25th year of king Tribhuvanamalladeva, i.e. Śaka 1023. These four inscriptions (and 3 others) stand up against the back wall of the temple; (5) was found by Mr. Fleet lying on the edge of a small tank outside the temple enclosure, and placed against the outer side of the north wall of the temple court. It consists of 57 lines, and records a grant in Śaka 1121, the Siddhārthi *Sainatsara* by the chieftain Rāyadeva under the Hoysala king Viraballādeva; (6) is half-buried in the back wall of a house adjoining the southern or back wall of the temple court; it is in tolerably good preservation, and belongs to the time of Sankamadeva of the Kālachūri family (Śaka 1093 to 1104); (7) against the back wall of the temple is in *Nāgarī* characters, but is broken about the 20th line. The top of another lies on the ground; (8) also in the same place, is of the time of Tribhuvanamalladeva. These inscriptions are worth removing, cleaning, and translating; (9) stands just inside the western gateway of the temple court. It consists of 14 lines, and is dated Śaka 1461, in the reign of Āchutamahārāya (A.D. 1520-1542); (10) is a very short one, which perhaps has the name of the builder, on the outside of the *garbhagriha* or shrine, in an angle; (11) leans against the western wall of the courtyard of the temple of Nārāyaṇadeva, and is a very long one of 72 or 73 lines each of about 63 letters, much worn away; (12) stands against the eastern wall; has Kṛishna and the *gopīs* at the top; and consists of 69 lines each of about 42 letters, partly worn in the centre, (13) on a stone built into the lower part of the compound wall behind the temple of Vira-Nārāyaṇa, Śaka 959; (14) on another stone in the same wall, higher up and further to the south, short, and partially effaced; (15) on the roof of a room in or at the same temple, Śaka 1020; (16) at the same temple, Śaka 1461; (17) in the enclosure to the north of the same temple, Śaka 1022; (18) at the temple of Narasimha, on the south of the temple of Vira-Nārāyaṇa, Śaka 1461; (19) at the small *dharmaśālā* east of the southern gateway behind the temple of Narasimha, on the bases of two pillars (some lines have been hewn out), Śaka 1016, (20) four lines on a pilaster in the old gateway between the temple of Triakṣasvara and the street; (21) one in *Devanagari* lying on its face on the margin of the *talāu*. (*Ind. Ant.* II. 298; *B. B. R. A. S. Jour.* XXVII. 321.)

9. Betgeri, 2 miles north-east from Gadag. (Surveyed)

- 1 b. Inscriptions.—A *sthalag* on the land of Hatagāra-Mallārāya. Kilaka *Sainatsara*; also inscriptions upon several memorial stones which with others are clustered together in a walled enclosure in the village. These are elaborately carved.

10. Sirur, 4 miles south-east from Gadag.

- 1 b. Inscriptions.—(1) Near the south gate of the temple of Toranagalla-Brahmadeva, Śaka 962; (2) on a pillar in the same temple, Śaka 964; (3) at the gate called Kuruvaglagasi, Śaka 970; (4) in front of the door or gate of the temple of Maligi-Idāsara, Śaka 1195.

11. Hombal, 7 miles north-west from Gadag

- Inscriptions.—(1) In the temple of Išvara, Śaka 971; (2) on the south of the well near the temple of Bhogesaṅga, Śaka 1037.

soverance. These, however, are cunningly mixed with southern details in the upper part of the building.

"The sculpture and architectural details of this temple are of much more minute delicacy of finish than those of the temples of" Dambal and Chaudadimpur, "but are neither so rich nor so freely drawn as in those of the temples of Hulabid and Belur. On the other hand, something may be owing to the temple having been originally erected by the Jainas for their own religion, and its style may consequently be imported, while those dedicated to Śiva may be more indigenous. These, however, are questions which can only be settled on the spot by those who will take the trouble to learn all the variations through which the style passed during the time it was practised in that country."

All the temples here are being rapidly destroyed by trees on the roofs, and by the materials and sculptures being carried off for building purposes. (Survoyed.)

I B.

Inscriptions:—These are numerous: (1) one near Kanner Bhānvi, dated Śaka 790, is used by *dhobi*, to beat their clothes upon; (2) on the left of the god in the door of the Jain *basti*, Śaka 1094; (3) one in a field belonging to Madivalaya Patri; (4) in the temple of Someśvara in the garden land of the Patriyavaru on the west of the fort, Śaka 1010; (5, 6) a little to the south are two Jaina slabs the inscriptions on which are nearly obliterated; (7) on the north of the same temple of Someśvara, Śaka 1097; (8) in the temple of Viśvanātha, dated Śaka 790; (9) four lines on a beam in the *madhyaraṅga* of the temple of Nanneśvara near Hiro-Maṭha, Śaka 1108; (10) on the base of a pillar in the same—one line on three sides; (11) sunk in the earth, north of the same temple, a slab with an apparently legible inscription—(should be removed to a place of safety); (12) in field No. 13, Revenue Survey; (13-15) three in the temple of Mallikārjuna; (16) near the temple of Hanumān in the bazar,—much defaced; (17) on a beam in the east part of the *madhyaraṅga* in the temple of Chandramauliśvara in the fort, Śaka 1106; (18, 19); on two more beams in the same place, Śaka 1106; (20) lying under a tamarind tree on the north of the fort, Śaka 1038; (21) in the temple of Nāgadeva in the village, Śaka 1012, (22) under a *nim* tree on the spot on which a potter attending on the god Maṇikeśvara lived, Śaka 1015, (23) on a beam in the *madhyaraṅga* of the temple of.....Śaka 1096; (24) at the temple of Maṇikeśvara near the well called, "Musukina-bhānvi" near some garden land outside the village, 21 lines on the bases of two pillars in the porch, Śaka 1163; (25) on a stone called "Samādhi-kallu" at Kāśivisveśvara, Śaka 1120; (26, 27) two large slabs built into the left wall in the temple of Virabhadra; (28) built, face downwards into a wall facing the well in the fort; (29) on the porch of the same well; (30) near the temple of Śīvara in the fort; (31) near the Viṇḍavana of Amanna Putra Govindappa; (32) one in the temple of Ganeśa near the school-house; (33) to the east of the fort under a tamarind tree in Rev. Sur. No. 275; (34) two lines on a stone outside the temple of Virabhadra; (35) at the door of the temple of Gokarneśvara—partly peeled off.

II B. 14. Doni, 7 miles south of Lakkundi and 3½ miles west from Dambal; inscriptions.

15 Dambal, 13 miles S.E. from Gadag and 16 south-west from Ittagi (lat. 15° 18', long. 77° 50'). Temples of Someśvara and Doddā Basappa are outside the town, and both much injured. The latter "has the merit," Mr. Fergusson notes, "of presenting us with the form of one of the *vimānas* of the style in a very complete state of preservation."

* The temple has always been Brahmanical, not Jaina.—Editor

It never, however, was entirely finished, all the smaller string courses of the roof being still left in block, though the effect of this is as sparkling as if they had been finished to the extent originally intended. Assuming it to be finished it would not be easy to point to a more graceful form of roof for the cellar of a temple. At first sight it may, of course, appear somewhat strange and *outre*, but with a little familiarity its form gains rapidly on the judgment of the architectural critic' (Surveyed)

- III Totādasvami Māthā is a large modern building of black stone outside the town, on the Gadag Mundargi road. Over the tomb of Totādasvami is a stone lotus a specimen of good woodmanship of its kind. The pillars are hewn in imitation of the turned ones of older times, and the door is carved with a pattern in very low relief. A door into a side cloister was brought from Lakkunli about 20 years ago and inserted here, the Lakshmi being hewn into a *linga* and the elephants left! The head of the *māthā* is Andanasvami, and under it are *māthas* in most of the villages near Dambri, all possessed of lands (*B B R A S Journal*, part XXVII p 321)

- I b Inscriptions —(1) At the temple of Doddā Basavanna, outside the village, is an inscription of Someśvara Tribhuvanamalla dated Śāla 1106, Krodhī *Sunnatsana* (P. 8 and O O Insc No 102) (2) on the left the small *basti* in the fort, in excellent preservation, 451 lines, Śāla 1017, (3) two on the pillars at the entrance of the temple of Kileśvara, (4) a fine one has been built into the wall of the well close by and nearly buried (*Ind Ant*, X, 185)

16 Alawandi, 8 miles east by north from Mundargi

- I b Inscriptions —(1) On the right of the image in the temple of Išvārī, dated Śāla 960, (2) on the same position, Śāla 1124 (a) near the *kūda* belonging to Venkanagunda, Śāla 983

- I b 17 Ittagi, in Nizam's territory, the temple referred to above (No 117) with an inscription in the temple of Madēśa Nūga in the fort dated Śāla 1034 (Surveyed)

- I b 18 Kukkanur, 1 miles north by east from Ittagi. Here there are several old temples of the style of the temple of Virupikṣhī at Pattadakal the principal among them being those of Kalleśvara and Navaḥaga. Lying outside the town on the west are the remains of a lofty column with a short inscription round its shaft. The remains in and around the town show evidence of great antiquity (Surveyed)

- I b Inscriptions —(1) In the temple of Nava Siddha, within the western wall of the enclosure of the temple of Viṣṇuḥ, śāla 92—this is now rubbed obliterated, (2) in the same temple of Nava Siddha, this is a much longer inscription than No 1 bottom of stone containing the date is said to be broken away, (3) in the temple of Mahamayi, Śāla 1071, (4) on the left of the god in the temple of Mahamayi, śāla 1109, (5) on the right hand outside the gate of the temple of Mahamayi śāla 1078, (6) on the right hand of the god in the temple of Kalleśvara on the west of the village, Śāla 1049, (7) on the left of the god in the temple of Mallikarjuna, śāla 1025, (8) on the right of the god in the same temple, śāla 1092

19. Kotavummachigi, 1 1/2 miles north east from Gadag (lat 15° 32, long 75° 59)

- I b Inscriptions —(1) On the left of the god in the temple of Somappa, śāla 1034, (2) in the same temple, śāla 1064

20. Alur, 14 miles north-east from Gadag.

- I b. Inscriptions:—(1) At the temple of Išvara in which a potter lives, *Śāla* 932; (2) at the same temple of Išvara, *Śāla* 1014. This is much longer than No. 1; (3) on the right of the god in the temple of Virabhadra, *Śāla* 1013 and 1014 (see *Indian Antiquary*, vol. VIII. page 21); (4) on the right hand in entering the door of the fort, *Śāla* 989.

21. Asundi, 3 miles west by south from Gadag.

- I b. Inscriptions:—(1) At the temple of Bonumappa, outside the village, *Śāla* 949; (2) at the temple of Hanumanta, outside the village, *Śāla* 975.

22. Balaganur, 14 miles north from Gadag.

- I b. Inscription:—Behind the wall of the temple of Virabhadra, *Śāla* 1014.

23. Baradur, 2 miles south-east from Gadag.

- I b. Inscription:—In the temple of Bharateśvara, *Śāla* 951.

24. Ga'varavād, 12 miles north from Gadag.

- I b. Inscription:—In front of the temple of Nārāyaṇa on the south of the village gateway, *Śāla* 991.

25. Mewundi, 16 miles south-east from Gadag.

- I b. Inscription:—On the right of the image in the door of the temple of Venkaṭaramana, *Śāla* 1185.

26. Kakod, on the Tungabhadra, 1½ miles from Hesarūr.

- II b. Inscription:—In the court of the temple of Māruti, of 32½ lines, mostly in good preservation.

VII.—BANKĀPUR TĀLIKĀ.

- III. 1. Sa'balur, (?) 8 miles west of Bankāpur and 7 miles east of Mundagod (lat. 14° 57' N., long. 75° 12'). Temple of Išvara.

- I b. Inscriptions:—(1) At the temple of Išvara on the north of the village, *Śāla* 1033; (2) at the same temple, *Śāla* 1037.

- III. 2. Hungund, 3 miles S.S.E. from Šābal. A broken inscription.

3. Nidgundi, 5 miles west of Bankāpur.

- I b. Inscriptions:—(1) In the court of the house Audānigauda, 2 ft. by 2 ft.; (2) in the field Survey No. 57, 3' by 1' 9"; (3) in Survey No. 58, 4' 9" by 2'; (4) in the same, 4 ft. by 1½ ft.; (5) in Survey No. 84, 2 ft. by 1½ ft.

- I a. 4. Bankāpur, (lat. 14° 55', long. 75° 20'). Fine, large old temple of Raṅgaśrāmi, usually called Arattukhaṇibada-basti or temple of the sixty columns, partially ruined, and a good deal buried in rubbish. It is built of polished stone, and the walls are carved with figures. The roof has an octagonal dome in the centre. "The form of the pillars, and more so the encircling wall which surrounds them, are simple and uniform to a degree very seldom found in buildings of this class in this part of the country. Except the form of the cornice, the whole looks exceptional, and partakes more of the northern style than of the wild exuberance of the South." * "It may be remembered, perhaps, that when king Firuz Shāh Bāhmani invaded the Vijayanagar dominions in 1406, he demanded

* Fergusson, *Arch. Dharm. and Mys.*, Pt. 47.

the daughter of the Ríja of that kingdom in marriage, with the fort of Bankipur as dowry; and eventually, when Vijyanagar had been reduced to sore straits obtained both, Bankipur had previously belonged exclusively to the Hindus, and on account of the rich districts dependent upon it, and its valuable local produce, was a much desired possession. It was, therefore, surrendered only under circumstances of great distress. Henceforward, it continued subject to the Muhammadans, and was dependent upon Belgium." The greatest damage to this temple was done by the Muhammadans when they defaced the sculpture and turned the great hall into a masjid.

II. The temple of Siddheswara is smaller and not so old. It is built of black stone with three doors on the east side, and has some carved figures on the wall. The roof is supported by eight pillars. *Índm* lands belong to the temple, and the *Desai* of Hindignur supports the priest and executes the repairs. (Surveyed)

a. Inscriptions—(1) Learning against a wall to the right of the east entrance to the fort is a large old *dsana* of 59 lines each of about 37 letters, in old Kanarese. For the most part it is in fine order, but the 11th line has been deliberately cut out and almost entirely obliterated, and there are fissures in the tablet, which would probably result in its falling to pieces if an attempt were made to remove it to a safer place of custody. The emblems at the top of the tablet have been wilfully defaced, but traces of them can be made out. The inscription is dated Śaka 977 (A.D. 1055-56), while the Chulukya king Gangapernandi Vikramāditya II—the son of Trailokyamalla II, the supreme lord of the city of Kavalihypur, the lord of Nandigiri, he whose crest was an infuriated elephant,—was ruling the Gahgañt ninety six thousand and the Bannási twelve thousand and while the great chieftain, the glory of the family of the Kadamba emperor Mayaswara was governing the Bannási twelve thousand as his subordinate. It records a grant of land to a Jaina temple by Harikesarideva, his wife Sichehladevi, the assemblage of the five religious colleges of Bankapur, the guild of the Nagara, *mahayana* and 'The Sixteen'.

(2, 3) On the wall to the left of the south entrance to the shrine of the Avastukham-badrabasi of Nagareswara are short and very well preserved old Kanarese inscriptions—the one apparently a repetition of part of No. 1, the other is not dated and consists of six lines of poetry, each line containing about 23 letters, and 2 letters over in the 7th line. The verses are in praise of a certain Simha or Singa.

(4-7) In the interior of the same temple there are three inscriptions set into the wall on the right of the shrine door, and one on the left. No. 4 the uppermost on the right, contains 39 lines of about 12 letters each, recording a grant to the god Narakesvara in the 12th year of the Chulukya king Bhulakamalla or Someswara II (Śaka 1060). No. 5, under it, is of 16 lines of about 23 letters each, and records a grant made the same year by a private person. No. 6 the lowest, has 12 lines of about 27 letters each, and records a grant made by an official in the reign of Trailokyamalla (Vikramāditya II, Śaka 1013). No. 7, on the left, has 37 lines of about 16 letters each, and records a grant to the Jaina temple of Kaval-Bankapur in the 15th year of King Vikram (Śaka 1012) (Inl. Stat. IV 201 and V 201-3).

5. Manawalli, 1 mil. north-west from Bankipur.

12. Inscriptions—Two in the village on a third in a field near by.

6 Huralikop, 6 miles east of Binkapur.

- I b Inscriptions —(1) In front of the temple of *Isvara*, 5' by 1' 1', (2) in the land of the Desai, 2 ft by 1 $\frac{1}{2}$, (3) between the boundary walls of Nos. 73 and 74, 2 ft by 2, (4) in Survey No 127, 2 $\frac{1}{2}$ ft by 1.

III 7. Shiggaon (latitude 14° 59' N, longitude 75° 17' E) Temple of Bisappa

- I b Inscriptions —(1) In front of the door of the temple of Bisappa, near the tank, dated *Salā* 1043 (2-5) in front of the temple of *Kalmesvara* are four slabs all in *Devanāgarī* characters and measuring respectively 1 ft by 2, 2 $\frac{1}{2}$ by 1 $\frac{1}{2}$, 3 by 2, and 2 by 2, (6) near Biskankathi Honda, one 5 by 2, (7) to the north of the fence round the Jogt Honda, 2 $\frac{1}{2}$ by 1, (8, 9) to the south of the Hinikeri tank in the land of Hire Mathra are two, 2 $\frac{1}{2}$ ft square, and 1 ft square, in effaced *Devanāgarī* characters, (10) on the Ravattun-kathi Honda is another in the same characters, also effaced

8 Hottur, 2 $\frac{1}{2}$ miles east of Nidgundi

- I b Inscriptions —(1) In Survey No 1, 1 ft by 2, (2-4) three more slabs in the same place, 3 $\frac{1}{2}$ by 1 $\frac{1}{2}$, 9 $\frac{1}{2}$ by 3 and 7 $\frac{1}{2}$ by 3 $\frac{1}{2}$, (5) in Survey No 55, 2 $\frac{1}{2}$ ft by 1, (6) in Survey No 53 7 ft by 2

III 9 Aratalu, 6 miles west of Shiggaon A *Jamra basti* built about 1120 A.D.

- I b Inscriptions —(1) In the *Jamra basti*, *Salā* 1044, (2) on the tank near the temple of *Kotesvara*, *Salā* 1046, (3) in front of the temple of *Vinabhadra*, 5 ft 6 by 4" (4-6) in the house of *Patavara* / *om* *Solabangauda* are three slabs, 5 by 2 $\frac{1}{2}$, 5' by 1' and 5 by 1 $\frac{1}{2}$, (7, 8) in front of the temple of *Kalmesvara* two slabs 5 ft 3 by 2 ft 8 and 3 ft 3 by 2, (9) in the temple, 5' 4 by 3

10 Vanahalli, 2 miles north west of Shiggaon

- I b Inscriptions —One, 5 by 2 ft in front of the temple of *Isvara*

III 11 Manakatti, 4 miles north of Shiggaon Temple of *Solabesvara*

Inscriptions —Three on the pillars of the temple

III 12 Hire Bendigeri, 6 miles north of Shiggaon Temple of *Kalappa*

- I b Inscriptions —(1) In front of the temple of *Kalappa*, 5 ft 6 by 2 ft 3", much obliterated, (2) in Hire Mathra, 6 $\frac{1}{2}$ ft by 1 $\frac{1}{2}$, (3) in Kormya Mathra, 6 $\frac{1}{2}$ ft by 1

13 Ulgur, 7 miles north-east of Shiggaon (latitude 15° 4' N, longitude 75° 21' E)

- I b Inscriptions —(1) Near the well called *Kapilabāvi*, *Salā* 1041 (2-9) in the temple of *Siddhalingadeva*, eight legible inscriptions in old *Kannāda* characters measuring 2 by 1 ft 3", 1 by 2, 2 by 2, 2 by 2, 2 ft 6 by 2, 3 by 3, 2 ft 6" by 2 and 3 by 2 ft 6" respectively.

14 Bannikop, 2 miles north east of Shiggaon Temple of *Dharmarāya*

- I b Inscriptions —(1) On the wall of the temple 2 by 1', (2) in front of the temple 2 ft 6" by 1 ft 9".

15 Mantravadi, 1 miles east of Shiggaon

- I b Inscriptions —(1) In front of the temple of *Hanuman*, 5 ft by 3; (2) near the east gate of the village 4 ft 9" by 2, (3) in the court of the house of *Rāmānātha Bhindāri*, 1 $\frac{1}{2}$ ft. by 1'—mostly illegible

16 Havina Sigalli, 14 miles east of Shiggaon (latitude 15° 2' N, longitude 75° 30' E)

- I b Inscriptions —In front of the temple of *Hanuman* are two

17 Kalas, 5 miles W S W of Lakshmesvara, (lat 15° 5' N, long 75° 28' E)

I b. Inscriptions — (1) In front of the temple of Nityanadeva 4' 6" by 2' 2", (2) in front of the house of Ajyanagauda bin Siddhalingadri, 4' 6" by 2' 1", (3) at the house of Konerina Bilgal, 7 by 3' 1", (4) at the same place, 1 ft by 2½", (5) near a house used by Rāmanna bin Koteppa Malali, for cotton ginning, 2 by 2' 4",—all legible

18 Kalyan, 4 miles south from Sluggion

I b. Inscriptions on a stone on the south step of the tomb of Pū Pīdshāh, Saka 947.

I b. 19 Gandur, 5 miles from Sluggion, inscriptions *Ind Ant* XII 270

I b. 20 Ganugatti, near Sluggion, a very fine, large, carved ceiling panel, lying in the village portraying the eight regents of the points of the compass (Surveyed)

VIII — HANGAL TALUKA

I b. 1 Hangal, (lat 14° 40' N, long 75° 11' E), the ancient Pinungri Temple of Tārakesvara belonging to the Smārta is a very large and elegant one built of black granite and the walls carved with mythological sculpture. Tradition ascribes it to Vira Ballāla (about A.D. 1192-1211). The roof of the temple has been thoroughly church-warned, in modern times and so covered with plaster that it is impossible to say what its original form may have been, but as Colonel M. Taylor remarks 'it serves to protect the interior, which is in perfect preservation. In one part of the temple (the *sabha mandapa*) is the celebrated *Padma* or lotus of Hāngal a solid octagonal stone nearly thirty feet in diameter, carved in the form of a lotus flower, and supported by eight neatly sculptured columns. It seems impossible to account for the manner in which this great mass of rock was lifted up and placed in its present position'. The roof of the porch is supported by pillars, with the lotus dome in the centre. The doorway of the detached temple, though similar in design to those of the temple at Lakkundi, shows a strong tendency towards the border style of decoration which was employed by the Ballāla architects at Halabid and elsewhere. For plan and elevation of the temple see *Ind Ant* IV 205, V. 179 (*J B B R A S I N* 320) (Surveyed)

III. The temple of Bhīśvara half a mile to the south of Hāngal, said to be 500 years old, contains some carving.

II b. There is also the old fort and within it several old ruined Jain temples (Surveyed)

I b. Inscriptions — There are several inscriptions and memorial stones about Hāngal. Among the latter is one of the western Chūlukya king Vikramāditya Tribhuvanamalla dated Saka 1035, two of king Narmadi Talā, one in the temple of Tārakesvara of the time of the Hoysala king Ballāla and the Kadamba Kāmadeva Saka 1118, also another of Kama (*P S and O C Insc Nos* 103-107 see also *Ind Ant*, vol IV p 205) (1) On a dunghill in front of the temple of Mālārādeva, Khairā (2) *vir gal* in the temple of Tārakesvara, Nala, (3) on the left hand in the door of the temple of Tārakesvara, Saka 1101, (4) in the temple of Īśvara inside the fort Saka 1111 (5) at the Budimathā, Saka 1097

At the temple of Hanumāndevā at Hālkoti (close to Hāngal on the west side) is an inscription 3 feet by 2 feet, that would repay examination. Near this is a small temple with some curious and interesting sculptures of Nāga men and women, &c (*Ind Ant* vol IV. p 205)

2. Balehalli, 6 miles south-west of Hāṅgal, close to Śiragōḍ.

- I b. Inscriptions :—(1) In front of the temple of Maikārādeva, Śāla 1066; (2) in front of the temple of Mallikārjuna, Śāla 1070; (3) a *śrīgāl* at the same place, Śāla 998. There are altogether eleven inscriptions in the village and one in Survey No. 136.

- III. 3. Kallukeri, 6 miles north by east of Tilivalli (lat. $14^{\circ} 42'$ N., long. $75^{\circ} 19'$ E.). (1) Temple of Basaveśvara, a Liṅgāyat shrine 69 feet by 49 in the Jaina style, with images and walls ornamented with carving. (2) Temples of Lakshmi, Someśvara and Sarasvatī, ascribed to Jakhānāchārya, but plain. Some carving on detached stones near the temple of Basaveśvara.

- I b. Inscriptions :—Seven outside to the east of the temple of Basaveśvara, varying in size from 6' by 3' to 3' by $1\frac{1}{2}'$.

- I b. 4. Herur, 7 miles north by east from Tilivalli :—A *śrīgāl* at the temple of Basappa near the tank, Śāla 1079.

- III. 5. Hire Basur, 4 miles south-east of Kallukeri. There is a cave in a rising ground near the village and said to go a fabulous distance underground.

- I b. Inscriptions :—One in front of the temple of Viśveśvara, $4\frac{1}{2}$ feet by $1\frac{1}{2}$ feet; another standing in front of the temple of Hanumān, 3 feet by $1\frac{1}{2}$ feet.

- II b. 6. Tilivalli, 12 miles south-east from Hāṅgal (lat. $11^{\circ} 37'$ N., long. $75^{\circ} 18'$ E.) The temple of Śānteśvara in the middle of the village, about 75 feet long by 57 in breadth. It has comparatively little figure sculpture about it, but it is fully decorated with other ornament. The outer side of the parapet wall of the hall is very effectively decorated with an endless repetition of miniature *śilharas*. The three porches of the hall have rather pretty ceilings with very chaste-looking rosette centres. (Surveyed.)

- I b. Inscriptions :—(1) One on a pillar inside the temple of Śānteśvara of 13 lines; (2) one, 7 feet by 3 $\frac{1}{2}$, outside the temple, on the south, of the Yādava king Simhaya, dated Śāla 1860, Thursday, 3rd Phālguna *Suddha* (P. S. and O. C. Inscriptions No. 112); (3) one *śrīgāl* near the south door; (4) at the temple of Basaveśvara in front of the Churachi *maṭha*, Śāla 975; (5–7) three—each 5 feet high—at the west wall of Churachi Ayya's *maṭha*, two of them illegible and the third damaged; (8) one, much obliterated, at the east gate of the town, 5 feet by $2\frac{1}{2}$ feet; (9) one behind the Kalyāṇa *maṭha*, $2' 6''$ by $1' 10''$; (10, 11) an inscription and a *śrīgāl* behind the Kalla *maṭha*—one $4' 2''$ by $1' 8''$ and one $3'$ by $1' 10''$; (12) a *śrīgāl* on the right of the temple of Śvara, Śāla 1160; (13) one on the four sides of a *dipāṇḍita* lying at the foot of the *pippala* tree; (14) one built into the coping of the wall of the new sluice in the *band*; (15, 16) at the temple of Basappa are two *śrīgāla*. (J. B. H. R. A. S., Vol. IX. p. 326).

- I b. 7. Kysanur, 7 miles S.S.W. from Hāṅgal. Inscriptions :—(1) On the road, on the north of the village, Śāla 1051; (2) a *śrīgāl* on a mound on the same road, Śāla 1161; (3) a *śrīgāl* among a row of stones on the same road, Śāla 1098; (4) in a row of stones (5 at the same place) Śāla 867 in words :—this is an important inscription. There is also one inscription in the village $1\frac{1}{2}$ feet square, and two others outside.

- I a. 8. Havanage, $7\frac{1}{2}$ miles south-east from Hāṅgal and 1 mile south of Bālaṃbida. Inscriptions :—(1) On the south side of the temple of Ramesvara, Śāla 1049; (2) at the same place, Śāla 1039; (3) at the same place, Śāla 1053; and four others.

- III. 9. Chikanagi, $2\frac{1}{2}$ miles west of Hāngal. Temple of Amritalinga belonging to the Smārtas said to be 500 years old. The pillars and walls of the temple are carved.
- I b. Inscriptions.—Four outside the temple.
- I b. 10. Ra'mati'rtha, 3 miles north of Hāngal.
- I b. Inscriptions:—There are four near the temple of Rīmalinga.
- III 11. Yalavatti, $\frac{1}{2}$ mile south from Nidasīngi. Temple of Rīmeśvara, with carvings on each side the door. Old Jain temple with carvings on the walls and an unfinished image.
- I b. Inscriptions:—(1) One on the south side outside the temple of Rīmeśvara, *Śāla* 1057; (2) on the right of the god in the temple of Rīmalinga (=Rāmeśvara), *Śāla* 1070; (3) in the yard of the house of Yelegū Kariba-appi, *Śāla* 1010; (4) a *śrīgal* in the same yard, *Śāla* 1057; (5) near the temple of Māleśvara, *Śāla* 1035; (6) a *śrīgal* in the Desū's field, outside the village, *Śāla* 1065; (7) a *śrīgal* in a field on the east of the village, *Śāla* 1065, (8) on a stone at the place called Saḥadimatti on the east of the village, Rudhīrodgāri,
- I b. 12. Yelavala, 9 miles north from Hāngal.
- I b. Inscriptions:—On the east of the temple of Dyāmīva, *Śāla* 1326.
- III. 13. Belvatti, 8 miles N.N.E. of Hāngal (lat. $14^{\circ} 51' N$, long. $75^{\circ} 15' E$) said to be the site of an old city, Līlīvati. Temple of Gokaleśvara—A large one built of black stone, the walls covered with sculpture.
- I b. Inscriptions—Four to the west of the temple and one to the north, one in Revenue Survey field No. 23, and two, in No. 14, covered with prickly pear.
- III. 14. Kudala, 12 miles north-east of Hāngal, at junction of the Duma and Varadī Rivers (lat. $14^{\circ} 50' N$, long $75^{\circ} 22' E$). Old temple of Śingameśvara, where a large annual fair is held.
- I b. Inscription—One to the east of the temple.
- III. 15. Neregal, 2 miles south-west of Kudala, and 14 miles north-east from Hāngal. A very old temple of Śrīveśvara, the roof supported by 21 round polished pillars. (Surveyed)
- I b. Inscriptions—(1) On the south side of the temple of Śrīveśvara, *Śāla* 979; (2) on a beam (3) in the western side of the *nāthya ānga* of the same temple, *Śāla* 1017 (3) on another beam (4) in the same place, *Śāla* 1052, (4) another outside the temple (5) on a broken stone on the wall of the sluice of the tank, *Śāla* 1108; (6) at the temple of Brāhmi, *Śāla* 1195, (7) a *śrīgal* below a gum tree on the bank of the tank, *Śāla* 1021, (8) a *śrīgal* on the shrine of the tank, *Śāla* 1072.
- II b. 16. Balambida, 8 miles east of Hāngal (lat. $14^{\circ} 16' N$, long $75^{\circ} 17' E$). Temple of Rameśvara and Kallameśvara, the latter with sculptures both inside and out and measuring 50 feet by 22 feet. (Surveyed)
- I b. Inscriptions—(1) On the south of the temple of Rameśvara on the north of the village, *Śāla* 1033; (2) on the north of the same temple, (3) in front of the temple of Kallameśvara, *Śāla* 1044, (4) in front of the same temple, *Śāla* 1057.
- I b. 17. Yellar, 6 miles north by east from Hāngal and 2 miles east of Hiranabidī.
- I b. Inscription:—(1) In the temple of Kallapa on the tank, *Śāla* . . . (2) an inscription in the village, dated Vikrama *Śāla* 250 (A.D. 1248).
- I b. 18. Belgal, 2 miles south of Hiranabidī. On the dam of the large tank to the east of the village are two inscriptions, and a third is near the waste-works.

2. Asundi, 5 miles west of Rānebennur.

- Ib. Inscriptions:—(1) At the temple of Kalleśvara, outside the village, dated Śaka 1034; (2) near the same temple, Śaka 1065; (3) another, much obliterated.

Ib. 3. Ukund, 3 miles south of Kadarmandalgi. At the temple of Kāleśvara is an old Kānārese inscription slab 5 feet high by $2\frac{1}{2}$ broad. Śankara Ningapā Bājār has a copper-plate grant.

III. 4. Harogop, 8 miles from Rānebennur (lat. $14^{\circ} 29' N.$, long. $75^{\circ} 38' E.$) Inscription of 12 lines, much effaced, near the temple of Hanumān.

III. 5. Benākanakond, 3 miles north of Harogop, and 5 miles S.S.W. of Rānebennur. Temple of Kalleśvara.

Ib. Inscriptions:—(1) On the south of the temple of Kalleśvara Śaka 955; (2) again on the south of the same temple, Śaka 1124; (3) on the lamp-pillar (*dipada khamba*) at the same temple, Śaka 1031; (4) a *śiṅgaḷ* below the tank, Śaka 1206

III. 6. Rānebennur, (lat. $14^{\circ} 37' N.$, long. $75^{\circ} 42' E.$) The *dargāh* of Hazrat Jamal Shāh Wali was rebuilt about 30 years ago by Amin Shāh Husaini *aliya*. Kamalshāh Husaini at a cost, it is said, of only Rs. 5,000. The roof is supported by 40 stone pillars and numerous wooden ones. Jamal Shāh is said to have led in one halter a mouse, a cat, a dog, a stag, a snake, and a mungoose, one not molesting another; and he wore bangles up to his elbows. These were among his titles to sanctity. There is a great scene at the *dargāh* during Muharram. Three miles north-east is a circle of upright stones, in the jungle. (Surveyed)

Ib. Inscriptions:—One near the *dipamāla* pillar at the temple of Siddheśvara is dated Śaka 1411 Siddhārāya Jyeshtha Vadya 5th, and contains the names of some of the Vijayanagar kings.

Ib. 7. Harihar is 14 miles south-east from Rānebennur. There is here a large black stone temple of Hari-Hara with numerous inscription slabs. (Surveyed) (See P. S. and O. C. Inscriptions Nos 17, 22, 116-135; Ind. Ant., IV. 327, 329; V. 362; Copper-plate Grant, VII. 168, 301; J. B. B. R. A. S., Vol. IX. p. 327.)

Ib. 8. Hire Bidari, 8 miles north of Harihar on the Tungabhadra, has an old temple and three inscriptions, one dated Śaka 1205, in 50 lines.

III. 9. Guddaguda'pur or Devargal, 6 miles north of Rānebennur. Temple of Mallāra liṅga or Khandobā of great celebrity in all the surrounding districts. It is built of black stone, polished; the roof is supported by 20 pillars, of which 4 are round and the rest square. The outer walls are ornamented with carved figures, but the spire is of brick. There is a great annual fair on the 9th of Āśvina *Suddha*, when self-torture is practised by devotees; &c., to the present time. The temple is supported by *māra* lands. Near it is a temple to Khandobā's wife Mālābātī, or Gangā Malavā, and six (?) other minor temples.

Ib. 10. Chandaḍampar, or Pura, 13 miles north of Rānebennur (lat. $14^{\circ} 47' N.$, long. $76^{\circ} 43' N.$) Temple of Mukteśvara of black stone. The temple here is "less graceful than that at Dambal, but it is a fine, bold temple of the same age and style, with all its details more completely finished than they are in that example. As a design, its principal

defects are the form of its dome, and the insignificance of its crowning member (the *kalāśa*), which is much too small for its position. In these respects it forms a very marked contrast with the Dambūl example, where these parts are in as perfect proportion to the other parts of the design as in any example in the country. (*J. B. B. R. A. S.*, Vol. IX., p. 326). (Surveyed.)

- 1b. Inscriptions:—(1) In the temple of Mukteśvara is a very short but important inscription, dated *Śaka* 821, Siddhārthi; (2) an old Kānarese inscription of king Vikramāditya Tribhuvanaśmalla (A.D. 1076-1127); (3) in the same temple a stone slab with three inscriptions dated *Śaka* 1181, 1143 and 1184; (4) in the temple of Išvara on the bank of the Tungabhadra an inscription of the great chieftain Vikramāditya of the lineage of Chandragupta, dated *Śaka* 1113, at the time of a solar eclipse at the new moon of Mārgaśīrṣa; (5) a slab also bearing three Yādava inscriptions dated *Śaka* 1185, 1186 and 1184; (6) one dated *Śaka* 1186 (at the back of No. 1?); (7) another, *Śaka* 1213; (8) behind the image of Virabhadra in the temple of Gopādevamuni, *Śaka* 1184.

11. Heggeri, 4 miles south-west from Hallur, which is 23 miles south from Rānebennūr.

- 1b. Inscription:—In front of the temple of Kallapa in the field of Sivanna, about *Śaka* 1104.

12. Hire Kabbār, 3 miles west by north from Hallur.

- 1b. Inscription:—In the field of Baḍagunda, *Śaka* 1004.

13. Aniveri, 12 miles south by east from Rānebennūr.

- 1b. Inscription:—In an open space in the temple of Kallapa, *Śaka* 1104.

14. Bidarākundi, (?) 10 miles south-west from Rānebennūr.

- 1b. Inscription:—In the temple of Saṅgameśvara, *Śaka* 954.

15. Byāḍigi, 12 miles north-west from Rānebennūr.

- 1b. Inscriptions:—(1) In front of the temple of Rāmeśvara in the fort, *Śaka* 1014; (2) on the left of the same temple, *Śaka* 1542.

16. Hulihalli, 3 miles west by north from Rānebennūr.

- 1b. Inscriptions:—(1) On the south of the temple of Kalkeśvara in the fort, *Śaka* 1065; (2) on the right of the temple of Rāmeśvara outside the village, *Śaka* 1104.

III. 17. Motibennur, a large dolman in the village.

- 1b. 18. Koryatti, on the Tungabhadra in Bellari district, an old temple in good preservation and having some good carving. (Surveyed.)

1b. 19. Honatti, 14 miles north from Rānebennūr; some temples with many inscriptions.

XI—KOD TALUKA.

III. 1. Medar, 3 miles south-east from Māsur, has a temple of the goddess Nīlamā.

- 1b. Inscriptions:—(1) On the south of the shrine of Nīlamā at the temple of Basappa, dated *Śaka* 967; (2) on the north of the same shrine, *Śaka* 969; (3) a *vīragal* in the temple of Billeśvara near the temple of Basappa, *Śaka* 1186.

2. Kôd, the chief town of the *tâlukâ* (lat. $14^{\circ} 32' N.$, long. $75^{\circ} 30' E.$).

Inscription:—In the temple of Hanumân is an old Kânarese one.

3. Nidanegal, $3\frac{1}{2}$ miles north-west from Madak and 11 miles south from Kod (lat. $14^{\circ} 28' N.$, long. $75^{\circ} 27' E.$). The temple of Kâlêśvara here is regarded as 500 or 600 years old, and is like those ascribed to Jakhanâchârya. It contains two images of Basava and one of Kâlêśvara.

Inscriptions:—Near the temple are 15 carved stones, some (?) with inscriptions.

4. Kodamoggi, 1 mile south-west from Mâsur. Temples of Siddharâmesvara and Bayala.

Inscriptions:—(1) In the temple of Siddharâmesvara, *Śaka* 1012; (2) in front of the same temple, *Śaka*.....; (3) in front of (the god, or temple of) Bayala Basappa, *Śaka* 1080.

5. Waraha, 2 miles W.N.W. of Nidanegal, and 7 miles west from Mâsur, has a temple of Kâlêśvara.

Inscriptions:—(1) *śrâgal* at the temple of Kâlêśvara, *Śaka* 1210; (2) a *mâstika* in the land belonging to Mallârappa Desâi, *Śaka* 1368.

6. Chhaparadahalli, 2 miles south-west of Rattihalli; has a temple of Hanumân, said to be very old.

There is an inscription slab outside the village to the north.

7. Kanavisidhageri, or Pura, (?) $2\frac{1}{2}$ miles south of Rattihalli; temple of Kanavi Siddhesvara.

Inscriptions:—(1) On one of a row of stones on the south of the temple of Siddhappa, *Śaka* 1030; (2) in the temple of Siddhappa, *Śaka* 1074; (3) on a pillar in the temple of Siddhappa, *Śaka* 1191; (4) on a pillar in the temple of Siddhappa, *Śaka* 1187.

8. Rattihalli, 10 miles S.S.E. from Kod on the Choardi River (lat. $14^{\circ} 25' N.$, long. $75^{\circ} 30' E.$). Temple of Kadambesvara in the Jakhanâchârya style, built about 700 years ago. It is built of sculptured slabs, and has three domes supported by 36 pillars; also a temple of Virabhadra. (Surveyed)

Inscriptions:—(1) In the temple of Kadambesvara, on the right of the god, *Śaka* 1096; (2) in the same temple, on the left of the god, *Śaka* 1160; (3) in the same temple, on a pillar in the *mâdhyarânga*, *Śaka* 1160; (4) in the same temple, on another pillar, *Śaka* 1220; (5) on the right hand as you enter the gate of the fort, *Śaka* 1469; (6) another on the right hand as you enter the gate of the fort, *Śaka* 1479; (7) on the left hand as you enter the village gateway, *Śaka* 1472.

9. Hîre-Kerur, 7 miles S.S.W. of Kod (lat. $11^{\circ} 28' N.$, long. $71^{\circ} 27' E.$), has a large tank ascribed to Janamejaya (whom the return places in the 10th century A.D.). An inscribed slab near the temple of Vishaparihareśvara is said to give some account of its construction. There is a copper-plate with one Chandî-Sivabasapi. The temples of Vishaparihareśvara (who is reputed to cure snake-bites), of Varâhakâlêśvara, and of Durgâ are returned as of no antiquarian note.

- Ib. Inscriptions:—(1) In the burial ground, *Śaka* 984; (2) at the temple of Totada Virabhadra, *Śaka* 987; (3) at the same temple, *Śaka* 1021; (4) in front of the door of the same temple, *Śaka* 1094; (5) standing near the eastern wall of the same temple, Rudhiredgari; (6) standing to the west of the Gaja-Lakshmi stone on the north of the garden-land of Kālappa-Sāmbhoga on the bank of the tank, *Śaka* 1031 or 1053; (7) on a stone to the east of a Gaja-Lakshmi stone on the bank of the tank, *Śaka* 1018; (8) on a stone to the south of the said Gaja-Lakshmi stone, *Śaka* 1025; (9) on a stone lying on the bank of the tank, *Śaka* 1023; (10) near the house of Aṅgdi-Niṅanna on the east of the mosque near the village gate, *Śaka* 1085; (11) on a stone in the burning ground near the tank near the house of Sarāyadava in the street, *Śaka* 997 to 1015.

10. Hosaḥalli, 2 miles east from Hire-Kerur.

- Ib. Inscriptions:—(1) In the *pāvuli* or open place in the temple of Mallappa, *Śaka* 1164; (2) on the south wall in the temple of Mallamma on the road, on the west of the village, Prabhava.

- IIb. 11. Balambid, $1\frac{1}{2}$ miles north-west of Hire-Kerur, has a temple of Viṣṇuparihaṛeśvara and Basava, in the Jakhanaḥcārya style, said to be 300 years old; but part of the stones have been used to build the Hire-Kerur tank.

- Ib. Inscriptions:—(1) On the left of the god in the temple of Viṣṇuparihaṛeśvara, *Śaka* 979; (2) in the same temple, *Śaka* 1001; (3) on the south of the door of the same temple, *Śaka* 1009; (4) at the same temple, *Śaka* 1040; (5) at the same temple, *Śaka* 1150.

12. Chik-Kerur, $12\frac{1}{2}$ miles west from Kod.

- Ib. Inscriptions:—(1) On the bank of the tank called Hirikere, *Śaka* 1016; (2) at the temple of Someśvara on the bank of the tank, *Śaka* 1023; (3) on the bank of the tank *Śaka* 1085; (4) at the temple of Hanumanta, *Śaka* 1023; (5) in front of the temple of Banaśamkuri, *Śaka* 975; (6) a *viragḷi* in the village gateway, *Śaka* 1144; (7) a *viragḷ* near the village gate, *Śaka* 999; (8) lying on an antihill in the field of Kāṇibadiya Yagareru, *Śaka* 1047; (9) on one of a row of stones in a ditch at the end of the *agalapāṇavu*, *Śaka* 1051.

13. Sitikond, 2 miles south-east from Chik-Kerur.

- Ib. Inscription on the edge of a paddy field to the east of the tank, dated *Śaka* 970; and a *viragḷ* or a *satṭ* stone just below the preceding.

- III. 14. Chin-Mulgund, 6 miles N.N.W. from Kod. To the north-east of this village is a temple of Chikeśvara, 'in the Jaina style' of black granite. The walls are carved with figures and the roof supported on 44 columns. On a small hillock to the east of the village is a *śrayambhuṅga* called Siddheśvara. At some distance to the left of it is a cave, which is said to lead underground to a fabulous distance. The village is said to have been the hermitage of Maṇḍakandaraṇa, from whom the village was called Mulgund (1); also that gold-dust is found in the neighbouring hills, and therefore it is called Chin-Mulgund.

- Ib. Inscriptions:—(1) On the left side of the central door of the temple of Chikeśvara is an inscription in 18 lines, each containing about 25 letters in old Kānares characters; (2) lying outside the temple of Išvara outside the village, *Śaka* 1165.

15 Abbatur, 2 miles west from Kod Temple of Basappa

I b Inscriptions —(1) In the temple of Basappa, Śāla 1022, (2) in the same temple, Śāla 1066, (3) a *viragal* in the same temple Śāla 1141, (4) in the temple of Soma nātha, on the right of the god about Śāla 1090

II b 16 Arlekatti, 5 miles north of Kod There are three inscriptions in the village in old Kanarese characters

II b 17 Sidenur, 4 miles north of Arlekatti, temple and inscription slab

II b 18 Tadas, 3 miles north west of Arlekatti (lat 14° 37' N long 75° 28' E) There are four inscription slabs in this village on the bank of the tank, two of them very much weather worn

II b 19 Bannihatti, 9 miles north east from Kod, an inscription in the field of Kallideva, dated Śāla 1236

I b 20 Hamsabhatti, 7 miles north west from Kod, a *viragal* on the bank of the tank, Śāla 1128

II b 21 Odenpur (Vadenpur) 2 miles east from Chin Mulgund —to the north of the village is a *śilāśravana* dated Śāla 1422 Dundubhi *Samvatsara* Kārtika *Suddha* 12th, Somavāra, granting Maypur to the Lingayats as an atonement made by Linga Kunteyava dar Kenidesamnanayak (?) for the murder of a woman named Kapite

III 22 Muttur, 3 miles west of Tadas a temple of Śiva 'in the Jaina style,' about 30 feet long by 15 wide, with a small shrine It is of black granite and the walls are carved with numerous figures but it has been repaired with brick The roof is supported by 32 pillars The Guravas are supported by *mām* lands

I b In front of the temple are 11 stones, one of which bears an inscription dated Śāla 1304 It is a *viragal*

III 23 Hirehalli 4 miles north west of Muttur and 5 miles south west of Haginelli,— Old temple and an inscription slab

III 24 Kagineelli, 13 miles NNW from Kol and 11 miles north east from Tilivalli (lat 14° 41' N, long 75° 25' E.) In the same enclosure are two very plain stone temples dedicated to Adikeśava and Lakshmi Narasimha The former measures 66 feet long by 23 wide with 12 columns in the outer open *mandapa* That of Narasimha has a wooden pillared front *mandapa* The temples are said to have been built by two persons named Kondapa and Venkapa Kanakdās, the Kanarese poet is said to have brought the image of Adikeśava from the village of Bad near Bankapur He was a devotee who obtained the village of Lasanakop and much land in adjoining villages as an *mām* from the Vijayanagar kings The priests are both Lingayats and Brahmins and have an allowance of Rs 194 for the celebration of the car festival In the court is a shrine of Bhairāṅgiri Svami into which are built four finely carved old pillars other fragments lie about with excellent carving on them There is a slab at the temple of Kalahastessvara carved with figures of Śiva and Parvati and small ones of Ganapati and Kartikāsami in entire relief in the same temple the pillars are carved with figures and festoons, the outer wall of the *manḍapa* is of mud and small stones the *śilāra* however is old

I b. Inscriptions:—(1) On the east of the temple of Kalahastēśvarā on the north of the village, sunk in the earth, 6' 10" above ground by 3' 9", Śaka 1042; (2) a *viragal* at the same temple, Śaka 1204; (3) on the *dhvajastambha* at the same place; (4) one nearly quite covered, in front of the same; (5) on the north side of the temple of Virabhadra at the same place are three stones sunk deep in the earth; (6) about twenty yards south-east from Someśvara's temple, one over 6' high by 3' 2" broad, in good preservation except where the villagers have been sharpening their knives, &c., on the edge of it; (7) between this and the temple is another entirely sunk in the earth: it should be removed and preserved; (8) west from the same a *viragal*, 2' 1" broad, an inscription deeply sunk in the earth; (9) at Sangameśvara's shrine is an inscription sunk in a mud platform—not very legible; (10) on three finely carved old pillars in the shrine of Bhandārigiri Svāmi at Lakshmi Nārāyaṇa's temple are five short inscriptions.

I b. 25. Ingalgonḍi, 8 miles south from Koḍ (?). Inscription at the temple of Kalleśvara on the bank of the tank, dated Śaka 971; and a *māsīkal* on the edge of a small tank in the temple, Bahubhānya.

I b. 26. Nagawand, 9 miles south by east from Raṭṭihalli; inscription on the bank of the tank, Śaka 1042.

II b. 27. Hallur on the Tungabhadra, 10 miles south-east of Raṭṭihalli (lat. 14° 21' N., long. 75° 41' E.), has a temple and an inscription.

III. 28. Bhairavanpad. This village was the northern limit of Hailā, formerly called Sindhunagara, the capital of the Sindhu Ballāla dynasty, whose *kuladevatā* is said to have been Bhairava. The great temple was ruined by Tipu Sultan; and the present one built by the Svāmi of Kudalgi, to whom the village was granted by Hanmant Gauda, Paligar of Havanur.

Hallur, Harihar, Hampi and Sri Śāla are considered holy places, and the scenery on the Tungabhadra at them is said to be fine.

To the west of the village is an inscription of the Sindhu Ballāla kings.

III. 29. Kukigeri or Kirgeri, 9 miles east of Raṭṭihalli;—temple of Hanumān built by one Konappa Sunkad, a Collector of Customs, who grew rich, about 300 years ago. The roof is supported by 16 pillars.

III. 30. Sa'tenhalli, 10 miles W.N.W. of Koḍ and 8 miles south east from Tilivalli (lat. 14° 35' N., long. 75° 23' E.) Temple of Rāmalinga.

I b. Inscriptions:—(1) On the south of the temple of Rāmalinga, Śaka 1036; (2) on one of a row of stones on the south of the temple of Rāmalinga, Śaka 1125; (3) a *viragal* at the temple of Rāmalinga, Śaka 1125; (4) in front of the temple Kallappa on the bank of the Chikkonati tank, half a mile from the village, Śaka 1064; (5) near the temple of Hari-Hara, Śaka 1125; (6) a *viragal* in a row of stones outside the village, Śaka 1125; (7) in the temple of Nārāyaṇa, Śaka 1162; (8) standing against the wall on the east of the temple of Hanumanta, Śaka 1502.

II b. 31. Kachivi, 5 miles south by east from Tilivalli.

I b. Inscriptions —(1) A *viragal* in front of the temple of Rāmeśvara, Śaka 1176;

III. (2) on the south front of the temple of Ganappa, Śaka 1673.

32 Yammiganur, 7 miles south from Filhalla

16 Inscriptions —(1) At the temple of Parameśvara, Śāla 1070, (2) a *śrīgal* lying on the left of the temple of Parameśvara outside the village, Śāla 1095, (3) a *śrīgal* at the temple of Basavanna outside the village, Śāla 1098

III 33 Kadur, 3 miles east of Raṭṭhalla: —temple and inscription

III 34 Madak, 12 miles south from Kod (lat 14° 22' N, long 75° 29' E) on the borders of Maisur, has a large artificial tank, of which the following account was supplied by Lieutenant Colonel Playfair, R E —

“The so called Madak Tank is a legacy to us from the ancient rulers of that part of the country. It was probably a work of the Anagundi kings, who appear to have been great tank builders, at any rate they have the credit of most of the fine tanks with which the southern part of the Dhârwar Collectorate is dotted. In this particular case they failed from errors of construction. The site selected was, apparently, a very favourable one: a considerable river, after passing through an extensive plain, entered a gorge in the hills of no great breadth, which it was comparatively easy to close. Thus they did, and on a magnificent scale, by an earthen dam, about 800 feet thick at the base and 100 feet in height. The hills in the neighbourhood still present clear traces of the vast excavations for material, and of the roads by which it was brought to the site. While a fort of considerable pretension on a hill commanding the tank is stated by tradition to have been erected for the protection of the work-people. Not content with the mass of earth thrown up, as an additional precaution they faced it, particularly at the point where it crossed the river, with enormous blocks of stone. The sluices were conceived on a similar magnificent scale. The same principle was adopted as is general throughout the Collectorate viz, a rectangular masonry channel through the dam, closed with a perforated stone fitted with a wooden stopper, but the tank being large these sluices were in proportion, and where in ordinary practice small stone pillars would carry the platform over the stopper here the supports formed of a single stone weighed about 20 tons each. To the upper sluice a tradition of human sacrifice is attached. It runs as follows. Being the crowning point or finishing touch to this great work, the king and all his courtiers had assembled to witness the erection of the first of the above mentioned monolith pillars but all the efforts of the workmen were in vain. Day after day passed still the pillar was obdurate. A rumour became current that the goddess was angry and that nothing save a human sacrifice would appease her. The beautiful Lakshmi, the virgin daughter of the chief Yaddar (or tank digger) then stepped forward and offered herself which the brutes accepted and she was buried alive below the site of the stone, which was then erected without further trouble. I mention this anecdote as curious and because I believe it founded on fact. The sluice is now a temple and I have been informed that it became so in consequence of this sacrifice.

“The tank was finished and gradually filled, when to the utter discomfiture of its constructors it burst not through the valley they had so carefully closed but through the hill side itself. It is difficult now to ascertain the exact cause. Tradition says that there was a third sluice on the hill where the breach now is. If so it must have been the waste weir, and utterly insufficient for its purpose as the native weirs

on, and in the absence of any miners or men at all skilled in tunnelling, the only plan appeared to be to gently dig over the broken stones and trust to find sounder ones beyond, and thus again get a roof over our heads. This turned out to be the case. Only a few of the covering stones had fallen in, and the earth above them was sufficiently consolidated by time to allow of a passage being dug over. In this way the two parties at length joined, and the old subterranean gallery was opened from end to end (800 feet in all), and the draught through them made the air pleasant enough.

"The culvert below the floor of the old work was then proceeded with, the latter acting as a ventilator as well as roof till the new tunnel was arched in. All went on well enough till towards the centre, where rock of the very hardest nature was met with which could, as it were, be only scraped away by our tools. Blasting was out of the question with such a rickety mass of old masonry above, and the remaining work was literally taken out in powder.

"The *rayats*, who had watched our efforts with interest not unmixed with grave doubts as to the water goddess who had frustrated the original builder, ever allowing any one else to succeed, are now contentedly irrigating their lands with the plentiful stream issuing from the new culvert. A considerable length of canal has been made and more is making, and a very fine expanse of garden land is in course of creation. The sketches annexed (Plates I and II) sufficiently illustrate the work without requiring further description. The key to the whole was the tapping the long imprisoned water by the low level tunnel, which, though an insignificant work in England, was not so in that far off corner of the Bombay Presidency, with no means or appliances but the unskilled cooly with his *patrah*."

About four hundred years ago the *Patil* of Masur, whose family lived at Pura Tankeri in the Simoga *talu'd*, had a beautiful daughter called Kenchava, whom the king of Anagundi wished to marry, but she objected to him as a Kshatriya, and fled. The Tungabhadra River made way for her. Her parents wished to marry her to the *Patil* of Isur, Sikharpur *talu'd*, and set out to celebrate the marriage, but passing a temple which stood where now the Madak tank is, she entered it and devoted herself to the god. Her sister was married to the Isur *Patil* and the Anagundi king made the tank, when the temple was submerged. The rain fall was so abundant the year that the tank was built, that it was watched lest it should burst. The *talarai* on guard became possessed of Kenchava, who told him to inform Mallanguda of Masur that she would not remain any longer where she was, unless a woman in the ninth month of pregnancy were sacrificed to her. The *talarai* said he was afraid to leave the tank, for if it burst while he was away the *Patil* would punish him. Kenchava, however, promised that the embankment should not break, but if he were long in returning, the water would burst through the hills but not through the *bid*. The *Patil*, annoyed at the man leaving his post, had him tied up and punished, and did not offer the sacrifice. Kenchava consequently broke through the hill and the embankment as well.

Legend further says that poor people used to go to the tank and beg for a loan of nose and ear rings to use at marriage ceremonies and found them on the bank. Once, a man without returning the ornaments went and called Kenchava by name, to which she answered. He exclaimed, 'Why, then, say you are dead, and yet here you answer me.' Since then she has been mute.

Twelve years ago a fisherman's tackle got entangled in the roof of the submerged temple. Diving down to disentangle it, he entered the temple and saw a golden image of Kenchavā. She warned him that if he revealed to any one that she was alive, he would burst a blood-vessel and die. He asked her how he would get away, whereon she pushed him up to the surface. Two years after he went to Harihar and divulged the secret, but died from the bursting of a blood-vessel.

In times of drought the heads of the temples in Śikharpur *tāluka*, Maisūr, come to this tank with a *tāl* or round piece of gold and a nose-ring, which they obtain from the *Pāṭil* of Māsur. They place food on a small raft, and pushing it off into the tank pray to Kenchavā for rain.

XII.—JĀGHIRS OF ŚIRHATTI, LAKSHMESVAR, SAYANUR AND JAMKHANDI.

- II b. 1. Lakshmesvar, 21 miles north-east of Shiggāon and 20 miles north of Karaṅgi (lat. $15^{\circ} 7'$, long. $75^{\circ} 21'$), the ancient Pulikeri, contains a group of extremely interesting temples but "so completely ruined that it is almost impossible to make out their history with anything like certainty." One of them "is of great age, contemporary with the temples of Haralhalli and Kiruwaṭṭi (Korvatti) and belonging, therefore, most probably, to the thirteenth century."—Fergusson, *Arch., Dharwar and Mysore*, Ph., 48, 49. The principal temples are—(1) that of Someśvaradeva in the south of the town, built of black granite and white stone, and is of very considerable size. Instead of the invariable *linga* it contains an image of Śiva riding on Nandi, with Pārvaṭi behind him. The walls inside and out are decorated with numerous figures,—much of the carving is regarded as illustrative of the *Mahābhārata*. In the *mandapa* are four lines of columns supporting the roof, the central compartment of which is beautifully carved. It measures about 80' by 42'. To the west of the temple is a beautiful stone well with an inscription in a small room belonging to it. (2) The temple of Śrī Lakṣmīlinga in the west of the town is also a large one, and the walls are sculptured with mythological figures; near it is a tank. (3) Saṅkhabastī, an old Jaina temple in the middle of the town, recently repaired with brick. The roof is supported by 36 pillars. (4) Hala-bastī, a smaller Jaina temple. (5) The temple of Kōḍiyelamā. Beautifully carved stones abound in walls, drains, &c. The *Māmlatdār* has saved such as attracted his attention, and built them up in the court of the *kacheri*. (Surveyed.)

- I b. The Kāh Masjid 65' by 35' is noted for its chains cut out of stone and beautiful traceries, which are copied as excellent patterns by silversmiths, &c. It is one of the prettiest mosques in the Presidency. It was built in 1617 A. D.

Inscriptions.—These are numerous. Twenty-nine have been collected by the *Māmlatdār* in front of the *kacheri*. Two are at the temple of Lakṣmīlinga; three in that of Someśvara; one near the Deśā's well; six at the Saṅkhabastī; two near the Agarkatti Agastī have been removed to the *kacheri*; one near the Sankhatiritha; one near the Sahasraliṅga temple; and three Persian and Arabic ones are in the mosques. The dates read on some of them are Śaka 1354, "Chāluḷya Vikrama Samvatsara Sarvajita," Śaka 1168 (a Yādava inscription); the tenth year of Jagadekamalla, Prabhava Samvatsara

Thursday, 12th Āshādha Śuddha (P. S. and O. C. Ins. No. 97); two in Śaka 890 Vibhaya Saivatsara; two of Sadāsivarāya of Vijayanagar (A.D. 1542-1564); one dated Śaka 1469, Plavaṅga Saivatsara; a *stragal* of Śaka 1000, Kaliyukta Saivatsara Sobhakritu Saivatsara, Śaka 43; in the reign of Tribhuvanamalla, Bhānu Saivatsara, Śaka 27; in the reign of the Yādava king of Suahāga (A.D. 1132-1169); Vilambi Saivatsara, 1460; and one contains the Chālukya genealogy to Jagadekamalla, "the elder brother (?) of Bijala." (*Ind. Ant.*, VII. 101, 111; XI. 156. *J. B. B. R. A. S.*, Vol. IX. p. 329.)

- II b. 2. Sirhatti, 10 miles north-east of Lakshmesvar (lat. $15^{\circ} 14'$, long. $75^{\circ} 39'$). "The palace at Sirhatti is, though less magnificent (than that at Vijayanagar), a much more favourable specimen of the style. It is built in stone, and both artistically and constructively is well proportioned and elegant. Though the windows are pointed there are probably no real arches in the building; and the sculptures, though sufficient to authenticate its Hindu origin, are kept so subdued as not to interfere with its Muhammadan outline. It is easy to see that the building is a direct copy of one of the palaces of Bijāpūr, most probably the Ashar Mubārak, of which it is, in fact, little more than a reduced repetition; but it is copied with a degree of taste seldom found in such examples, and therefore more than usually pleasing."—Fergusson, *Arch., Dhar. and Mys.*, Pl. 87, p. 72.

- II b. 3. Kundgol, Jamkhandi, 20 miles south-east from Dhārwar (lat. $15^{\circ} 15'$, long. $75^{\circ} 19'$). There is a fine old temple, more within the limits of the village of Par than Kundgol; it is built without lime, of highly polished stones, which are dovetailed into one another. The carvings and images on the pillars and roof are well cut, but have been injured by Muhammadans. It was repaired by a former chief in 1808-9, and dedicated to Śiva and Pārvatī. (Surveyed)

III—BIJÁPUR ZILLA

I—BIJÁPUR TALUKA

Bijapur, at one time the capital of the Dakhan, is situated about two hundred and forty miles, as the crow flies, to the south east of Bombay. It is now reached by the Southern Marathi Railway from its junction with the Great Indian Peninsula Railway at Hopti, and is fifty-eight and a half miles south of this junction.

Bijapur suddenly sprung into existence as an important factor in the affairs of the Dakhan, rapidly attained the highest rank among its states, and just as suddenly collapsed. It enjoyed the dignity of a capital, the seat of the 'Adil Shahis, for two hundred years, and then surrendered its liberty to the overwhelming power of Delhi, and was thenceforth compelled to take the secondary rank of one of its numerous dependencies.

Yûsuf, son of Amurath II, of Antolia, Sultan of Turkey, would have shared the fate his brothers met with on the death of his father had he not been secretly sent away to Persia by his mother. Here he grew up, but, becoming known, was obliged to fly the country. He eventually reached India and found his way to Bidar, where he took service under the minister Mahmud Gawan, who appointed him to the body guard of the king, Muhammad Shâh. He soon rose in the service and estimation of the latter and was eventually given the command of the guard, afterwards being created Master of the Horse with the title of 'Adil Khan. When the Bidar kingdom became too unwieldy to be governed direct from the capital it was divided into districts with local governors in charge. Yûsuf was so placed in charge of Bijapur. The power thus put into the hands of these governors soon turned their heads from loyalty to their sovereign to thoughts of self-aggrandisement and, collecting round them troops and followers who were promised rewards and distinction in the new régime, they soon threw over their allegiance to Bidar and started petty kingdoms on their own account. Yûsuf was not long in following suit and established himself King of Bijapur under the title of Yûsuf 'Adil Shâh in A.D. 1489. He and his descendants continued to hold their own, until, in the reign of Sikandar, Bijapur was attacked by the Mughal army under Aurangzib, captured, and attached as a new district under the all absorbing power of Delhi. During this period many stirring and romantic scenes occurred both within and without its walls and in the battlefield. In the city so many hostile elements were thrown together, Shahs and Sunis, Hindus, Abyssinians, Dakhanis, Turks, Persians, Arabs and other mercenaries, troublesome and restless spirits, ever upon the alert for adventures by which to gain their own respective ends, that it is not surprising that the very streets were often the scenes of bloody conflicts, that the palaces harboured conspirators and assassins, and that at critical times these internal dissensions left them open to the mercy of their enemies, who, like vultures around them, ever sat watching their opportunity of swooping down upon the unfortunate city.

The real building period of Bijapur did not commence until 'Alî (I) 'Adil Shâh ascended the *maanad*. He was a great patron of the arts and welcomed artists and learned men to his capital. One of the first buildings undertaken was the Jumâ Masjid which, for simplicity of design, impressive grandeur, and the solemn stillness of its corridor, stands

- IIa (19) *Ikhlas Khân's Mosque*, 253 (Civ. 1560) — This mosque is situated about three hundred yards west of the Fath Gate. It is now very much dilapidated, but what is left shows us at a glance that, though small, it was originally a very ornate building. It is constructed upon the old lines before Ibrâhîm II inaugurated the more elaborate style of well dressed and decorated cut stone building.
- IIa (20) *The Chhotâ 'Asâr Mosque*, 14. — This is a small mosque about two hundred and fifty yards to the east of the Dakhanî Idgah, remarkable for the abundance of rich ornament in stucco which covers the walls, ceiling, and part of the façade, otherwise there is little worth note about the mosque. It has a very flat wagon-vaulted ceiling, a kind often met with in Bijapur, but nothing like that in 'Alî Shâhid Pîr's mosque.
- III (21) *The Dakhanî Idgâh*, 12 (1538) — This building being, as all *idgâhs* are, practically a short length of walling flanked by *minârs* or bastions, is one of the ugliest buildings in the city. It is placed upon high ground in the west of the city not far from the last mosque.
- IIa. (22) *The Rangî Masjid*, 216 — About three hundred yards east of the hamlet of Shahapet, amongst ruined buildings, thickly overgrown with prickly pear and the wild custard apple, is a small mosque known as the 'Rangî Masjid,' and so called on account of the traces of some painted decoration which embellished its walls and ceiling.
- III (23) *Mosque*, 2 — This is a small, rough, and coarsely built mosque behind (north of) the 'Alî (II) Rauza, and of no consequence. It has a wagon-vaulted roof. Before it was a tomb (?), but this has been broken down of late, and the stones removed by the owner of the field in which it is.
- III (24) *Mosque*, 3 — A small mosque about eighteen feet square, with a one-arched front, standing a little way to the north-west of the last. It has two *minârs*, is very plain, but fairly perfect and out in front of it stands, on a high basement, a cut-stone tomb which has been split in two by a nim tree that has grown through it.
- III. (25) *Mosque*, 4 — This mosque is not now of very much account, though what remains of its plaster decoration both inside and out shows that it was a very neatly finished building. It is now in a very dirty state, having been used for living in, and for this object rubble partition walls have been built up within. It is not far from the last two buildings, being about a hundred yards north-west of the 'Alî (II) Rauza.
- III. (26) *Mosque*, 7 — This small mosque, in the northern part of the new bazar, has been converted into a Hindu temple in which is placed the *linga* and Nandi with a snake stone. Round the whole has been built an enclosing wall. This building is of no account.
- III. (27) *Mosque*, 11 — This is a small strongly built mosque close under the west side of the Haidar bastion or Upârî (or Uphî) Bury. It is in fair preservation but of little architectural merit. It is now used by a family who have taken up their quarters in one corner of it.
- (28) *Mosque*, 13 — A small substantially built mosque in good condition situated in a hollow, a little way to the south of the Dakhanî Idgah. Its parapet and cornice have been damaged only the brackets of the latter remaining. Of no particular interest.

- III. (29) Mosque, 15.—A small mosque, fairly well built, but of no merit, about one hundred and fifty yards east of the Chhotā 'Asār. The design of the bracketting under the cornice is slightly different from the usual patterns.
- III. (30) Mosque, 17.—A small mosque near the tomb of Sikandar 'Adil Shāh with its north-east corner broken down. Of no account.
- III. (31) Mosque, 18.—A small stone mosque of no particular merit with six brick and plaster *minārs*. It is known as the Fath Masjid.
- III. (32) Mosque, 19.—Known as the Ghās Mandi Masjid, and an insignificant little place.
- II b. (33) Mosque, 21.—A small mosque at the back of the Chānd Bāori and so called the Chānd Bāori ki Masjid. It has two large corner *minārs* and six smaller ones. The building is in good repair, is a fair specimen of its class, and should be cared for.
- III. (34) Mosque, 54.—A small mosque of little account. There is an inscription in plaster over the *mehrab* and there are some good plaster discs on the front of the mosque, and on the face of the *minār* buttresses.
- III. (35) Mosque, 60.—A small mosque of no account: now used as a stable.
- III. (36) Mosque, 62.—A small mosque with one *minār*, of no merit, used as a stable.
- III. (37) Mosque, 66.—A small mosque of no consequence.
- III. (38) Mosque, 68.—A very small mosque of no account.
- III. (39) Mosque, 70.—Another very small mosque of little interest, with four *minārs* standing.
- III. (40) Mosque, 73.—A small white-washed *masjid* having a complete cornice, with geometric patterns carved in low relief on the under sides of the cornice slabs, but much obscured by frequent application of white-wash. Nothing of particular interest about the mosque.
- III. (41) Mosque, 74.—A small plain mosque of little account occupied by some Muhammadans as a dwelling. In the *mehrab* is an inscription, the upper part of which tells us the mosque was built by Malik Şandal.
- III. (42) Mosque, 84.—A small partly damaged stone mosque of no account.
- III. (43) Mosque, 85.—A small mosque converted into a police *chauki*.
- III. (44) Mosque, 88.—A small *masjid* with one broad low arch in front: of no account.
- II' (45) Mosque, 90.—A small plain mosque with short brick *minārs*: of no interest.
- III. (46) Mosque, 95.—Ruins of a small insignificant mosque.
- III. Mosque, 96.—A small mosque of no account; used to store grass in.
- III. Mosque, 97.—A small mosque of no consequence, and used like the last to

- III (49) Mosque, 99 —A small mosque of not much account and greatly damaged. It has a three-arched façade, and most of the plaster with which it was coated, both inside and out, has fallen away.
- III. (50) Mosque, 101 —This is a small clean-looking plastered mosque with one large arch in the façade. It has brick and plaster *minārs* and *languras*
- III. (51) Mosque, 102 —A small mosque of no account
- III (52) Mosque, 103 —A small mosque with four small blackstone tombs of females in front of it The building is of no interest
- III (53) Mosque, 107 —Of no importance
- III (54) Mosque, 109 —An ordinary mosque with a three-arched façade, plastered within, and with little ornament It has a deep cornice but much damaged, and a row of plastered *languras* along the roof line
- III (55) Mosque, 111.—A small damaged mosque of no account
- III (56) Mosque, 112 —A small *masjid* of little account called Shah Shahid kī Masjid
- III (57) Mosque, 113 —This mosque is situated in the corner between the roads leading to the Jamī Masjid and 'Asr Mahāl from the citadel gate. It is not of very much account, but from its position might be cleaned out and kept so The vaulting of the roof is peculiar and looks antiquated, and is carried out in the same style as that of the tomb of 'Alī I in the south west corner of the city. The *minārs* are short ball-topped pillars rising but little above the roof.
- III. (58) Mosque, 117 —This mosque, which was originally a fairly well finished building, stands close behind the Miltari Mahāl mosque with so little space between the two that it is very evident it was built before the latter, as it would never, otherwise, have been built so close up behind another mosque The masonry, which has been plastered, is not nearly so good as that of the Miltari Mahāl buildings adjacent to it.
- III (59) Mosque, 119 —This is called Nazir Husain Saheb kī Masjid It is a small mosque with two short round chimney-like *minārs* of brick and plaster work connected by a row of *languras* One large single arch spans the front, over which projects a deep but much damaged cornice The only ornament is a little plaster decoration around the little niches inside the *mehrab*
- III (60) Mosque, 112 —A small mosque of no account.
- III (61) Mosque, 126 —A small mosque very like No 113 and vaulted in the same manner The cornice is very plain and shallow and hardly dips at all The central ceiling is worked in plaster into radiating spiral ribs The *mehrab* appears to have had painted letters upon the front of it
- III (62) Mosque, 129 —A small mosque of little interest, with a much broken cornice, and plastered within and without

- III. (63) *Mosque*, 130.—A small mosque behind 'Ali Shāhid Pīr's mosque and, like it, wagon-vaulted, but it is very much smaller and more roughly built; in fact it looks like an experimental structure where the peculiar vaulting introduced into 'Ali Shāhid Pīr's mosque was first tried. It is of no account.
- III. (64) *Mosque*, 131.—Hamza Husaini ki Masjid. This is a very plain-looking building with its central arch similar in outline to those of Yūsuf's old Jami Masjid, and on the roof, straight above its apex, and breaking the continuity of the *languras*, is a small *chhattri* with a dome similar to those of the corner ones above Yūsuf's old Jami Masjid.
- III. (65) *Mosque*, 132.—Called Shāhzādi Sāheb ki Masjid. This is a small stone building with two plain little thin octagonal *minārs*, surmounted with ball tops, above the forward corners of the roof, and smaller ones over the two back corners. The façade arches, which have a distinct turn-up at the crowns after the ogee type, have some very good plaster-work round their crowns. The interior of the mosque is vaulted like No. 113 and the tomb of 'Ali I. The arch springings and those of the *mehrab* arch are on the same level.
- III. (66) Out in front of this mosque are the ruins of a *mahāl*, and before this again is a laid-out garden and graveyard, in the centre of which is a high square masonry platform. Upon this an octagonal pavilion was to have been raised over three graves, but only the beginning of the basement and piers was accomplished.
- III. (67) *Mosque*, 135.—An old rubble built mosque of not much account. The arches are of the very straight-lined style used in Yūsuf's old Jami Masjid and in mosque 131.
- III. (68) *Mosque*, 144.—A small mosque of no account.
- III. (69) *Mosque*, 153.—Munshi Āmin Sāheb ki Masjid, of no particular interest.
- III. (70) *Mosque*, 154.—Nāgar Bāori Wāllā ki Masjid. This is a well built mosque of cut-stone, with the courses of the masonry, as a rule, level and regular. The *minārs* have octagonal shafts; the cornice slabs have been removed but the brackets, which are fine heavy substantial ones, remain. Along under the cornice, between each pair of brackets, is a shallow niche or panel holding a censer and chain. There are two end arches in the building, one each in the south and north end walls; the interior is vaulted like the tomb of 'Ali I. Close beside it is the Nāgar Bāori which is used to irrigate the surrounding gardens.
- III. (71) *Mosque*, 155.—A badly built mosque, in ruins. In front of it, on the east, is a partly built twelve-sided tomb, the piers being carried up as far as the springing line of the arches. Within this are two ruined graves.
- III. (72) *Mosque*, 161.—The Kali Masjid is a well built plain mosque standing on the north side of the main road running past the Jami Masjid and not far from the latter. There is nothing of interest about the mosque itself, but in a room attached to it is kept a *panjā* called "Husain Alam" which is set up at the *Muharram*. It is said to be of old workmanship; it certainly is a splendid piece of perforated metal-work, the perforations leaving an interlaced Persian inscription. It is said to be made of an alloy composed of five metals with gold and silver among them.

- III (73) Mosque, 162 — Small ruined mosque of no account
- III (74) Mosque, 165 — An old mosque converted into a dwelling
- III (75) Mosque, 166 — Ibrāhīm Bodād. Masjid A small whitewashed insignificant mosque
- III. (76) Mosque, 169 — A very small mosque of no account
- III (77) Mosque, 175 — Called the Gatch Mahāl Masjid This is a plain substantially built mosque in very fair condition The *minars* and *languras* are very plain, a neat string course, carrying a row of little balls or drops, runs round the sides and back
- III (78) Pār Khān's Masjid, 181 — A neat little mosque with two slender *minars* and a good but damaged cornice Of the three arches of the façade the central one is cusped and between the brackets under the cornice, as in Mahl a Jahān's mosque, are niches with the center and chain A gateway with two *minars*, facing the road and at right angles to the mosque, likens the buildings in arrangement to the Miliari Mahāl and Bātula Khān's mosque and the corbelling of the roof inside this gateway is on the same principle as in the former The mosque is said to have been built by Pār Khān, a Pathān
- III (79) Dhāi Wādī Masjid, 182 — This mosque is situated between Pār Khān's mosque and the Allūpur Gate Its minarets, only one of which now rises above the roof, are of a different style to any others in the city Their plan is what might be called an octofoil, that is it is bounded by eight convex curves, so that in elevation the minaret has something the appearance of a clustered column with narrow horizontal fillets binding it at intervals The pendentives inside are rather well designed and those in the central bay are prettily ornamented On the façade are some good plaster medallions containing interwoven Persian or Arabic letters and other ornament decorates the crowns of the arches The cornice is in fair preservation but the slabs are damaged
- III (80) Mosque, 187 — Small mosque whose façade is spanned by a single arch, but of no account
- (81) Mosque, 199 — A small mosque of no account
- (82) Mosque, 203 — This is an ordinary looking mosque built on a high plinth anding out before the Adīlat Mahāl or Collector's residence Instead of the regular it had little ornamental finials above the corners of the roof, some of the back alone remaining The building appears to be of very late workmanship
- II (83) Mosque, 206 — A small mosque partly ruined beside the first milestone on the new road but of no interest
- III (84) Mosque, 207 — This small mosque was in its day, a very ornamental one, but it is now sadly dilapidated The façade *languras*, and *minars*, have been covered with delicate stucco ornament, the *languras* themselves, being of a more ornamental style than elsewhere There is not the usual sunk *mihrāb*, but two small niches, with gable

The façade now stands out alone from the rest of the building, the cross arches and vaulted roofing, which connected it with the main block, having fallen. This was probably due to the sinking of the back wall, and consequent canting over of the building when the façade arches refusing to yield, the two parted company, with the result that the intermediate ceiling and transverse arches fell. In the Sangat Mahal at Torweh, four miles west of Bijapur, we have a duplicate of this building though not quite so large, the roof of which is in great part remaining and here may be studied the manner in which the Gagan Mahal was roofed over. All the timber work, which must have been very valuable, was cleared away by the Maráthás, the beams and brackets being ruthlessly torn from the walls.

The main feature of this palace is its great central arch which has a span of 60 feet 9 inches. It was desirable, of course, to have a clear open front before the Darbár Hall, unobstructed by piers or masonry of any kind, so that the king and his nobles could have an uninterrupted view of the assemblage without, and also witness tournaments and duels that appear to have frequently taken place on the sward before the hall. To accomplish this the architect made his span equal to the length of the front of the hall but, unfortunately, the result is not pleasing. He seems to have forgotten the height of the building when he determined upon this great span, and the consequence is an unwieldy arch out of all good proportion, and much too low for its width. It should have been at least one-third, or better, half as high again in which case the narrow side arches would have been divided each into two arches one over the other, the second starting from the first floor. Many a stirring scene took place here, and it was on the green sward before the palace that Colonel Meadows Taylor in his delightful story "A Noble Queen" makes the deadly encounter take place between the Abyssinian and the Dákhni. It was within this hall that the glory of the 'Adil Sháh's departed for ever, when Aurangzib, after his capture of the city, commanded its unfortunate king Sikandar the last of his line to appear before him in silver chains, while at the same time he received the submission of its nobles.

- Ia (115) The Sat Manzil, 278 (A.D. 1583)—The pile of apartments known as the Sat Manzil, or seven storeys, stands a little way to the south west of the Gagan Mahal, at the corner of a range of buildings enclosing a quadrangle, and called the Granary. At present it rises to a height of five storeys, 97 feet over all, but a narrow stair ascends from the fifth to a sixth which does not now exist. It is probable there was one still higher than this again, or perhaps a roof terrace, but it must have been very small for the different storeys diminish in area as they ascend. It is said to have been built by Ibrahim II in 1583 as a palace, but if it was even used as such it must have been far more extensive than it is now, for its accommodation is very restricted. It certainly extended a little way further on the south side and still further along the walls on the north. One peculiar feature of this class of buildings is the number of water pipes and cisterns about them such as are found at Mubarak Khan's Mahal in the south east of the city and the water pavilions at Kumtigi. Here we have cisterns on the different floors and like those the walls were subsequently painted with figures and other ornament. Traces of two of the figures still remain on the north wall of the first floor, in which a lively imagination has detected the outlines of the portrait of Rambhá the favourite of Muhammad and the Sultan himself. The walls are said to have been beautifully gilded until the Rájá of Sítárá ordered the precious veneer to be scraped off thinking thereby to reap a veritable golden harvest, but,

the Muhammadans resentfully remark that he got naught but dust for his pains. As with the Gagan Mahāl all the wood-work has been carried away. It is certainly by no means a handsome-looking building now, but there can be no doubt that the richly carved window-frames, brackets, screens, and weather boards, when they existed, added greatly to enhance its general effect.

Ia. Immediately in front of the Sāt Manzli, on the north, is a neat little structure, standing alone, the use of which is not very apparent. It was not unlikely a fountain or water pavilion standing in the middle of a reservoir, since filled up, and thus similar to those at Kumatgi and Mubārak Khān's Mahāl, but more ornate. Its finish and general workmanship are much like that of the little ruined pavilion in front of the 'Arash Mahāl. The Hindus have a belief among them that it is a *ratha* having its wheels buried in the ground below; but it is only a slight resemblance to such that has started this idea. There is a very similar edifice, though not quite so fine or so large, in the fields, a short distance to the north-east of Mustafā Khān's mosque.

III. (116) The 'Adālat Mahāl, 295.—The 'Adālat Mahāl or Hall of Justice is now the residence of the Collector. There is nothing about it worth notice. It has been extensively rebuilt and added to, so that little of the original walls of the old ruin can be distinguished from the new work. Beside it, serving now as out-houses, is what was once the Suraj Mahāl, and beneath these are extensive under-ground vaults.

III. (117) The 'Arash Mahāl, 272.—Like the last, this is also a converted building, and is now the Civil Surgeon's residence. It is on the east of the 'Adālat Mahāl. Standing out before it, on one of the bastions of the old citadel wall, are the remains of a small pavilion. This was originally a little garden house; or pleasure resort, and beneath it ran the moat which divided it from the plain without the walls.

III. (118) The Chini Mahāl, and Granary, 279.—The great quadrangle, together with the Chini Mahāl at its south end, of which the Sāt Manzli forms the north-west corner, has been known as the Granary, which is altogether a misnomer. The Chini Mahāl, called so from the amount of broken china found about there, was at one time a very fine building. It had a great lofty open verandah or hall in front between its two wings, and in this respect was somewhat similar to the Gagan Mahāl. Within is a splendid hall 128 feet long by 29 feet broad, rising to the roof of the building, and flanked with suites of rooms on different levels. Here again the staircases are built in the thickness of the back wall. It is difficult to say what the building was originally intended for, most probably a palace; but it has been turned to account of late years and is now the location of the public offices of the collectorate. All round the quadrangle was an arcade, which has also been converted, and is now used as record rooms, &c.

Ia. (119) The 'Asār Mahāl, 396 (Cir. 1616).—Upon the outer edge of the citadel moat, towards the east, and facing in that direction, is one of the ugliest buildings, yet the most sacred, in Bījāpur, the 'Asār Mahāl, or Palace of the Relic. In one of the rooms within is supposed to have been enshrined a hair of the Prophet's beard.

III. Beside the 'Asār Mahāl, on the north, are the remains of a contiguous building called the Jahāz Mahāl, from, as some say, its fancied resemblance to a ship, but it certainly has

- IIa (139) 'Alī (II) Rauza 1 (1672)—The unfinished tomb of 'Alī (II) 'Adil Shah lies a short distance to the north of the citadel and the Gagan Mahal. The great high basement upon which the building stands is 215 feet square.

The most peculiar characteristic of the building is its arches—they are quite Gothic in outline, being struck from two centres with the curves carried up to the crown.

- Ia (140) Tombs of Khān Muḥammad and 'Abdul Razaq Qadīr, &c, 35 to 39—The tombs of Khān Muḥammad (36) and 'Abdul Razaq Qadīr (35), the domes of which are very conspicuous from afar, are known to European residents as the "Two Sisters," and to natives as the Jod Gumbaz or 'pair of domes,' on account of their close proximity and likeness, in size and shape, to one another. The octagonal building on the south is the resting-place of the tutor Khān Muḥammad, or Khān Khuman as his sovereign called him, and of his son Khawās Khān, Vazīr to Sikandar.

The larger square tomb (35), north of this, is that of 'Abdul Razaq Qadīr, Khawās Khān's religious preceptor or domestic chaplain, and was, no doubt, built at the same time as the other.

- Ib (141) Tomb of Pīr Shāikh Ḥamid Qadīr, 45—This building, which stands close to the walls in the south-west corner of the city, nearly four hundred yards west of 'Alī (I) 'Adil Shah's tomb, covers the remains of the saints Shāikh Ḥamid Qadīr and his brother Shāikh Latīf Ullā Qadīr, who lived in Bijapur during the reign of Ibrahim II.

- III (142) Tombs of Karīm Muḥammad Qadīr and Sayyid 'Abdul Rahman Qadīr 156 and 158—These two tombs are situated near the south east corner of the courtyard of the Jamī Masjid. They both have ceilings which are said to have been coated with a wash of pulverised mother of pearl, which gives them a silvery sheen. The tomb of Sayyid 'Abdul Rahman has also some very pretty raised stucco work in the ceiling.

- IIa (143) Malik Sandals Tomb 5—About one hundred and fifty yards to the north west of the Post Office and Bukhārī Masjid is a group of buildings known as Malik Sandals tomb and mosque with its surrounding arcades and walls.

- Ia (144) The Kamrahī Gumbaz, 9—The small canopy covering a tomb, and seen at a little distance to the north of the last, with a ribbed egg shaped dome is called the Kamrahī Gumbaz.

- III (145) Tombs 16—Two tombs, of no account.

- IIa (146) Sikandar Shah's Tomb, 18 (1689)—Not far from the south east corner of the Chhoti Asar and three hundred and thirty yards due east of the Dā'ihān Idgāh is a small walled enclosure containing within it a plain white washed and chunamed grave, which is pointed out as that of Sikandar 'Adil Shāh, the last king of Bijapur. There is however no inscription, or apparently any evidence, to support this tradition.

- III (147) Chānd Būori ki Gumbaz 22—This is a small square building upon the west margin of the Chānd Būori close by the Shihapur gate.

- Ib (148) Tomb 47—This is a small well built tomb, close beside that of Pīr Shāikh Ḥamid Qadīr already described, and having within it the grave of a man

- Ib (149) Tomb, 48—Close beside the last is another plain well built tomb, with two graves (of males) within it. Up in the dome are two bands of writing in stucco
- III. (150) Tomb, 50—In the next field, to the north-east of the last, stands a solitary, small and damaged tomb with some curious pot and flower ornament in stucco under the dome.
- III (151) Jiffar Sakhīb ki Rauza, 51 (1647)—To the east of the last is a small *masjid* with a graveyard before it, in which are a number of graves in the open air, in some of which marble has been freely used. The principal grave is that of Jiffar Sakhīb, a saint, who is said to have come from Arabia to Bijapur, and to have died there in A D 1647
- III (152) Tomb, 52—This is a small unfinished tomb, of no particular account, which, with Nos 53, 57, 58 and 59, cluster around that of 'Alī (I) 'Adil Shāh.
- III. (153) Tomb, 53—This is another small unfinished tomb of no interest
- III. (154) Tombs, 57, 58 and 59.—Small open four-piered canopies over tombs, but of no interest
- III (155) Tombs, 63 and 69—Small tombs of no account
- IIa. (156) Kishwar Khan's Tomb, 75—This tomb is situated close to the south-east corner of the Nau Bigh, and not far south-east of the "Two Sisters" It is unfinished, its brick dome not having been carried up beyond the ring of leaves around its neck.
- III (157) Tombs, 76, 77 and 78.—These buildings are close beside the last, and are of no particular interest
- III (158) Tomb, 79—This is situated in a large garden, or what was once a garden in the Nau Bigh. The garden is surrounded by a high wall. In the east side is the entrance gateway, in the north and south walls are small rooms, while in the west wall is a small *masjid* with a little room built on to either end of it. Around the four sides of the enclosure runs a broad raised path, and two other raised paths cross the whole area at right angles dividing the garden into four quarters. At the intersection of these, i.e. in the centre of the garden, is a raised square platform around which is a broad masonry channel for water. Upon this is an octagonal plinth, in the middle of which is a single grave, but both the grave and the platform have been rifled of their marble (?) casing, and it is not possible, from external evidence, to say now whether it be the grave of a man or a woman. It is, however, said to be the grave of the wife of Aurangzib, who died here of the plague soon after he took possession of the city. The ground within this enclosure is now all waste land
- III (159) Tombs, 87 and 89—No. 87 is a small building used as a dwelling but evidently built for a tomb. Number 89 is a small plain domed tomb in a hollow. Neither of any account
- III (160) Tomb, 88—A small domed canopy upon four piers, with a very good stone tomb within. The rest of the building is of no account
- III. (161) Ganja 'Ilm Sahib ki Rauza, 100—This is situated on the road leading from the citadel to the Bath Gate, and not far from the former. It is known

as Ganja 'Ilm Saheb kī Rauzā. The walls within the tomb have been painted a dark red picked out with black and yellow lines around the arches, and around the octagonal string course above the arches is a painted inscription. The dome has been painted to represent black, white, and red clouds. The grave is a plain whitewashed one of stone. The walls that enclosed the small court, in which this tomb is, has bands of perforated plaster-work in plain patterns. At the south west corner is a small ruined mosque (107). Number 105 is a gateway. On the other side of the road, and belonging to this group, is a small mosque, of little account, called Ganja 'Ilm Saheb kī Masjid (104). It has four circular-shafted Hindu-looking pillars.

- III (162) Shaikh Mera Mutwalli kī Rauza, 121 —A small square chunamed tomb, standing beside the Mihtarī Mahal, of little account
- III (163) Hamza Husaini's Tomb 131 —A very plain little square domed building like No 106, and like it, too in having been painted within. The second grave is that of Hamza Husaini's son
- III (164) Tomb, 139 —A small domed building of no importance
- III (165) Tomb, 150 —Commencement of a small masonry tomb with some graves
- III (166) Manur Badī Saheb kī Gumbaz, 160 —A small plain domed building of no account
- III (167) Shamsa Zaha kī Gumbaz, 163 —A small domed tomb of no account
- III (168) Shah Qasim Qādir Tarfari kī Dargah, 168 —A fine black stone tomb under a small canopy, upon a large square platform. Upon the platform are a number of graves
- III (169) Tomb, 170 —This is a whitewashed stone tomb with four bands of inscription round it. The tomb was buried until recently when it was uncovered by persons who were building close by. The inscription contains the *Bismillah* formula, the profession of faith, and part of v. 256 ch II of the Quran
- III (170) Qasim Qadir's Tomb 176 —Within this courtyard are two tombs and a mosque. Qasim Qadir's tomb is a plain square whitewashed building surmounted by a dome, with little ball ornaments along the edge of the roof, four on a side.
- III (171) Shah Abu Tarab Qadir's Tomb, 177 —This tomb is close beside the last and is a small plain building. It has but four walls—a *chaukandi*—without roof, surrounding the grave
- IIa (172) Haji Hasan Saheb's Tomb 179 —This is a square tomb in the south of the road about midway between the Jami Masjid and the Alibhujr Gate and near the junction of that road with the cross road leading to the Gol Gumbaz. Around the four sides are rows of little windows with wooden shutters, and the doorway is, as usual on the south.
- III (173) Tomb 180 —A small domed tomb of no account
- III (174) Tomb 181 —Small building in three bays domed above the central one in which are three graves. To the west of it is an *ijth* wall, and beyond this again is the platform of a building of no interest.

- III. (175) Tombs, 184 and 185.—Small tombs of no particular interest.
- III. (176) Tomb, 188.—Two well built but ruined platforms for tombs. Of no account.
- III. (177) Husain Pādshāh ki Gumbaz, 192.—Of no importance.
- III. (178) Tomb, 203.—Three bays of arcade with a high stilted dome over the centre. Very poorly built. Of no particular interest.
- III. (179) Tomb, 211.—This is a raised platform with ruined gravestones upon it. A high wall is built on the west margin of the platform, with a gateway through it and steps leading down from it.
- III. (180) Tomb, 214.—A small well built tomb in ruins.
- III. (181) Allāh Bābū's Tomb and Mosque, 223.—These buildings stand upon a very high basement and are thus a very conspicuous and rather picturesque group. They are remarkable for their very high stilted domes which are mere ornamental adjuncts, since they are not the outer shells of domical ceilings. They are poorly built and are of no particular interest, save for the peculiarity just noted. Beneath the high platform on which these buildings stand are vaults for graves.
- III. (182) Tomb, 226.—A substantial-looking small-domed pavilion with the grave of a female within it. There are some pretty plaster medallions in the spandrels of the arch in the north face.
- III. (183) Tomb, 232.—A small ruined tomb of no account. It has a grave within covered with a white cloth.
- III. (184) Tomb, 233.—A small tomb with a pyramidal roof, and on that account said to be that of a Shiah or Rabzi. Of no interest.
- III. (185) Tomb, 239.—A walled enclosure, octagonal in plan, apparently intended to be a tomb. The walls are very thick. Of no account.
- III. (186) Tombs, 246.—A fallen tombstone with an inscription in two lines round the top giving a part of the throne verse, Qurān chapter II. v. 256.
- III. (187) Sakinā Bibi's Tomb, 249.—A small square-domed tomb. Near it, upon a platform in the open, is a dark green, well polished tombstone.
- III. (188) Shāh Alangi Majzub's Rauza, 251 (A.D. 1575).—Four wall enclosure a small square court in which there is a grave said to be that of Shāh Alangi Majzub.
- III. (189) Tomb, 255.—A small Shiah tomb of no interest.
- III. (190) Hashim Pir ki Gumbaz, 259.—Of no particular interest archaeologically, but of great sanctity in the eyes of Muhammadans as being the tomb of a celebrated saint.
- III. (191) Tomb, 261.—In the north-west quarter of the city, of no account.
- III. (192) Tomb, 269.—A small building of two bays, much ruined, with a man's grave in the north bay.

- III. (193) Sayyid Sháh Abu Tarab ki Cháukandi, 294.—This is but the commencement of a building, being the four walls only. Good masonry.
- I a. (194) The Chánd Báori, 92.—This tank, whose name is sometimes converted into Chandá Báori, and which is next in importance to the Táj Báori, is situated in the north-west corner of the town, not far from the Sháhápur Gate. This was the model upon which the Táj Báori was constructed, and in general arrangement it is like the latter, though not so grand.
- I a. (195) The Táj Báori, 42.—This tank stands alone as the most important reservoir of the most ambitious design, in the city. It is nearly square in plan—223 feet each way—and is enclosed within high walls on the east, south, and west, and a range of apartments on the north. The entrance is through the middle of this last side by a broad flight of steps over which is thrown a lofty arch, 35 feet in span, flanked by octagonal towers. The apartments on the east and west of this entrance were intended for the temporary accommodation of travellers. Descending the broad flight of steps between the towers and passing under the great arch, we come upon a landing which juts out into the water of the tank, from which flights of steps on both sides lead down to the water's edge. Around the inner side of the high wall that encloses it, runs a narrow gallery or terrace with a low parapet wall on the inner side. This communicates with sets of rooms in the middle of each of the three sides which overlook the tank, those on the south side being appropriated and converted into a Hindu shrine dedicated to Báladeva. Above the sides of the tank are arrangements for raising water, those on the south being still used to irrigate the gardens behind.
- III. (196) Bibi Bandi ki Báori.—A tank close to the walls on the west of the Táj Báori, now all filled in.
- II b. (197) The Gumat Báori, 49 (A.D. 1562)—This is a small well close by the tomb of Pir Shaikh Hamid Qádir in the south-west corner of the city. Inscription.
- III. (198) Báori, 94.—An old well behind the Chhotá Chini Mahál, of no account.
- III. (199) Báori, 136.—To the north of Mustafá Khán's palace is an old well, upon the south side of which is a stairway leading down to the water. This well appears to have supplied Mustafá Khán's reservoir and gardens with water, and several earthen pipes may be seen leading from it.
- III. (200) Báori, 140.—This is an old underground well of very clear water on the premises of Khawás Khán's palace. It seems to extend some distance under ground, and the temperature below is deliciously cool.
- III. (201) Pádsháh ki Báori, 157.—A small well to the south-east of the Jami Masjid, partly underground and vaulted over. In use.
- III. (202) Raffia ki Báori, 167.—A large square well; of no interest.
- III. (203) Peti Báori, 171.—An old well with steps leading down to it; of no account.
- III (204) The Hal Báori, 180.—A partly ruined well, being, like most of them, a converted quarry hole. The lower part of the descent is very dangerous, the steps having

fallen away. A rumour says that at a certain time of the year it is covered and surrounded by myriads of little lights (fire-flies?) and no one knows how they come there. Dame Rumour also has it that three men are drowned in it every twelve years. With the very unsafe state of the descent this is not very extraordinary.

- III. (205) The Bari Bâori, 200.—This is to the south of the Jami Masjid and not far from the walls of the town. It was one of the largest, but is now silted up.
- III. (206) Mubâarak Khân ki Bâori, 201.—This is near the last and was intended to supply water to the water pavilion of Mubâarak Khân, which is close by.
- III. (207) Jami Masjid ki Bâori, 202.—This is a large tank immediately on the south of the Jami Masjid, and evidently built in connection with that building. This was supplied from the Bari Bâori through earthenware pipes, and from this water passed on under the south wing of the masjid into the reservoir in the quadrangle within. The line of pipes may be traced by the narrow-shaft wells, or *usūdās*, along its course.
- III. (208) Bashir Bâori, 245.—An old well of no account.
- III. (209) Nagar Bâori, 247.—This is a short distance north of Kamâl Khân Bazâr, in the fields. It is now used for irrigation purposes. Down below, near the surface of the water is a deep arcade running round the four sides of the well with three arches in each face.
- III. (210) Bâori, 254.—A ruined well out in front of Ikhlâs Khân's mosque with arched rooms in it. Of no particular interest.
- III. (211) Masa Bâori, 258.—An ordinary well north of the Gol Gumbaz, with a broad arch over the flight of steps which lead down to the water's edge on the west side.
- III. (212) The Nim Bâori, 260.—A small square tank with a flight of steps on the south side, and an inscription in *Devanâgarî* in the north wall.
- IIa. (213) Water Towers, 61, 67, 91, and 115 are all on the line of the Begam Talâv conduit, and have been built at intervals along its course to relieve the pressure in the earthen pipes. The pipe enters the city, passing under the walls, close to water tower No. 61 and passes on to 67, thence to 91, and on to 115, after which it enters the Asâr Mahâl reservoir, where it mixes with the Torweh water which flows in from water tower No. 114. From the inscriptions upon Nos. 67, 91, and 115 we learn that this work was carried out by Afzal Khân during the time of Sultân Muhammad.
- * IIa. (214) Water Tower, 114.—This is supposed to be on the Torweh conduit, which enters the city by the Makkâ Gate, passes the front of the Taj Bâori, and continues thence by the "Two Sisters" to the 'Asâr Mahâl.
- IIa. (215) Water Tower, 142.—This is said to have been supplied from the 'Asâr Mahâl.
- IIa. (216) Water Tower, 147.—Said to be on the Begam Talâv water-course. It is situated opposite the Bari Kanân.
- III. (217) Water Tower, 209.—Water tower broken down, apparently of late; of no particular interest.

- I. (218) Water Tower, 225.—Of no account.
- III. (219) Water Tower, 229.—This is a badly built octagonal tower of no account.
- IIa. (220) Water Towers, 236 and 239.—These are two large towers within the citadel, the former being a principal distributary tower with upwards of seventy pipes leading off it to various parts of the citadel.
- III. (221) 64.—A small gateway to a mosque.
- III. (222) 56.—A large gateway, with its upper rooms in ruins. It has had two spiral ceilings in the lower floor worked in chunam.
- III. (223) 71.—A long arcade of thirteen and a half arches, partly damaged. Two arches in the middle are broken down.
- III. (224) 83.—A small ruin of no account.
- III. (225) 100.—Ruins of a deep arcade or vault, of no account.
- III. (226) 105.—A gateway of no interest.
- III. (227) 123.—Small vaulted chambers which appear to have been part of a *hammam* or bath. In one corner, within, low partition walls seem to form the bathing cisterns. Beside it is a deep narrow-shafted well.
- III. (228) 125.—Portion of a row of vaults or arcade, much ruined, and used as drains. Of no account.
- IIa. (229) 127.—A lonely ruined gateway with a large slab bearing the inscription already given in connection with the account of Yūsūf's old Jami Masjid.
- III. (230) 139.—The remains of a lofty gateway; apparently the main entrance to Khawās Khān's palace.
- IIa. (231) 148.—The Bari Kamān.—This great archway, which stands upon the side of the main road leading from the Jami Masjid to the Mihtari Mahāl, was originally the main entrance to the grounds of the palace and mosque of Mustafā Khān. It is, from its size, an imposing entrance and it now forms the exit of a cross road which has recently been made connecting the two principal roads in Bijāpur. It is much damaged and requires repair.
- III. (232) 151.—A gateway very much ruined. The upper storey had a very fine carved wood front with oriel windows, but the whole is falling in.
- III. (233) 152.—A solid masonry arched gateway.
- III. (234) 159.—Range of old W. Os. behind the Jami Masjid.
- IIb. (235) 172 and 173 —*Ambar-khāna* or store-houses for grain. These two blocks of buildings are situated by the roadside a little distance east of the Jami Masjid. They are divided into rooms, each provided with a circular hole in the roof, a doorway with shutters fitting in grooves, and air vents in the roof. Staircases ascend to the roof up which grain was carried and tilted through the apertures above, into the rooms.

- III (236) 186 —Three bays of ruined arcade of no account
- III (237) 190 —A small *ambar-khāna* or store-house, of no interest
- III (238) 191 —A small ruin of no account
- III (239) 215 —Gateway to No 216
- III (240) 219 —A ruined fountain
- III (241) 220 —Three bays of arcade which appear to have been the gateway to some building or grounds to the south of the roadway, possibly another entrance to Khirwās Khān's grounds
- III (242) 222 —A small ruined gateway, flanked by two thin octagonal *minars*. It faces south, and is upon the north side of one of the old streets
- III (243) 227 —Ruins of some building, with a broken water pipe high up in the wall
- II b There are now remaining but thirteen of the old guns of Bijapur, or rather eleven, for two seem to have been left here by Aurangzib. Their positions in November 1888 were as follows —
- (244) The largest gun in Bijapur, viz, that on the Lānda Qasb bastion, in the south of the town, 21 ft 7 in long, diameter at breech 4 ft 4 in, at muzzle 4 ft 5 in, calibre 1 ft 7½ in, estimated weight 17 tons
- (245) An iron mortar beside the last on the same bastion, which Moore, in his narrative of Captain Little's Detachment, calls the "Cutchar butchra"
- (246) The Malik i Mudan, of cast gun metal the most notable gun in Bijapur placed beside the Sherza Burj, about the middle of the western ramparts of the town. It is 14 ft 3 in long, 4 ft 10 in diameter of muzzle, 5 ft 6 in at breech, diameter of bore at muzzle 2 ft. 4 in
- (247) An iron gun on the Farangshāhi bastion, above the Makkā gateway with a ring of small circles of inscription engraved on the muzzle
- (248) An iron gun on the seventh bastion south of the Makkā gate
- (249) A small iron gun on the fifth bastion south of the Allāhpur gate, with a face on the muzzle
- (250) An iron gun, the Mustafābād gun, on the first bastion south of the Allāhpur gate, with an inscription on the muzzle. Sent to Bijapur in A H 1012
- (251) An iron gun on the 'Alī Burj north of the Gol Gumbaz
- (252) An iron gun on the Sanda Burj the second bastion north of the Shāhpur gate
- (253) The long iron gun, the Lamchari, on the Haidar Burj, the longest gun in Bijapur. It is 30 feet 8 inches long and has a bore of 1 foot in diameter
- (254) The shorter iron gun on the Haidar Burj, 19 feet 10 inches long

(255) A well finished iron gun temporarily mounted on the platform of Khawās Khān's tomb (the Executive Engineer's office), and

(256) A small mortar in gun-metal beside the last

Several of these guns have been taken from their bastions and have been set up as a trophy collection in the citadel

In addition to these there is a collection of small iron pieces called *janyāls* at the Museum. These are small iron tubes having a universal joint about the middle, which carried a ball from an inch to an inch and a half in diameter, being fixed on masonry blocks on the curtain walls, one opposite each embrasure, and were probably worked by one man each.

Buildings outside the City walls —

III (257) Mosque, 23 — Tajam Tarak ki Gumbaz Of no account

III. (258) Mosque, 24 — This mosque is situated in Khudanpur suburb, without the Shāhāpur gate, and is called Satu Sayyid's mosque. It has two brick and plaster *mimbars* which were originally very ornamental, but are now very much damaged.

II b. (259) The Mulla Mosque, 25 — This is also called Malik Rahān's masjid, and is situated within the suburb of Shāhāpur or Khudanpur.

III (260) Mosque, 303 — This is on the north side of the road leading from the Shāhāpur gate to the Jail, and not far from the crossing of the Sholāpur road with it. It is of not much account. The coping stones of the cornice are gone, leaving the brackets bare and the plaster work within is much damaged.

III (261) Mosque, 305 — A little mosque of no account, close to Shāh Navāz Khān's Tomb, and called Sayyid Shāh ki Masjid.

I b (262) The Sonāhrī Masjid, 311 — This is a good-looking mosque with dome and *mimbars*. Before it, in the high platform upon which it is built, are rows of vaults.

III (263) Mosque, 313 — This mosque is in the corner of a large graveyard, within which are two high platforms with well cut tombstones upon them. Mosque of not much account.

III (264) Mosque, 314 — This is a very good building surmounted by a dome. The *mehrab* front is built in with well finished blackstone masonry. The *mimbar* steps and the flagstones of the platform without have been carried off for the sake of the stone. The plaster patterns within have all been incised as in the Chhotā 'Asir mosque, and have been bricked with black colour as in the Gol Gumbaz.

III (265) Mosque, 315 — This is a small mosque with three *mimbars* standing.

III (266) Mosque, 316 — A mosque with dome and *mimbars*.

III (267) Mosque, 319 — An old mosque on the northern outskirts of Dargahpur, much of the style of the Khawās Khān's mosque, having large brick *mimbars* rising above the central piers of the facade as well as smaller ones over the corners. It is called the

Elephant Slayer's Mosque ' A story is told to the effect that a feud existed between the *mdlik* of this mosque and that of the Sonahri Masjid about three quarters of a mile to the east of it, and the *mdlik* of this mosque one day killed, with his sword, an elephant belonging to the *mdlik* of the other

- III (268) Mosque, 324—A mosque situated near the west corner of the Jail
- III (269) Mosque, 329—A mosque with a small tomb before it in the fields, with a very pretty façade, and good cornice and brackets. It is very badly used, by the owner of the field, as a dwelling in which fires are lighted and rubbish heaped up
- III (270) Mosque, 330—This is a plain mosque plastered within, with a long platform before it upon which are a number of tombstones
- III (271) Mosque, 331—A group consisting of a mosque, three tombs, and a gateway of not much account
- III (272) Mosque, 332—An old ruined mosque
- III (273) Mosque, 333—A small mosque, with two *minārs*, but no dome, of little account
- III (274) Mosque, 334—Mosque and tomb
- III (275) Mosque, 314—A mosque by the side of the road which leads from Bijapur to Torweh, near the fourth mile stone
- III (276) Mosque, 315—Another mosque, a little further on than the last, and near the point where an old aqueduct crosses the road
- III (277) The Khidaki Masjid, 319—This mosque stands in the midst of a thicket of prickly pear bush a little way to the north of the Sangat Mahal enclosure at Torweh, and takes its name from the windows in the end walls of the building. It is in a very dirty state, and almost inaccessible
- III (278) Mosque 320—Another mosque on high ground above the stream to the north of the last
- III (279) Mosques, 352 and 353—Of no particular interest
- III (280) Mosques, 354 and 355—Mosques in the village of Torweh
- III (281) Mosque 356—A mosque on the western outskirts of the village of Torweh
- III (282) Mosques 360 and 361—Two mosques a little distance to the north-east of the Sangat Mahal
- III (283) Mosque 362—A small mosque on high ground to the west of the tomb of Miral Khan's wives
- III (284) The Ibrahimpur Masjid 364—This is a good substantial looking mosque close to the village of Ibrahimpur not far from the railway crossing to the south of the city, said to have been built by Ibrahim I in 1526

- IIb (285) Mosque, 366—This mosque stands on the northern edge of the hamlet of 'Aināpur, two miles east of the Bijāpur Railway Station. It was, perhaps, built when the great tomb of Jahān Begam was commenced close by
- IIb. The principal palaces or *mahāls* without the walls are the (286) Sangrī and (287) Nārī Mahāls at Porwāl and the (288) 'Aināpur Mahāl. There is another—the palace of the (289) Nawāhs of Sāvanur—312—near the Southern Masjid.
- III. (290) Māsāb Kī Gumbāz, 28.—This is a plain tomb of no special interest outside the city on the west, in which are the graves of four males and one female. Behind the tomb is a neat little stone *masjid*—29—with rather graceful corner *minārs*. The various surface designs in geometric tracery, occupying the panels under the cornice, are very good
- III (291) Tomb, 31—An unfinished square cut-stone tomb within a large square mud-walled enclosure. Within the building are the graves of a male and female, and without in the open, are several graves
- Ia (292) The Ibrāhīm Rauza, 33 (A.D. 1627)—The group of buildings collectively known as the "Ibrahim Rauza" is situated a short distance to the west of the city beyond the Makli Gate. Upon a high platform, within a great square enclosure are two large buildings facing one another with a reservoir and fountain between them, and between this platform and the surrounding walls, upon three sides, is a level green-sward where, at one time, there were royal gardens. The building on the east side of the platform is the tomb of Ibrahim (II) 'Adil Shah, his queen Tiy Sultānī, and four other members of his family. In order from east to west the graves are those of Tiy Sultānī, wife of Ibrāhīm, Hiy Badi Saheb his mother, Ibrahim Jagat Gīr himself, Zohra Sultānī his daughter, Darvesh Padshah his son, and Sultan Salāman another son. The sepulchral chamber, which is 39 ft 10 in square, contains the six tombs in a row from east to west, the tombs themselves, of course, lying north and south. In the middle of each of its four sides is a doorway, and on either side of these is a fanlight window. These are beautiful specimens of perforated stone-work. Each window is filled with interlaced Arabic writing, the perforations being the blank spaces in and around the letters. These let in a subdued light to the interior which, with that of the open doors, is just sufficient to reveal a most remarkable flat stone ceiling
- III. (293) The Motī Dargāh, 342—This tomb, which is not far to the west of the Ibrahim Rauza, is conspicuous by its white-washed dome. In it rest the remains of Hazrat Molana Habib Ulla, disciple of Shah Subgat Ulla, who died in A.H. 1041 (A.D. 1631)
- IIb (294) Haidar Khān's Tomb, 343—A short distance away at the back of the Ibrahim Rauza is the square massive looking tomb of Haidar Khān, one of the generals of Ibrahim II, built much after the style of that of 'Ain ul-Mulk's, on the east of the town.
- III (295) Shāh Navāz Khān's Tomb, 304—Scattered over the site of the old Shihāpur suburb are a great number of tombs great and small, among which those of Shāh Navāz Khān and Khwājāh 'Amin ud-din are the more important. Shāh Navāz

Khan's tomb is situated off the left of the road leading from the Shahapur gate to the Jail, and near the latter. It is locally known as the Bara Pau-ki Dargah, on account of the twelve paws which support the whole of the superstructure.

III (296) *Hazrat Khwajair 'Aminu'd din's Tomb, 320 (1675)*—This is the whitewashed dome, perched upon the hill at Durgahpur, which is so conspicuous an object from a distance. Khwayir 'Aminu'd din, the son of Shah Burhanu'd din, died in A. H. 1075 (A. D. 1664). Afzal Khan, Vazir, is said to have erected the tomb over the grave in 1675. There is nothing of much architectural merit about the building.

III (297) *Tombs, 298—302 306—310, 316, 321—323, 326, and 328* are minor tombs scattered about among the ruins to the east, north, and west of Dargahpur.

IIb (298) *Afzal Khan's Cenotaph, 337 (1688)*—About a mile south west of Shahapur and the 'Amin Dargah is the village of Afzalpur or Takki in which, on the highest ground is the tomb of Chindgi Shah, and half a mile west of this again is the cenotaph of Afzal Khan. This is the Afzal Khan who commanded the Bijapur troops which were sent against Sivaji and who was killed by the latter on the slopes of Pratapgad.

III (299) *Afzal Khan's Wives' Tombs, 338*—Some distance to the south of the last, in a grove of trees, is a platform with the remains of a large tank before it, called the Muhammad Sarovar. Upon the platform are eleven rows of tombs, all of them being the tombs of females, amounting in all to sixty three, with an unoccupied space which would have made the sixty fourth.

About two hundred and fifty yards east of this is the Surang Baori—339, from which the great tunnel starts which carried water into Bijapur, and which can be traced as far as the Ibrahim Rauza by its air shafts which rise to the surface at frequent intervals along its route. The mouth of the tunnel may be seen low down in the north side of the well and, when the water is low, a person may walk some distance into it.

IIb (300) *Jahan Begam's Tomb, 365*—Two miles east of the city may be seen the unfinished tomb of Jahan Begam. The plan of this building is exactly the same, both in size and design as that of the great Gol Gumbaz. There are also the four corner towers as in the latter, but the four façades of the building were to have been left open with three great arches in each face between the corner towers.

Miscellaneous Buildings:—

(1b. (303) Among the miscellaneous buildings around the city are the *sardis*—317 and 318—in the Shāhāpur suburb; the *bund* and outlet sluice of the great Rāmalinga tank to the north-west of it; the dam, conduits, and air-shafts, from the Bhat Bāori to Torweh, and thence on to the Sārah Bāori; the great tunnel thence to the walls of Bijāpur; the Sandal Bāori; the Begam Tank; the walls of Nauraspur (III.), etc.

2. Kumāgi, is now a small village, ten miles east of Bijāpur, on the Hippiargi road. It was at one time a place frequented by the nobles, and, perhaps, the Court of Bijāpur as a pleasure resort, and on one side of the lake are the remains of many buildings, walls and gateways. Chief among these are several little pavilions with tanks and cisterns round about them. On the walls of one of these are some very remarkable and interesting frescoes which must be over two hundred years old.

III. Here are extensive ruins of a small town or bāzār, which appears to have been walled in, and there is a long broad road, down each side of which is a fine row of stabling arcade for the horses of masters and followers. From this a broad road led down, through a great gateway, along the margin of the lake and past the different pavilions. (Surveyed.)

-3. Tidgundi, 12 miles north from Bijāpur; a copper-plate inscription was found here (Ind. Ant., vol. I. p. 80.)

II.—INDI TALUKA.

1. Indī, 30 miles N.N.E. from Bijāpur.

Ib. Inscription.—On a stone before the *chāvadi*, 3 ft. 9 in. long, 16 inches broad and 8 inches thick, in old *Devanāgarī* characters on three sides, and in Kānārese on the fourth, —partly illegible.

III. 2. Saletgi, 6 miles south-east from Indī. Temple of Śiva Yogiśvara on the north of the village, with brick spires; the shrine is said to contain a raised seat like a Muslimān tomb covered with a *chādar* said to cover a *linga*. At an annual fair Brāhmins, Māngs, Muslimāns, &c., all mingle together and eat the same food.

Ib. Inscriptions.—(1) On a stone pillar set up for cattle to rub themselves on, at the left side of the gate, 4 ft. 10 in. long, 1 ft. 9 in. broad, and 1 ft. 2 in. thick,—an inscription in old *Devanāgarī* characters, dated Śaka 867, of the Rāshtrakūṭa dynasty; Ind. Ant. vol. I., p. 265. (2) Below the preceding are some lines in *Bale Kānnada*. (3) On another stone lying inside the gate an inscription in *Devanāgarī*.

3. Tambe, 13 miles south of Indī.

Ib. Inscriptions:—(1) In front of the temple of Māruti, 2 ft. 6 in. long, 1 ft. 6 in. broad, and 1 ft. thick, in Kānārese characters. Above are a *linga*, sun and moon, cow and calf and a sword. (2) Near the *chāvadi*, 3½ ft. long, 15 in. broad and 1 ft. thick, in 31 lines, each of 13 or 14 letters.

III.—SINDGI TALUKA.

III. 1. Almele, 12 miles north from Sindgi. It is said there was a large Jaina temple at the tank on the west side of the village, and numerous rude figures are found in the neighbourhood; the *darvāh* and the old large *eddā* in the middle of the village.

Inscription — On a stone lying near the Government school-house, and said to have been brought from the *vadd* of Nādgauḍa. It is 2 ft. long, 1 ft. square, with *Bālabodha* character on one side and Kānarese on the other three, dated Śaka 1007. On the top are a *linga*, the sun and moon, a cow and calf, and a man standing with his hands folded

2. Hippargi, 14 miles south-west from Sindgi. Temple of Kalmesvara in a large quadrangular courtyard; temple of Mallaya to the north-east of the village, also in a courtyard surrounded by *dharmadā*s with numerous carved figures, and a *dīpamālā*. Across the stream is a third old temple with a lamp-pillar, and a well said to be worthy of note.

Inscription :— In the north-east corner of the court of Kalmesvara's temple is a stone about 4 feet long, 1 ft. 4 in. broad and 6 in. thick, with a Kānarese inscription in 55 lines, dated Śaka 1176, Paridhavi Samatsart.

IV.—BĀGEVĀDI TĀLUKĀ

1. Ba'gevaḍi, 25 miles south-east from Bijapur. Basaveśvara temple is a large one, about 36 yards long by 15 wide, in a large court surrounded by a wall. It is built of carved stone and the roof of the *mandapā* is carved with figures of the eight *deṭpālas*, &c. It contains two *linga* shrines of Mallikārjuna and of Sangamesvara with a large Basaveśvara. At Bāgevaḍi, Basappa, the founder of the Lingayat sect, is said to have been born in the 12th century.

Inscription :— A Kānarese one at the door of the temple, much effaced

2. Muttege, 7 miles W.S.W. from Bāgevaḍi. Near the north gate of the village are three small temples of Muktesvara; of Lakshmi-Narasimha, octagonal, with an image of black stone, and containing much sculpture, and of Kāsi Viśveśvara

V.—MUDDĒBHĀL TĀLUKĀ

1. Nalatwad, 12 miles south-east from Muddēbhāl.

Inscriptions — (1) Near the village gate dated Śaka 1422. The stone is 9½ feet long, 2½ ft. broad and 1 ft. thick; at the head are the Śaiva symbols of a *linga*, the sun and moon, a bull, &c. (2) In the temple of Māruti, the stone is 2½ ft. long, 1½ ft. broad and 9 inches thick, and at the head are figures of Īśvara, the bull, sun and moon. (3) Near the *chāḍiadi*, 3 ft. 4 in. long, 1 ft. 10 in. broad, and 9 inches thick, with Īśvara, Nandi, and a worshipper at the top. (4) At the Benkan well, 2 ft. 3 in. long, 1 ft. 10 in. broad and 10 in. thick, with cow and calf above.

VI.—HUNGUND TĀLUKĀ

1. Athole, 15 miles ESE from Bādāmi (16° 50', 75° 57'). Near the village is a Brahminical cave called Rāvanaphaḍi, and to the east is a Jain one known as Maṇḍaḷa. On the hill above this cave are many dolmens (*Ind. Ant.* III 306), also, nearer the other cave the ruins of an old temple called Meguti, of the 7th century. In the village is an old Vishnava temple remarkable as "the only known temple of its class."

structural building, though there are numerous instances at Kârlé, Elurâ, Ajantâ, and elsewhere of similar edifices. These, however, are all cut in the rock, and, consequently, have no exterior except the façades. It has always, therefore, been a great problem to know how the structural prototypes of these rock-cut temples were formed, and what their interior arrangements may have been. The example at Aihole does not answer all these problems, but it goes nearer to it than any other we know" (*Arch of Dhâr and Mys*, p. 67). It has been described in the *Arch Surv Reports* I and V and *Cave Temples of India* (Surveyed).

At a short distance to the south-west of the village is a temple, small but highly interesting on account of the quaint and elaborate sculptures with which it is decorated. It is now disused, and is partly in ruins, the whole of the roof having been removed. It is of about the same age as the Durga temple. It appears to have been also originally a Vaishnava temple, as there are figures of Gaurâ over the doors both of the *mandapa* and of the shrine, and a figure of Lakshmi, with her elephants, over the entrance. But there is also a figure of Siva dancing on the roof, with Parvati holding a child.

Further to the south-west of the village, on the right bank of the river, is a large group of ruined and disused temples. The largest and most interesting of them is the temple of the god Galigunâtha. On the front or east side of the courtyard is a handsomely sculptured gateway, still nearly entire, but only ten or twelve feet high. It is the only gateway of the kind in this part of the country.

In the same group of temples with that of Galigunâtha, and rather closer to the river, there is a temple of the god Nârâyana. It contains three separate shrines, all leading out of the central hall.

- 1b Inscriptions.—The Meguti temple inscription is of Pulikeshi II, *Saka* 556, and one of the most interesting in the Kanarese country (see *Ind Ant*, vol V, p. 67, and vol VIII *Third Arch Rep*, p. 129). One on the temple of Galigunâtha is of the Rashtrakûta king Kannara, *Saka* 831, and another is of Vikramâditya Trilohivarmâ. There are at least nine others. (See *P S and O C Ins* Nos 73–84, *Ind Ant*, vol V pp. 67 and 17, vol III, 237, 245, 251 and vol IX 7196, *Third Arch Rep*, pp. 127–133. *B B R A S Journ* XXVII 315.)

- 111 2. Hungund, 12 miles east from Aihole (16° 4', 76° 7'). On a hill to the north are the ruins of a large Juna temple. In the fort is a temple of Râmalingâ.

Inscriptions.—There are inscriptions on two slabs on the roof of the verandah of Râmalingâ.

- 112 3. Nagar, 5 miles south-west from Hungund. An inscription about 4½ feet long.

- 113 4. Kelur, 7 miles south of Aihole. On the south of the village on a hill are two old Siva temples. About 1½ miles to the west of Kelur is a *kot* or gley in which is a temple of Sâlbhavarâ with a rock excavation to the north and another to the south of it.

- 114 5. Arubidi, 8 miles south of Aihole (15° 54', 76° 0') a ruined village. Several ancient Siva temples. (Surveyed.)

Inscriptions.—Many inscriptions are found here and in the neighbourhood.

- 115 6. Karadi, 9 miles east of Hungund. Temple of Basavavarâ on the north of the village, a small old temple, the roof supported by many pillars.

II b Inscription —About half a mile from this village is an old temple of Mahādeva, with a dated inscription in the Rudra Samatsara. Another defaced inscription is near the gate of Karadi.

III 7 Sangam, 10 miles north of Hungund at the junction of the Malaprabhā and Krishna. About 1 mile north east from the village is the temple of Sangamesvara about 75 feet by 40, surrounded by a large courtyard, in which are several houses and dharmashalas. It is old and attributed to Jakhanāchārya, and is regarded as of great sanctity. In the bed of the river Malaprabhā is a cave, the fabled abode of the *Rishis*, the mouth of which is stopped by a large stone.

Inscriptions —In the temple of Sangamesvara are two inscriptions.

III 8 Amingad, 7 miles west of Hungund. About a mile to the east of it is Rakhasgi where is a temple of Kallesvara ascribed to Jakhanāchārya.

III 9. Nandwadige, 13 miles east from Hungund ($16^{\circ} 2'$, $76^{\circ} 20'$) Temple of Māhadevi.

I b Inscription —Of the Rāshtrakūtas, dated Śaka 722, over the door of the shrine (P. S. and O. C. Ins. No. 85, Ind. Ant. XII. 220).

VII —BĀGALKOT TĪLUKĀ

1 Bhairanmatti, 3 miles south west from Bewār ($16^{\circ} 11'$, $75^{\circ} 50'$)

I b Inscription —Of king Tailapa Ahavamalla, Śaka 911, and of the Sinda chieftains Seva and Nāgāditya also of king Jayasimha Jagadekamalla, Śaka 950, 7 ft 11½ in by 2 ft ½ in (P. S. and O. C. Ins. No. 86).

III 2. Bewar, 12 miles east from Bagalkot ($16^{\circ} 12'$, $75^{\circ} 57'$). Three old temples ascribed to Jakhanāchārya, dedicated to Rāmesvara, Nārāyanadeva, and Kālābhairavānī, the first is of moderate size and decorated with sculpture.

Inscription —There is an inscription in Kanarese characters to the west of the village.

3 Bagalkot, on the Ghataprabhā ($16^{\circ} 17'$, $75^{\circ} 46'$)

III Inscription in *Dewanigari* about 1½ miles from Bagalkot on the left side of a temple of Maruti.

III 4 Turchigiri, about 1 mile east of Kuladgi. Temple of Marutideva of considerable celebrity, with an image of Maruti about 6 feet high. The walls are about 1 foot thick.

III 5 Bilgi, 12 miles north west from Bagalkot. About 200 yards from the north gate is a well called Aretinbhavi (the well of 6 bullocks), 50 yards long by 25 wide with galleries in the sides. It was built by Madhavji in Śaka 1630. There are inscriptions to this effect in Kanarese, Sanskrit, Marathi and Hindustani. About 1½ miles north from Bilgi is the village of Badgandi; its well about 2½ yards long by 1½ wide, according to an inscription on it, it was begun in Śaka 1509 and completed in 1511, by a servant of Ibrahim Adil Shah.

VIII.—BĀDĀMI TĀLUKĀ.

- I a. 1. Ba'dāmi, 24 miles S.S.E. from Kalādgi ($15^{\circ} 55'$; $75^{\circ} 45'$). Three Brahmanical caves of the 6th century, and a Jaina one, with much sculpture and some fragments of painting, in good preservation. Also many old temples, a *dargāh*, mosques, &c. (see *Arch. Sur. Reports I and V*, and *Cave Temples*, 1880; *Ind. Ant.* VI. 354; *J. B. R. A. S.*, part XIII., p. 61. (Surveyed).)

Inscriptions:—(1) One in the largest cave, No. 3, of Śaka 500; (2) three in Kānarese on pillars in cave 3, one dated Śaka 1446; (3) an old Kānarese one of soon after Śaka 500 outside the cave, and some names of the 6th or 7th century; (4) an inscription of the time of Sadāśivarāya of Vijayanagar (Śaka 1465) on the porch of a temple to the north of the town. (See *First Arch. Rep.*, pp. 22-27, and *Third*, pp. 119-121; *P. S. and O. C. Ins.* Nos. 38 to 49; and *Ind. Ant.* III. 305; VI. 139; VIII. 233; IX. 99; X. 57 *et seq.*; *B. B. R. A. S. Journ.* XXVII. 317; XIII. 61.)

- III. 2. Nandikesvara, 4 miles east from Bādāmi. Temple of Mahākūṭeśvara among the hills in a quadrangular courtyard, in which are also several smaller ones.

- I b. Inscriptions:—A large stone pillar lying in front of the temple inscribed on all four sides in old Kānarese characters: others in the porch and one inside dated Śaka 856 (*P. S. and O. C. Ins.* Nos. 50, 51, 52).

- III. 3. Banas'amkari, 3 miles south-east of Bādāmi. An old temple and other remains (*Arch. of Dhar. and Mys.*, No. 88 and p. 72; *Ind. Ant.*, X. 66; *First Arch. Sur. Report*).

Inspection:—A Vijayanagar inscription of Achyutarāya, dated Śaka 1455 (*Ind. Ant.*, vol. V., p. 19); and others (*B. B. R. A. S. Journ.*, part XXVII. p. 321).

- I b. 4. Pattadakal, 9 miles east from Bādāmi ($15^{\circ} 57'$; $75^{\circ} 52'$). Several old temples both Brahmanical and Jaina, dating from the 7th or 8th century (*Rep., Arch. Sur.*, 1874).

Several of the temples at Pattadakal "are very pure examples of the Dravidian style of architecture: they are all square pyramids divided into distinct storeys, and each storey ornamented with cells alternately oblong and square. Their style of ornamentation is also very much coarser than that of the Chālukya style, and differs very much in character. The domical termination of the spires is also different, and much less graceful, and the overhanging cornices of double curvature are much more prominent and important."

These Dravidian temples "are wanting in all that elegance of form and detail which is so characteristic of the Chālukya style, but are not without a purpose-like boldness of form expressive of stability and a certain amount of grandeur; though this is, of course, more easily observed in the larger examples in the south of India than it is in those at Pattadakal. If, on the other hand, we compare it with the more modern temples, such as those at Hampi and Maisur, it will be seen how much the form lost by the gradually growing steepness of outline and attenuation of details. The modern forms are not without a certain degree of elegance which is wanting in the more ancient; but in all the higher characteristics of design, the older are by far the finest examples."

Besides these the village of Paṭṭadakal possesses a group of temples, "not remarkable for their size or architectural beauty, but interesting because they exhibit the two principal styles of Indian architecture in absolute juxta-position" (*Arch. of Dhar. and Mys.*, pp. 63, 64). The temple of Pāpanātha is of the northern style, and is probably rather older than that of Virūpikṣa, which dates from the early part of the 8th century. (Surveyed.)

Inscriptions:—Seventeen have been collected here, and there are probably more (*P. S. and O. C. Ins.* Nos. 53 to 69; *First Arch. Rep.*, pls. xli to xlv; *Second*, p. 241; *Third*, pp. 121—127; *Ind. Ant.*, vol. V. p. 174; XI. 24; *B. B. R. A. S. Journal* XXVII. 319, and XXXI. 222.)

III. 5. Belur, 7 miles S.S.E. from Bīdāmi ($15^{\circ} 51'$; $75^{\circ} 49'$). Temple of Nārāyaṇa in the fort.

I b. **Inscription:**—Of Jayasimha Jagadekamalla and his elder sister Akkādevī, Śāla 944, 5 ft. $1\frac{1}{2}$ in. by 1 ft. $9\frac{1}{2}$ in. (*P. S. and O. C. Ins.* No. 70).

III. 6. Telachgud, 3 miles south-east from Bīdāmi ($15^{\circ} 53'$; $75^{\circ} 48'$). Temple of Banasamkaradevī.

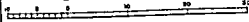
Inscription.—Of Achyutarāya of Vijayanagar, Śāla 1455 (*P. S. and O. C. Ins.* No. 72).

7. Kattageri, 11 miles north from Bīdāmi ($16^{\circ} 5'$; $75^{\circ} 43'$).

I b. **Inscription:**—Of the 21st year of Vikramāditya Tribhuvanamalla (Śāla 1018), on a stone at the top of the steps at the north end of a small tank under the wall of the fort, 1 ft. $6\frac{1}{2}$ in. by 1 ft. 4 in. (*P. S. and O. C. Ins.* No. 71; *Ind. Ant.*, vol. VI., p. 137).

NORTH KANARA

Scale 16 Miles=1 Inch



Note

Places underlined *Kol* have *Honda* remains
 Green .. *Kusabani* ..
 Blue .. *Jabra* ..
 Yellow .. *Budibruet* ..



IV.—KÂRWÂR ZILLA OR NORTH KÂNARÂ

I—KÂRWÂR TÂLUKÂ

- II a. 1. Karwar Some old European graves in a small walled enclosure, about 6 miles from Karwar across the Kalinadi

II—HALIYÂL TÂLUKÂ WITH SUPA PETÂ.

- III 1 Supa, (lat 15° 16' N, long. 74° 34' E), about 60 miles from Kârwar, has a temple of Râmalînga built on an island at the confluence of the Kalinadi and the Ujall or Pundhri. It is supposed to be about 700 years old, and is not in good repair though it enjoys an allowance of Rs 600 per annum

- III 2 Ulavi, Supâ Peta (lat 15° 0' N, long 74° 34' E) The temple of Basaveśvara is built of laterite in a court surrounded by a high wall. It is of no architectural pretensions, but is of great repute among the Lingayats, and the original building is said to be of great antiquity. In front of it is a tall handsome granite *dhwajastambha*, and outside, in a hollow beneath the outer wall, is a large cistern with a perennial supply of water. This was the principal place of devotion for the Lingayat Rajas of Sonda, who were usually buried here. Traces of old buildings and caves, said to have been occupied by Lingayat devotees, are still pointed out.

III—YELLÂPUE TÂLUKÂ

(No returns)

IV.—SIRSÎ TÂLUKÂ.

- II b 1. Banavasi, about 15 miles east by south from it (lat 14° 32' E, long 75° 5' N) on the river Varadi, a very ancient place, mentioned in the Buddhist records as a place of note in the 3rd century B.C. and by Ptolemy, the geographer in the 2nd century A.D. It had also the name of Jayantipura. (1) The temple of Madhuleśvara is attributed to the mythic architect Jâkharachûrya. It is in a courtyard containing also smaller temples to Granapati Narasimha, Kadambeśvara, &c. The temple is of considerable size and ornamented with sculptures, with a short Dravidian spire. The large Nandi in front is under a canopy or outer *mandapa* supported by four pillars. A king of Sonda, about 250 years ago is said to have found it surrounded by forest, and to have assigned lands for its maintenance and instituted the ceremony. A fine stone *mandapa* was presented according to an inscription, by Raghuraj king of Sonda, the date is obliterated but it was in the Vibhava *Savarisara*,—probably *Salâ* 1550. An annual allowance of Rs 4000 is paid by Government. The place is one of great repute among the Smarta Brahmins. It was the old capital of the Kadambas, whose power was restored, if not founded, by Mayûravarmî who formed an alliance with the Chûlukya kings, perhaps in the 6th century A.D. In the 11th and 12th centuries they were feudatories of the Kalyân Chûlukyas. The succession of the different chiefs, however, has not yet been clearly made out, and it is

possible there were two or three branches of the family. The examination of more of their inscriptions would probably clear this up and throw light on the history of the district. In 1075 the province was under Udayaditya, the general of Bhuvanukamilla. He was displaced in 1076 by Vikramaditya who gave the province to his brother Jayasinha, who soon after rebelled, and the district was bestowed on Barmader. When the Kalachuryas, in 1157, rose against the Chalukyas, the latter maintained himself at this place (*Ind Ant* IV 205) (Surveyed)

- 16 Inscriptions.—Four are on stones set upright in the ground right and left of the portico of the great temple, and four lean against the enclosing wall. (1) on the left is one of the Chalukya king Vibhu Vikramaditya Perumadideva and a Kadamba chieftain,—38 lines only are above ground, (2) of the time of Vira Bukkaraya of Anegundi, *Śāla* 1290, this is also partly buried, (3) of the Kadamba chieftain Kirtivarmadeva *Śāla* 990 (4) to the right of the temple an inscription of 37 lines of about 20 large but scarcely legible letters (5) against the northern wall of the court an inscription of Sadāsivadevaraya of Vidyanaṅga, *Śāla* 1471 (6) against the same wall another inscription of the same king, (7) near the east wall one of 22 lines, each of about 23 letters not easily read (8) against the same wall, an inscription very much defaced, (9) in one of the smaller shrines in the court is a handsomely carved litter, or throne, and on it is an inscription of Raghunatha Nayaka of Sond, *Śāla* 1550 (10) on a pillar in the Nandi *mandapa*, (11) on a pilaster to the right of the entrance of the small temple of Trimalladeva in 40 lines. And (12) on a slab carved with a five headed snake (Nāgendra) in a little modern shrine on the east side of the court of the great temple is a Pali inscription. It begins at the top of the left side of the slab with the words *Siddhā Rāḍo Hāritiputasa* and a line and a half are on the right side of the slab. This is an early Andhra inscription, and is dated in the 12th year of the 'century' of Satkharn Hāritiputa (*Ind Ant*, IV pp 205-6)

- 16 2 Annavatti, nine miles east from Banavasi and six south west from Tijivalli (lat 14° 35' N long 76° 13' E). A fine temple of Kartabhesvara with 16 pillars in the great *mandapa* and 22 on the screen wall, and the following— (Surveyed)

- 16 Inscriptions.—(1) On the right of the god in the temple of Kartabhesvara dated *Śāla* 1152, (2) on a pillar in the *madhyaranga* of the same temple, *Śāla* 1163, (3) on another pillar in the same temple *Śāla* 1163, (4) on another pillar dated *Śāla* 1171, two of these cover two sides of the bases of the columns, (5, 6) two on the edge of the *madhyaranga*—one much effaced *Śāla* 992, (7) another on the opposite side, (8) on the lintel of the antechamber of a small temple of Purvati. Outside to the south are two *viragals*, the inscriptions much effaced

- III 3 Kabbur, a neighbouring village about a mile from Annavatti. Inscriptions etc (1) at the sluice of the *talai* four *stragals* in front of a small ruined temple, behind the sluice two more and a long slab carved with mythological figures and worth preserving, built into the sluice itself is a *śilāśāna* in much older characters than usual. (2) on the way from the tank to the village *puppala* tree are a *siti* stone and another on the left side of the road nearly buried. (3) at the tree—a thick stone with an elephant on it and five lines of inscription, a *siti* stone with a short inscription faintly cut, a *stragal* with three females the middle one on a couch below them four dancing, or flying off with a man and a man on horseback fighting, with one on foot, one slain, and a fourth with hands

possible there were two or three branches of the family. The examination of more of their inscriptions would probably clear this up and throw light on the history of the district. In 1075 the province was under Udayaditya the general of Bhuvanankamalla. He was displaced in 1076 by Vikramāditya, who gave the province to his brother Jayasimha, who soon after rebelled, and the district was bestowed on Barmadeva. When the Kala churyas, in 1157, rose against the Chalukyas, the latter maintained himself at this place (*Ind Ant* IV 205) (Surveyed)

- 1b. Inscriptions.—Four are on stones set upright in the ground right and left of the portico of the great temple, and four lean against the enclosing wall. (1) on the left is one of the Chulukya king Vibhu Vikramaditya Permatidra and a Kadamba chieftain—38 lines only are above ground, (2) of the time of Viri Bukharaya of Anegundi, *Śāla* 1290, this is also partly buried, (3) of the Kadamba chieftain Hritivarmadeva *Śāla* 990, (4) to the right of the temple an inscription of 37 lines of about 25 large but scarcely legible letters (5) against the northern wall of the court an inscription of Sadāśivadevaraya of Vidyāgarī, *Śāla* 1474 (6) against the same wall another inscription of the same king, (7) near the east wall, one of 22 lines, each of about 23 letters not easily read (8) against the same wall, an inscription very much defaced, (9) in one of the smaller shrines in the court is a handsomely carved litter, or throne, and on it is an inscription of Raghunatha Nayaka of Sonda *Śāla* 1550, (10) on a pillar in the Nandi *mandapa*, (11) on a pilaster to the right of the entrance of the small temple of Trimalladeva in 49 lines. And (12) on a slab carved with a five headed snake (Nāgendra) in a little modern shrine on the east side of the court of the great temple is a Pālī inscription. It begins at the top of the left side of the slab with the words *Siddhāi Rāno Hārītiputāra* and a line and a half arc on the right side of the slab. This is an early Andhrī inscription, and is dated in the 12th year of the 'century' of Satākarnī Hārītiputāra (*Ind Ant*, IV pp 205 6)

- 1b. 2. Annavatti, nine miles east from Banavāsī and six south west from Tīlīvālī (lat 14° 35' N long 75° 13' E). A fine temple of Kaitabheśvara with 16 pillars in the great *mandapa* and 22 on the screen wall, and the following— (Surveyed)

- 1b. Inscriptions.—(1) On the right of the god in the temple of Kaitabheśvara, dated *Śāla* 1152, (2) on a pillar in the *madhjaranga* of the same temple, *Śāla* 1163, (3) on another pillar in the same temple *Śāla* 1163 (4) on another pillar dated *Śāla* 1171 two of these cover two sides of the bases of the columns (5, 6) two on the edge of the *madhjaranga*—one much effaced *Śāla* 992, (7) another on the opposite side, (8) on the lintel of the antechamber of a small temple of Parvati. Outside to the south are two *viragals*, the inscriptions much effaced

- IIb. 3. Kuttur, a neighbouring village about a mile from Annavatti. Inscriptions, etc (1) at the sluice of the *tādi* four *viragals* in front of a small ruined temple behind the sluice two more and a long slab carved with mythological figures and worth preserving built into the sluice itself is a *śāla* in much older characters than usual (2) on the way from the tank to the village *puppala* tree are a *sati* stone and another on the left side of the road nearly buried (3) at the tree—a thick stone with an elephant on it and five lines of inscription, a *sati* stone with a short inscription faintly cut, a *viragal* with three females the middle one on a couch below them four dancing or flying off with a man and a man on horseback fighting with one on foot, one slain, and a fourth with hands

clasped; another with *linga* above, next a *devī* and attendants, and below a fight, and 16 lines of inscription. (4) at an old Jaina *basti* are four stones all partially weathered and one of the two largest split; each has a Jina with two *chauris* and sun and moon at the top; the two large ones have long inscriptions; inside is a section of an inscription partially effaced by grinding *keśara* on it:—there are also four black stone Jinās, one with a short inscription on the base. (5) at Īśvaradeva's temple is a sort of double *virgal*, there being two compartments across and three vertically with 11 lines of inscription; inside on the base of a pillar is one of 14 lines. The roof has an elaborately carved slab over the central area with Śiva in the *tanḍava* attitude in the centre and the 8 *dikpālas* on the sides. In the left aisle of the *maṇḍapa*, on a long *vedi* are the *saptamātrīs* with Ganapati and Śiva, also a spirited Mahiṣāsuramardani to the right of the shrine door, in which she has got the *asura* by the arm and has made a great gash in his side with a broad-pointed spear; outside to the right is a stone with a *kalāṣa* on it and 4 lines of inscription; and a split *śilāśāsanam*. (6) at Mañāradeva's temple is a thick slab with an elephant and 5 lines of inscription.

- III. 4. Sonda (lat. 14° 44' N., long. 74° 52' E.). (1) Three miles west of the Sonḍā station is the temple of Trivikrama said to be about 400 years old. It consists of one central room with surrounding verandahs. The central room is in the shape of a car with four wheels (two of which are broken), drawn by two elephants. It has a tall *dhvajastambha* in front. Tradition says that one of the eight monks of the Uḍapī maṭha in South Kānārā, called Vaddirāja Svāmi, of great repute for his austerity, was aided by a spirit named Nārāyaṇa-Bhūta, who removed this temple entire from Bhadrakāśrama to Sonḍā, and the monk installed Trivikramadeva therein. A car festival is celebrated every year: the temple is also endowed. (2) At Hunasehond, half a mile from the Sonḍā station, is Kālmāṭha or Rājendramāṭha, a Lingāyat monastery, founded some three or four hundred years ago by the Sonḍā Rājās. It is constructed with very large stone slabs.

V.—KUMTĀ TĀLEKĀ.

- III. 1. Gokarna, (lat. 14° 32' N., long. 74° 28' E.) on the coast about 10 miles north of Kumtā. The most famous *ūrtha* or place of pilgrimage in this part of India. It contains several temples built probably about A.D. 1400. (1) The temple of Mahābāleśvara. This has two courts, an outer and an inner, with corridors inside the walls for the accommodation of pilgrims and devotees. The temple itself consists of *maṇḍapa* and shrine, the latter surmounted by a low spire. Thousands of pilgrims flock to the annual fair held in the month of Māgha, which concludes with the drawing of a huge idol car elaborately carved.

his name three times before placing it on the ground. No sooner was he gone, however, than the boy called his name thrice and set down the *linga*. Returning, the giant saw the trick that had been played him, and applied his utmost strength to pull it up, but in vain, so he called it Mahābalesvara. He is said to have broken off four pieces and thrown them towards Murdesvara, Ganavantesvara, Dhruvesvara and Shajesvara, where there are also temples (see Buchanan's *Mysore*, &c). Annual allowances are paid to the temple.

III

(2) The temple of Bhadrakali in the east of the town is a small one in a courtyard, entered by a single doorway from the north. (3) Temple of Venkataramana of black stone. (4) Ahalyabhus temple built by the princess of Indor about a century ago. (5) Koti *Urtla*, a large, dirty, oblong pond surrounded by a decaying flight of steps. (6) *Ballala Urtla* near the beach.

Satavangra and Manungra are two hills close to Gokarna, and the Tamraparni is a small stream that falls into the sea here. In the vicinity there are some natural caverns in the laterite. There are no Jaina remains in Gokarna.

IV

Inscriptions.—There are said to be several inscriptions: (1) in Narasimha's temple (2) in the house of Mulman Timanra Adi, (3) in Hire Kuppa Bhat's house, (4) in the temple of Maruti, (5) in Vighnesvara Bhat's house, (6) in temple of Sri Tamra Gauri, (7) at the side of the door in the *mandapa* of Mahābalesvara temple (8) in Vitthala temple.

Prasad Narayana Bhat has a copper plate.

V

2. Dharesvara, about $1\frac{1}{2}$ miles S S E of it (lat $14^{\circ} 22' N$, long $74^{\circ} 29' E$). A temple in a courtyard 105 feet by 69. The temple is of black stone with sculptures on the walls. An allowance of Rs 1,440 is made to it annually by Government.

Inscriptions.—Four stone tablets, from one of which it appears that it was founded by Rudroji Pandit, son of Nagoji and built by Sannappa.

VI—SIDDAPUR TALUKA

VII

1. **Siddapur Inscriptions, &c.**—A mile west from the town at Hosūr, at a small rude temple near the wayside are two carved stones. Two more stand about a dozen yards west of it, one of them very elaborately carved. At the bottom is a man carried in a litter, with traces of inscription. And a fifth stands close to the road leading to Jog. At the temple of Ganapati in Siddapur is a Kānarese inscription, 5' 6" by 2' 10" in 43 lines, dated *Śaka* 1574 *Khara Sampatsara*. And at Rāmesvara at the site of an old temple in the jungle $1\frac{1}{2}$ miles N E from the town are two carved slabs, one 4' 7" by 2' 10", with short inscriptions much obliterated.

VIII

2. Bilgi, about 8 miles from Siddapur (lat $14^{\circ} 22' N$ long $74^{\circ} 52' E$). It was formerly known by the name of Svetaapur, and is said to have been founded by a son of Narasimha, a Jaina prince, who ruled at Hosūr (near Siddapur) about *Śaka* 1515. (1) The Jaina *basti* of Parsvanatha is said to have been built by the founder of the town and afterwards extended by a Jaina prince Ghantevadia, the son of Rāghapparija in *Śaka* 1573, when images of Neminātha, Pārsvanātha and Vardhamāna were consecrated. It is in the Dravidian style. The shrine walls are formed of slabs the whole height of the walls, with square pillars at the corners and in the

middle to give them support. The upper part of the walls of the *maṇḍapa* are formed in the same way, set on a carved screen wall. The outer *maṇḍapa* has four round black stone pillars somewhat of the style of those at Belgaum; at each side of this *maṇḍapa* is a small shrine. From the two *śilāśāsanās* still standing it appears that a grant was made of the revenues of 9 villages amounting to Rs. 1,772-7-8, and lands yielding 300 *khaṇḍīs* of rice were allotted to it. It has a flat roof supported by carved basalt pillars. (2)

III. There is also a temple of Virūpāksha and another near the town, very plain buildings. (Surveyed.)

II b. Inscriptions:—(1) At Virūpāksha temple to the right of the entrance is a slab 5' 10" by 3' 1" with a *līṅga* at the top attended by a female on the left with *damaru* and bell, and with cow and calf to the right, the usual figures of sun, moon, and *kaṣār* above. The inscription is in 42 lines dated Śaka 1493 (in words) *Promodi* (? *Pramodi*) *Saṃvatsara*. (2) Inside the door of *Pārśvanātha basti* are two large slabs with the usual Jain symbol, and in excellent preservation, one measures 6' 9" by 2' 6" in 78½ lines, Śaka 1510, *Sarrajit Saṃvatsara*; (3) the other 6' 10" by 2' 7" in 84½ lines, Śaka 1550, *Nandana Saṃvatsara*. (4) On the other side of the road at a temple of Hanumān is a smaller inscription much defaced.

III. 3. Baidarkanni on the road from Bilgi to Siddāpur. A quarter of a mile east of the village, and a little south from the road, is a group of 16 carved stones (three of them broken), some of them very tall and covered with carving of worship, festivity, and war. Near a small *basti* a little to the south-east from these are two more; and in the mud wall of the *basti* are four with *līṅga* emblems at the top; a fifth is a little way off in front on a small platform, and a sixth at the foot of a tree close to the *basti*.

III. 4. Ittige, 3 miles west of Bilgi. Temple of Rāmeśvara, a building of the usual modern construction, enjoys an annual cash allowance of Rs. 1,000. This is a place of considerable repute, and has a large annual fair attended by numerous devotees.

VII.—HONĀVAR TĀLUKĀ.

III. 1. Honavar seems to have no remains of note. There is an old ruined fort, on the west side of which the Portuguese had their warehouses in early times. Basavarājadurga to the north is said to have been built by the same king as built Chāpāvar. The temple of Rāmalinga, about 1½ miles north of the town, is said to be two or three centuries old. (Surveyed)

they have been thrown across to form the roadway, discloses three very large inscription slabs, covered with old Kānarese writing, and one sculptured *vfragal* of the style of the Murdeśvara ones, also bearing inscriptions upon the alternate bands. Besides these, there are several large sculptured slabs covered with ornament and figures in bas-relief. In the culvert over the *chāmbār-kā-nāla* is built in another inscribed slab, and a fourth is inserted in the culvert called the *Gundi Bail* culvert.

At Bhatkal and Honāvar, and very commonly in the Konkan, are found odd looking groups of curious stones crowded together under a tree, upon a hill side, or in a garden. They are generally of two forms, one a small pillar or cylinder of various degrees of finish, round or octagonal, with or without a finial, and snake stones,—that is, small slabs with knotted or single snakes carved upon them in relief. Sometimes other carved stones are added bearing small human figures in relief. These stones are called *jetigds* and are, in most cases, worshipped once a year by Brāhmaṇ *pūjāris* attached to some neighbouring temple. It is difficult to find out what they mean, but it is certain they are connected with the worship or appeasing of the spirits of departed ancestors which are represented by these stones, and the setting up and occasional attention to them is by way of propitiating those restless spirits and keeping them in good temper, they being a particularly jealous and vindictive lot. The snake stones here do not seem to have any special connection, if any at all, with the annual snake worship at the *Nāgapanckāmi* festival. Tree worship is also very prevalent in these parts, more especially the *pippala* and *tulasi*. They are cared for and protected from injury, around the trunks of the former being built square, octagonal or circular platforms upon which daily circumambulatory ceremonies are performed. The *tulasi*, being a small plant, is generally placed in a receptacle upon the top of a high altar or pedestal within the courtyards of temples and private houses.

- III. 2. Chandāvar, about 5 miles south-east from Kumtā (lat. 14° 24' N., long. 74° 33' E.), is a deserted city, said to have been built by a king Sarpanmalika by birth a cowherd, who rose to rank by magic. It passed from the possession of the Svādī kings to that of the Muhammadans. The last Muhammadan prince dying without issue in A.D. 1686, it declined and is now deserted, and the stones are being carried away for building purposes.
- III. 3. Haigudna, a village about 12 miles from Honāvar; near it, on an island in the Śarāvati are some sacrificial *kundās*. The Haiga Brāhmanas are said to have come from the north at the invitation of a Berad king to perform a sacrifice for him here. *Haiga* in old Kānarese means 'sacrifice.'
- III. 4. Bailur, 12 miles south of Honāvar, (lat. 16° 5' N., long. 74° 32' E.), has a very old temple of Mārkaṇḍeśvara. The Nāyars who ruled over Bārkur repaired the old temple and made grants of land for its support. Some documents relating to this grant are said to exist, dated Śaka 1356 (A.D. 1434).
5. Murdesvar, 3 miles south of Bailur and 10 miles north of Bhatkal, has a temple on a promontory called Kandugiri, said to have been built by the Jaina Rājās of Kaikuri (?). In *Tasli* 1221 Government arranged to grant an endowment of Rs. 1,440 annually. (Surveyed)

1 b. Inscriptions:—There are at least thirty well sculptured *vfragals* and inscriptions (one dated Śaka 1336, and another Śaka 1350) near this place. (1) About 150 yards west from the school is a Jaina one, of 54 or more lines, each of about 50 letters; (2) two miles

- II b. (6.) Raghunātha-Devasthāna is said to have been built by Balkini, son of Anantakini, about Śaka 1512, Virodhi Sainvatsara. The *agraśāla* is separated from the shrine or temple proper by an open verandah or *sandhyamandapa*. It is a small, ornate temple in the Dravidian style. It is supported by private donations and a Government endowment.
- III. (7.) Lakars Kamati Nārāyaṇa Devasthāna built about 330 years ago, is a small stone temple out of repair. (8.) Adike Nārāyaṇa Devasthāna is similar to the last, but more ruined; the eight *dīpālas* are represented on the roof, and Śrī on the lintel. The *dhvajastambha* is a small one. (9.) Virūpāksha-Nārāyaṇa Devasthāna is a small temple like the last two, built in Śaka 1487 by Jivana Nāyaka. It is out of repair, but is said to enjoy a Government endowment. (10.) Venkataramana is said to be about 300 years old, and resembles No. 6 above, being ornamented by sculptures. It is surrounded by a verandah called *chandraśāla*. The *agraśāla* is of brick. The car ceremony is celebrated every year, and has a good endowment and considerable land. (11.) Śirāle Śambhulūga Devasthāna is a modern temple built on the site of an older one. Legend accounts for its origin as for that of many others by the story of a man who accused his herdboy for milking his cow. The boy protested his innocence, but watched the cow, who went into a thicket and poured her milk upon a burrow. The owner, being informed of this, dug up the place and found a *liṅga*, over which he built a temple.
- I b. (12.) Jattapa Nāyakana Chandranāthesvara-Basti is the largest Jaina temple here. It stands in an open space surrounded by an old wall, and consists of an *agraśāla*, *bhogamandapa* and *basti*; the latter is of two storeys, the lower being of larger area than the one above. Each storey has three rooms, which are said to have contained images of Ara, Malli, Munisuvrata, Nama, Nemi, and Pārśva, but only fragments of them are left. The walls of the *bhogamandapa* on the west of the *basti* are pierced with beautiful windows; the *agraśāla* or shrine is of two storeys, each of two rooms, which contained images of Rishabha, Ajakasambhava, Abhinanda, and Chandranāthesvara. There are also *diśapālas* at the door. The total length is about 112 feet and breadth of the shrine 40, of the *basti* 50 feet. The *dhvajastambha* is a very elegant pillar and stands on a platform about 14 feet square: the shaft is of a single block 21 feet 6 inches in height, and is surmounted by a quadrangular capital. Behind the *basti* is a smaller pillar called *Yakṣaśrotramaṅkambha*, the shaft of which is 19 feet in length. It stands on a platform with four smaller pillars at the corners, with lintels laid over them. Jattapa Nāyaka made over lands for the support of the temple, but they are said to have been confiscated by Tipu Sultan. This is the finest old temple at Bhatkal, and should be preserved: the villagers used to carry off the fine stone slabs at pleasure.
- III. (13.) Pārśvanāthesvara-Basti is 58 feet long by 18 wide. According to an inscription it was built in Śaka 1465. The *dhvajastambha* is a fine pillar on a lofty moulded base, and the small *mandapa* atop contains a four-headed image.
- III. (14.) Śāntesvara-Basti is somewhat like No 12. Other remains of Jaina temples and inscriptions exist. (15.) The Jami Masjid is tile-roofed, but said to be very old. It enjoys a Government allowance of Rs. 400 a year. (16.) Sultan Falo Masjid is about 200 years old. The buildings here have all sloping roofs.

I a.

There are three European graves situated on the north bank of the creek, part of the way between Bhatkal and the sea. The upper slabs of each, which are single stones, contain old English inscriptions deeply cut in large letters fairly well formed. They are as follows:—

- (1) Here lieth the body of William Barton
Ohyrvrgion : Dec : XXX : Novembr :
Anno Dni Nri Christi : Salv : Mvndi
MDOXXXIII : *

1638 :

William Barton :

- (2) Here lyeth the body of George Wye
Marchant : Dec : XXXI : March :
Ano : Dni : Nri : Christi : Salv : Mvndi
MDOXXXVII :

1637 :

Geo : Wye :

- (3) Here lieth the bodie of Ant : Vernworthy
March^h Dec : I : April. An^o Dni : Nri :
Christi Salv : Mvndi : MDOXXXVII :
Ant^o. Vernworthy : 1637 :

There are several combination letters in the inscriptions formed much in the same manner as diphthongs are usually printed, H and E, V and E, and A and N. In the last combination they resemble a W upside down with a cross stroke in the first angle to form the A, the cross stroke of the N then becomes reversed. In 1637 the English started a factory at Bhatkal, and it is to this time that belong the three English tombs. There are many old European tombs scattered throughout the country, and a complete list of them with copies of any quaint inscription is a desideratum.

I b.

Inscriptions:—(1) At Jattapa Nāyakana Chandrañātha Basti, on the east side, 7' 0" by 3' 1½", containing 70 lines; (2) beside the first, 7' 11" by 3' 6", in 70 lines; the back of this stone is also covered by an inscription in 63 lines, dated Śaka 1479, Nala Śamvatsara; (3) in the south-east corner of the court is another also bearing Jaina symbols, 6' 0" by 2' 6½"; (4) at Parāśvanātha Basti, a slab 5' 9" by 2' 5", Śaka 1468, Viśvāvasu Śamvatsara; (5) another at the same place; (6) inside the porch 5' 9" by 2' 4", Śaka 1465, Plava Śamvatsara; (7, 8) behind the same temple sunk into the earth, one 1' 10" broad and the other 1' 9",—the inscriptions faintly traceable; (9) in the court of Śāntesvara temple a fine carved Virakshetrāpālā, 6' 1" by 2' 8", with a good deal of inscription upon it, Śaka 1465; (10) a small damaged one beside it, 3' 1" by 1' 10"; (11) near the same place deeply sunk in the earth are two large slabs, which should be preserved; (12) in the court of Khetapai Nārāyana temple is one 6' 6" by 2' 7½", Śaka 1468, Viśvāvasu Śamvatsara; (13) behind the same is one of Śaka 1489, Kshaya Śamvatsara; (14) outside the court of Josi Śamkara Nārāyana's temple and sunk deep in the earth is a slab 3 feet wide, which should be cared for; (15) at Santappā Nāyaka's temple is a slab, with a grihastha bearing an umbrella in the centre, to the right a rakshasa or demon, and to the left a cow and calf, 4' 9" by 2' 9", Śaka, 1478, Raktākshī Śamvatsara; (16) in Mārgopinātha Kūṣṇadeva's temple is an old slab with linga at the top; (17) another close by is broken and buried; (18) at Chaturmukha Basti (now wholly carried away by the villagers) in a

* This should have been MDOXXXVIII, the V has been omitted on the stone.

jambul bush is a fine large *śaṣanam* with Jaina symbols, 5 10" by 2 8", (19) another close beside it, 6 9" by 2 4½", (20) at Lakars Kīmatī Lakshmi Nārāyaṇa temple, 6 9" by 2 4½", of which 1' 9½" is covered with inscription partially effaced, (21) on a pillar on the right side of the entrance to Raghunatha's temple, 27 lines, Śaka 1512, Virodhī Samvatsara, (22) in a watercourse in the street 150 yards from the bungalow, a Jaina inscription, 4 11" by 1 10",—ought to be removed to a place of safety, (23) on the door-jambs of Cholesvara temple are two short Tamil inscriptions, (24) about a quarter of a mile behind the *dharmaśāla*, one with Saiva emblems, 6 0 by 2 5", 61 lines Copper-plates—four belonging to (1) Virūpākṣaśrīdeva Jōṣī Śaṅkara Nārāyaṇa temple (2) to Pāsupatī Śaṁbhu Linga temple, (3 and 4) not stated—in Bhatkal

III 7 Sunkadagoli, a mile east from Bhatkal Rāmalinga Virābhadradeva temple, with two inscription slabs

III 8. Hadavalli, 11 miles E N E from Bhatkal, three old temples, two almost entire in the village and one in ruins on the top of the adjoining hill of Chandrigiri, all of them being Jaina shrines. These are of the style of the Bhatkal ones, having the same sloping roofs which make them look like long thatched barns (Surveyed)

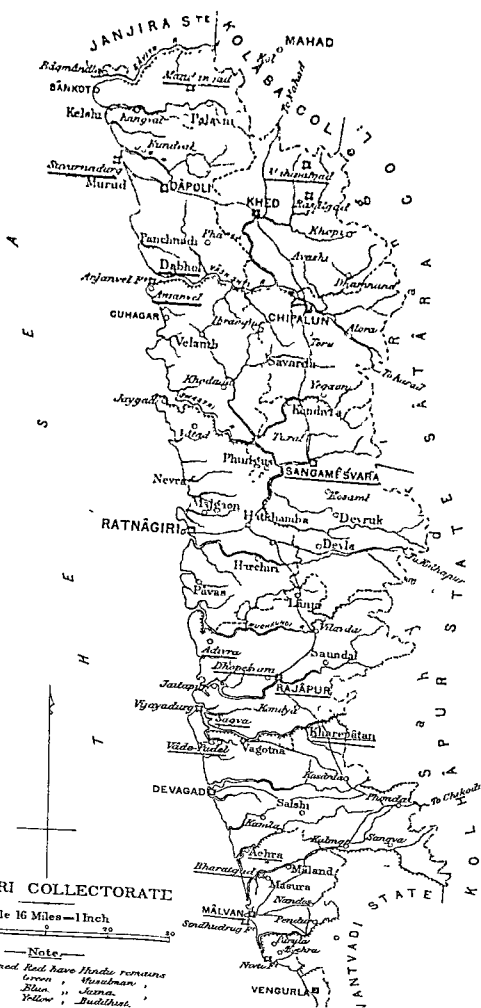
9 Gerappa is about 15 miles east of Honavar (lat 14° 12' N, long 74° 44' E) A mile and a half east of the village and of Nāgankūr are extensive ruins called Nagarbastikeri. Among them is a Jaina temple called Chaturmukha-Basti, having four doors and a four-faced image in the centre. A small sum was expended by Government about 20 years ago in clearing away grass and bushes, the place is again overgrown. It has been a fine large cruciform temple, 63 8" from door to door inside, the shrine is 22 9" square inside and 24 11" outside, the walls are all thin. There are four thick round pillars with square bases in each hall with the overhanging brackets of the southern style. The *devāpalas* cut on slabs on each side the doors both of the *mandapa* and of the shrine have high *mukutas* and each holds a club and snake. The temple is built of grey granite, but the roof of the verandah the stones of the *sikhara*, the slabs of the floor, &c, were carried off some 25 years ago, it is said, by a Māmlatdār at Honavar who was building a temple there. In-scription slabs, &c., were also carried off by road contractors and others to make culverts, &c

III The other temples here are all of laterite, and are only of interest on account of the images and inscriptions which have still escaped the spoilers. The temple of Vardhamāna Śvami now deserted, still contains a fine black stone image of the *tīrthankara*, almost perfect. Across the foot-path from it is the temple of Nani, also deserted, but with a fine large image on a circular *āsana*, the back of which is composed of three pieces neatly jointed and elaborately carved. Round the edge of the *āsana* are two *śloka*s in Kāṇare letters. In Parsvanātha's temple many images have been collected from other shrines,—one of them is cast of an alloy of five metals. To the west of it is a large stone building with long stone beams and in a corner of it are nearly a dozen neglected figures of standing Digambara Jinas huddled together. Kalibisti wants the roof and contains a neglected black stone figure of Parsvanātha 4 ft ½" high with the *śeshapāda* and beautifully carved. And at Virābhadradeva, a large tree has grown up on what was once the back wall of the shrine, where is a fine image of Virābhadrā with arrow, sword, shield, and bow, and wearing high wooden sandals (*śaḍāḍa*). Many of these images are well worth preserving and should be removed to a place of safety before they are destroyed. (Surveyed)

RATNÂGIRI COLLECTORATE

Scale 16 Miles = 1 Inch

Note.
 Places underlined Red have Hindu remains
 Green " " Buddhist
 Blue " " Jain
 Yellow " " Buddhist



V.—RATNÁGIRI ZILLA

I.—RATNÁGIRI TALUKÁ

Ratnagiri (*Ind. Ant.*, II, 317)

II.—DÁPOLI TALUKÁ.

III.

1. Bagmandla, a large coast fishing village in the Dápoli Taluká on the north bank of the Sávitri opposite Bankot Bagmándla and Kolmandla are probably the remains of Mandal, or Mándin, an old trading place of some consequence Barbosa (1514) has a Mandabad at the mouth of the Bānkot river, where many ships, especially from Malabár, came taking stuffs and leaving cocoanuts, areca nuts, a few spices, copper, and quicksilver. (Stanley's *Coasts of East Africa and Malabár*, by D Barbosa, p 71) The name and position suggest that it may be the site of Ptolemy's Mandagora

2 Dabhol, N. lat. 17° 34' and E long 73° 16', lies 6 miles from the sea, on the north bank of the Anjanvel or Vasishthi river, eighty five miles south east of Bombay. Large remains, several feet underground, seem to show that Dabhol was, in very early times, a place of consequence An underground temple of Chandikābái is said to be of the same age as the Bādamī rock-temples (550-578 A.D. Mr Crawford's MS) A local history, *balhar*, states that in the eleventh century Dabhol was the seat of a powerful Jaina ruler, and a stone inscription has been found bearing date 3rd Vaisākha 1078 Sālivahana. According to a local saying, Dabhol once bore the name of Amarāvati or the abode of the gods The present name is said either to be a short form of Dabhlāvatī, a name given to it from the still remaining temple of Śiva Dabhlēśvara or to be a corrupt form of *Dabhya*, according to the *Purānas*, a god-inhabited forest (*Ind. Ant.*, II, 278)

Ia

Of Musalmán remains the chief close to the sea and almost buried in cocoanut trees, is a handsome mosque sixty-three by fifty four feet in its inner measurements, with minarets and a dome The style is like that of the chief Bijāpur mosques It is on all sides enclosed by a stone wall and approached by a broad flight of steps In the centre of the stone terrace, in front of the mosque, is a well and a fountain The mosque is said to have been built in 1659, by Āi-ha Bibi, popularly known as lady mother, *māsāheba*, a princess of Bijapur The real date is probably much earlier The local account is that the princess, with a retinue of 20,000 horse, arrived at Dabhol intending to go to Makka, but was kept back from fear of pirates Determining to spend on some religious work, the £150,000 (Rs 15,00,000) she had with her, by the advice of the *maulvis* and *qazis*, she began building this mosque and finished it in four years The builder's name was Kāmil Khān It is currently reported that the dome was richly gilded, and the cre cent of pure gold The gold and gilt have long since disappeared, but much of the beautiful carving and tracery remains Eight villages, Bhopin, Saral, Idapur Bhoistan, Chivil, Modpur, Bhārvāli and Pingāri, were granted for its maintenance After the overthrow of the Bijapur kingdom, the grant was renewed by Sivaji (1670) The mosque still bears the name of its founder Māsāheba, but it is no longer used for worship The local Musalmáns are too poor to keep it in repair In 1873 a small sum was granted by Government to

Paraśurāma, the reclamer of the Konkan; it has for long been a place of consequence. A stone has lately been found at Chiplūn bearing the date 1135 (S. 1078—*Jour. Bom. As. Soc.*, September 1879.) In the seventeenth century it was a great village, very populous and plentifully supplied with all kinds of provisions. (Ogilby's (1670) *Atlas*, V. 247.)

About a quarter of a mile south of the town is a series of rock-temples. Of these the chief is a tolerably large hall twenty-two feet long by fifteen broad and ten high, with, at its inner end, a Buddhist relic shrine or *dāgoba*. There are also two or three smaller caves and a deep pond thirteen feet square. Three stages on the road from Chiplūn to Karād in Sātārā is another series of Buddhist caves, consisting of a room with a small round relic shrine, six feet in diameter, and a hall, *sālā*, nineteen feet by eighteen, with a raised seat at one corner and three recesses at the inner end (*Jour. Bom. Br. Royal Asiatic Society*, vol. IV. p. 342; part. XIII. p. 47).

- III. 2. Anjanvel, N. lat. $17^{\circ} 31'$ and E. long. $73^{\circ} 15'$, stands on the south shore of the entrance to the Vāsishthī or Dābhol river: Anjanvel fort, called Gopālgad, was built by the Bijāpur kings in the sixteenth century, strengthened by Śivāji about 1660, and improved by his son Sambhāji (1681-1689). It stands on a gently sloping point on the south shore of the creek entrance half a mile from Anjanvel. It covers seven acres, and is surrounded on three sides by the sea, and on the fourth by a deep ditch now partly filled. (Government List of Civil Forts, 1862.) There is no complete line of outworks, only one or two covered ways leading down to batteries. (Nairne's M.S.) The fort walls built of stone and mortar are very strong, about twenty feet high and eight thick, with twelve bastions at some distance from each other, until very lately armed with cannon. South of the fort is a deep trench eighteen feet broad. There are two gates to the east and to the west. On either side of the west gate is a guardroom. The interior of the fort still has traces of small houses. There are also three wells, with a plentiful supply of water. Near the wells is a building said to have been the store-room, close to it a granary, and, at a little distance, the governor's palace. Some Persian verses on a flat, oblong stone give the date 1707, and the builder's name Sidi Sayyid. The verses are: 'Whoever built a new mansion, when he was called away, did it not belong to another? God is immortal and all else subject to death. When the kind king, the light of the world, ordered, the fort was made which he could not live to see. Sidi Sayyid (built) the fort. Written on the 10th of Zil Hajj the first year of the reign, *Hijra* 1119 (1707 A.D.).'

V.—SANGAMESVARA TALUKA.

- IV. Sangames vara, N. lat. $17^{\circ} 9'$ and E. long. $73^{\circ} 66'$, a town on the Śāstrī river, about twenty miles from the coast,—the meeting of the Alaknandā and Varuṇā, is a place of some sanctity and of high antiquity. According to the *Sahyādri Khanda* it was originally called Rāmākshetra and had temples built by Paraśurāma or Bhārgava Rāma. In later times, perhaps about the seventh century, a Chālukya king Karna, coming from Karavira or Kolhāpur, made Saṅgameśvara his headquarters, and, founding a city, built a fortress, temples, and palaces. The date of this Karna, who seems to be the same as the founder of the Mahālakṣmī temple at Kolhāpur (*J. B. B. R. A. S.*, vol. XI p. 100), has not yet been fixed. The style of building is supposed (*J. B. R. A. S.*, vol. XI p. 107) to point to some time about the 8th century A.D. At the same time, according to some verses in the Kolhāpur Mahālakṣmī temple, Karna flourished about 100 A.D. (30 *Śādirhan*) (*J. B.*

B. R. A. S., vol. XI. p. 104), and according to the Saṅgameśvara Māhātmya he became king in 178 (S. 100). (*J. B. B. R. A. S.*, vol. XI. p. 99.) Of the temples, one, called Karṇeśvara after its founder, remains. Saṅgameśvara continued for some time the headquarters of a Chālukya chief. It is mentioned in a Chālukya grant probably of the eleventh or twelfth century. In the fourteenth century it was for long the residence of Basavā, the founder of the Lingāyat sect. Two miles up the river, in old Saṅgameśvara, called the *kaśā* to distinguish it from the new town, *peṭh*, are several interesting temples. The chief of them is the temple of Karṇeśvara already referred to. But the shrine of the Saṅgameśvara temple is said to be older dating from as far back as Paraśurāma's time. (*J. B. B. R. A. S.*, 100.) According to Lieht. Dowell (1829) Karna repaired temples originally built by Paraśurāma. Mr. Dowell noticed that the chief temple was of the same age and style as the Kolhāpur temple. There were then (1829) the remains of over a hundred ruined shrines.—(*Bom. Rev. Rec.* 225 of 1851, 2730.) Karna is said to have built or repaired 360 temples and granted the revenues of many villages for their support. Every year on Māgha *vadya* 30th (January-February) a fair is held attended by about 1,000 persons. At the meeting of the rivers are several sacred places, *tīrthas*, among them one known as the cleanser of sins, *dhūtāpāpa*. There are also some rock excavations here. (*Ind. Ant.* II. 317; *J. B. B. R. A. S.*, Part XXXI. p. 99.)

VI.—RĀJĀPUR TĀLUKĀ.

- III. 1. Adivra, 12 miles west of Rājāpur, has a well-known temple dedicated to Mahākālī. In her honour a fair is held from the second to the tenth day of the first fortnight of Āśvina (September-October). Petty shops are opened and about 1,000 persons attend.
- III. 2. Ra'ja'pur, N. lat. 16° 38' and E. long. 73° 22', the chief town of the Rājāpur subdivision, is built on a slope rising from the water's edge, at the head of a tidal creek, thirty miles south-east of Ratnāgiri and about fifteen miles from the sea. At the time of the first Musalmān conquest (1312), Rājāpur was the chief town of a district. (Jervis' *Konkan*, 81.) In 1638 it is said to have been one of the best Dakhan maritime towns (Mandelslo in Harris, Vol. II. p. 130).
- III. 3. Vade-Paḍel and Sāgva, both near Vāgotna, some ruined cells probably Brahmanical (*J. B. B. R. A. S.*, Part XX. pp. 611-12).
- III. 4. Dhopes'vara, a mile or so west of the town of Rājāpur. A noted temple; the village revenues are alienated for the support of the shrine, and every year a fair is held on Sivarātri (February-March) attended by about 1,000 people. A procession is formed, and the idol, covered with a gold mask, is carried round the temple in a palanquin.

VII.—DEVAGAD TĀLUKĀ.

- III. Kha'repa'tan, about 25 miles up the Vijayadurg river. On a small hill overlooking the town is a fort about an acre in area. The walls and bastions were taken down in 1850, and used to make the Vāgotna landing place. (Government List of Civil Forts, 1862.) The sites of twelve or thirteen mosques are shown, and the remains of one, the Jumā mosque, prove it to have been a building of large size. Outside of the limits of the

present town is a very large brick reservoir, ruinous and nearly dry, with an inscription, stating that it was built by a Brāhman in 1659. Near the middle of the town is a half buried stone believed to have been the boundary between the Hindu and the Musalmān quarters. And in the middle of the town there is a colony of Karnātak Jains and a Jaina temple said to be the only one in the southern Konkan. In the temple is a small black marble idol, found three or four years ago in the bed of the river. Copperplates of the Rāshtrakūṭa dynasty were found here (*Ind. Ant.*, vol. II. p. 321; IX., 33; *J. B. B. R. A. S.*, Part V. p. 209).

VIII.—MĀLVAN TĀLUKĀ.

III.

1. Achra, about 10 miles north of Mālvān. Temple of Rāmeśvara. The principal building, enclosed by a stone wall and surrounded by a paved courtyard, measures sixty-three feet by thirty-eight, and, besides the shrine, has a large rest-house with accommodation for all Hindu castes. A fair, held yearly on Rāmanavami in Chaitra (March-April) is attended by about 1,000 people from the neighbouring villages. The village revenues (Rs. 2,500 per annum) are, by a grant of Śambhu Mahārāja of Kolhāpur, dated 1674, set apart for the support of the temple.

III.

2. Bhāratgad Fort, on the south shore of Bālavālī creek, on a hill commanding the Mālvān village of Masura, has an area of between five and six acres. The inside of the citadel is an oblong of 105 yards by 60. The citadel walls are about seventeen or eighteen feet high and five feet thick. At the opposite ends of a diagonal running north and south are outstanding round towers. Within the citadel, about a quarter of its whole length from the north end, is a square watch tower reached by steps. Close to the north tower is a small temple, and near it is a well, about 228 feet deep, cut through the solid rock. About seventeen yards from each side, and 100 yards from each end of this citadel, is an outer wall with nine or ten semicircular towers. The wall is ten or twelve feet thick with an outer ditch. It is not very strong and seems to have been built without mortar. In 1862 the walls were in fair order.

III.

3. Savarnadurg, the 'golden fortress,' with an area of eight acres, on a low irregular island, about a quarter of a mile from the shore, surrounded by a very high wall, is perhaps the most striking of the Ratnāgiri coast forts. Great part of the fortifications are cut out of the solid rock and the rest is built of blocks of stone ten or twelve feet square. Relieved by bastions, and broken by one-rough postern gate just above high tide mark, the walls are so overgrown with trees and bushes, that, except at low tide, it is impossible to walk round them. Within the fort are several reservoirs and a small step-well with water enough for a large garrison. On a stone at the threshold of the postern gate is a figure of a tortoise, and opposite it, on the wall towards the left, one of Maruti, the monkey god. There are two guard-rooms to the right and left, and rooms also under the bastions. At a little distance is a stone building plastered with mortar, said to have been the magazine. Some very extensive foundations are probably the sites of old palaces. In 1862 the walls and bastions were in good repair, but the gateway was ruinous. There were fifty-six guns, all old and unserviceable.

Savarnadurg was built by the Bijapur kings in the fifteenth century, in 1660 it was strengthened by Śivaji, in 1698 it was a station of Kānohji Angria's fleet, and in 1713 it

was formally made over to him by Sāhu Rājā. Under Kānhoji's successor Tulājī, Suvarṇadurg became one of the head centres of piracy.

I. 4. Mālvan (the name Mālvan is said to come from the great salt marshes, *malāḍ*, *lavāṇa*, to the east of the town—(Mr. G. Vidal, C.S.)—N. lat. 16° 4' and E. long. 73° 31'. In a bay, almost entirely blocked by rocky reefs, there were formerly three small islands, two of them about a quarter of a mile from the shore, and the third separated from the mainland by a narrow channel. On the larger of the two outer islands stands the famous fort of Sindhudurg, and, on the smaller, the ruined fort of Padamgaḍ, now, at low tide, connected with the mainland by a neck of sand. On what once was the inner island, and is now part of the mainland, lie, almost hid in palms, the old town of Mālvan. This inner island was called Medha, but the channel separating it from the mainland has been long dried up. This island stretched from a point about a quarter of a mile to the north of the old residency to the site of the custom house on the south, and in it stood the old fort of Rājkoṭ. The modern town of Mālvan has spread far beyond the limits of the former island.

About the middle of the seventeenth century, when Śivājī fortified Sindhudurg, the creek about a mile and a half north of Mālvan was navigable some miles up to Maland or Milandi, then a place of considerable trade. (Nairne MS. Dom João de Castro (1538) mentions that at low tide gallees could enter the river of Malundi. *Prim. Rot da Costa India*, 22.) In 1750, under the name Molundi, it is mentioned as a fortified town belonging to Bhonsle. The similarity of the name Melizigeris, the island of Meli, and the fact that the chief export was pepper (Lassen Ind. Alt., I. 327) would seem to make it probable that Ptolemy's island of Melizigeris, and the mart of Melizeigara, mentioned in the *Periplus* and perhaps Pliny's Zigeras, and Strabo's Sigerdis were the island-town of Milandi or Mālvan. Ibn Khurdādbā (Cir. A.D. 900) mentions Māli, an island five days' south of Sanjān in the north of Thāna (Elliot's *History*, vol. I. p. 15) and Al-Biruni (A.D. 130) has Mālia south of Saimur, that is Chaul in Kolāba (Elliot, vol. I. p. 66). This may refer to Mālvan or Milandi, but they more likely belong to the Malabār coast. Compare El Idrisi (A.D. 1150) in Elliot, vol. I. p. 85.

The chief object of interest is Śivājī's fortress and coast capital, Sindhudurg, or the ocean fort. On a low island, about a mile from the shore, although less striking than Suvarṇadurg, it is very extensive—little less than two miles round the ramparts. The figure of the fort is highly irregular with many projecting points and deep indentations. This arrangement has the advantage that not a single point outside of the rampart is not commanded from some other point inside. (*Report on the condition of Forts in South Konkan*, 1828.) The walls are low, ranging from twenty-nine to thirty feet. On the sea side so low are the walls that at one place they seem almost below high water level, and inside of the fort are masses of wave-worn rock and stretches of sand. (Nairne's MS.) They are on an average twelve feet thick, and have about thirty-two towers from forty to 130 yards apart. The towers are generally outstanding semicircles with five embrasures for cannon. The entrance is at the north-east corner. The area of the fort is forty-eight acres. Once full of buildings it is now a mere shell with nothing inside but a few small temples. To the Marāṭhās Sindhudurg is Śivājī's cenotaph and in its chief shrine Śivājī's image is worshipped (Grant Duff in Nairne). In 1802 the walls and bastions were with a few exceptions in a fair state of preservation. Within the walls were thirteen houses,

three temples, and one *dharmasāla*. There was, in one of these temples, an effigy of the Marāṭhā monarch, Śivāji, held in the greatest veneration. (*Gov. List of Civil Forts*, 1862.) The image is of stone. The head is covered with a silver mask, or, on high days, with a gold one. In the stone of the walls prints of Śivāji's hands and feet are held in reverence and protected by small temples. (Nairne's MS.) But for their exceeding smallness these imprints are very accurate representations of a hand and foot. (Mr. R. B. Worthington, C. S.) Monday is the chief day for Śivāji's worship and the Kolhāpur chief sends turbans and other presents. The shrine is seldom visited by pilgrims and is not honoured by a fair.—(Mr. G. Vidal, C. S.)

III. 5. Masura, about half-way between Mālvaṇ and Māland or Milandi on the Khālāyli creek, has been identified with the Muziris of Ptolemy and the *Periplus*, then one of the chief places of trade in Western India. (*Ind. Ant.*, vol. II. p. 298.) Muziris was probably further south on the Kānarā or Malabār coast. [Muziris by Forbes, 1783, *Or. Mem.* IV. 109, and by Rennel, 1783, *Map of Hindustan*, XXXVII. has been identified with Mirjān near Kumta in North Kānarā. Dr. Caldwell's suggestion (*Dravidian Grammar*, Introd. p. 97) that Muziris is Muzir-kotta, the modern Kranganor in Cochin, though this is much further south than Ptolemy puts it, is now generally accepted (*Balfour's Cyclopædia*, Muziris: *McCrindle Periplus*, 131). Yule (*Cathay*, II. 374) marks it doubtful.]

III. 6. Nivti, six and a half miles south of Mālvaṇ and eight north of Vengurla. At the mouth of a small creek, in rather a striking bay, stands Nivti fort in the village of Kochra. If Rennell's suggestion, that it is Ptolemy's (150) Nitra and Pliny's (77) Nitrias 'where the pirates cruized for the Roman ships' is correct, Nivti is an old settlement. But as far as has been traced it has never been of importance as a centre of trade. (Rennell's *Memoir of a Map of Hindustan*, p. 31.) Nitra or Nitrias is more commonly identified with the *Periplus* (247) Naoura and so probably with Honavar. (*McCrindle's Periplus*, p. 130) In 1810 its trade was quite insignificant. (Mālvaṇ Resident to Government, 31st May 1819; *Rev. Dia*, 141 of 1819, 2299.)

III. 7. Kochra, copper-plate grant. *Ind. Ant.*, VIII. 11.

VI.—KOLĀBĀ ZILLĀ.

I.—ALIBĀG TĀLUKĀ.

- III. 1. Alibāg.—The Ilrakot, or old fort, now used as a sub-jail and treasury; and temple of Bālāji.
- III. 2. Korle Fort, on a rock about 400 feet high running half across the mouth of the river at Chaul. In plan and works it is different from any other on the west coast. It was taken by the Portuguese in 1594 and rebuilt by them between 1646 and 1680. It is about half a mile in length. There are several Portuguese inscriptions in it. The greater part of the works is still in good preservation. The promontory is fortified all round and crossed at the top by two lines of walls with gateways and bastions, and several of the gateways have the names of saints engraved upon them. At the point commanding the entrance to the harbour is a large battery, and the level space between this and the bottom of the hill apparently contained the quarters for the troops. The chapel, now roofless, is in the highest part of the fort and close to the magazine. (*Ind. Ant.*, vol. III. pp. 100, 181.)
- III. 3. Revadanda'.—Ruins of large Portuguese buildings, principally churches, built between 1630 and 1700 A.D., also an old Fort.
Two miles north-east are two Buddhist caves.
- III 4. Agarawa.—Between Revadandā and the seashore, on the south. Muhammadan mosque with an inscription;—also a *hammadkhāna* in ruins, built by a courtesan.
- III. 5. Chaul.—Many temples, tanks, &c. The temple of Sri Hingalāja—in which are also images of Āṣṭpūrī and Chaturśringī. The temple is said to be old, but is small and covered with whitewash. The temple of Dattātreya has an inscription round the *pādūkhā*. (*Ind. Ant.* III. 100.)
- III. 6. Sagaon, 4 miles north-east of Alibāg, temple of Kanakeśvara on the hill.
- II b. 7. Na'gaon.—Inscription 2' 4" by 1' 6" in steps of temple of Bhimeśvara. Also a mile east of Bhimeśvara's temple an inscription 4' 3" by 1' (*Bombay Gazetteer*, Vol. XI. p. 351.)
- II b. 8. Akshi.—Twenty paces from Kālkābarva Devī's temple, to left of the house of one Rīmā Nayak, an inscription 1' 3" by 1". Also 10 feet to the left of the Someśvara temple an inscription 5' 6" by 1' 3". (*B. G.* XI. 233.)
- II b. 9. Khandala.—At foot of Kārli pass an inscription 6' 6" by 2' 0". (*B. G.* XI. 321.)
- III. 10. Khanderi.—A fort on a small island six miles north-west of Alibāg. (*B. G.* XI. 324.)
- III. 11. Ra'mdharan.—Artificial caves five miles north-east of Alibāg. (*B. G.* XI. 377.)
- III. 12. Sa'garwad.—A fort six miles east of Alibāg. (*B. G.* XI. 379.)
- III. 13. Underk.—A fort on an island. (*B. G.* XI. 295.)



II.—PANVEL TĀLUKĀ.

- I a. 1. Elephanta or Ghārāpurī island in the Bombay harbour; the well-known Elephanta caves. (*J. B. B. R. A. Soc*, Part I. p. 40, and Part XIII p. 41.) (Surveyed.)
- III. 2. Karanja, on the east side of the harbour; caves. (*J. B. B. R. A. S.*, XIII. 43.)

III.—PEN TĀLUKĀ.

- III. 1. Ratangad.—Ruined fort with rock-cut cisterns. (*B. G.* XI. 378.)
- III. 2. Sa'inkshi.—A fort five miles north-east of Pen. Musalmān tomb and rock-cut cisterns. (*B. G.* XI. 383.)
- III. 3. Songiri.—A fort eight miles south-east of Pen with rock-cut cisterns. (*B. G.* XI. 388.)
- II b. 4. Na'gothana.—Old Musalmān bridge 480 feet long with inscription (*B. G.* XI. 353.)

IV.—ROHĀ TĀLUKĀ.

- III. 1. Avachitgad.—A fort with inscriptions in Marāṭhī (*B. G.* XI. 265.)
- III. 2. Birwa'di Fort.—A fort six miles south-west of Roho. (*B. G.* XI. 267.)
- III. 3. Shesalgad.—A fort six miles south of Roho. (*B. G.* XI. 312.)
- III. 4. Sūrgad. A fort 8 miles east of Roho with inscriptions. (*B. G.* XI. 390.)

V.—MĀNGĀON TĀLUKĀ.

- III. 1. Mashidva'di.—A fort called Māngad and 9 rock-cut cisterns. (*B. G.* XI. 350.)
- III. 2. Nizāmpur.—Ruins of old temples. (*B. G.* XI. 353.)
- III. 3. Tale.—An upright slab 5' 6" × 1' 6" in the middle of the village (*B. G.* XI. 391.)
- III. 4. Talagad.—A fort. (*B. G.* XI. 391.)
- III. 5. Viśhrā'ngad.—A fort 13 miles north-east of Māngion with rock-cut cisterns. (*B. G.* XI. 397.)
- III. 6. Bhaimad.—Rock-cut cisterns in a hill called Dhorundurg.
- I a. 7. Kuda in the Janjira creek, an extensive series of early Buddhist caves with numerous inscriptions. (*Ind. Ant.* vol. VII. p. 253; also *Cave Temples of India*) (Surveyed)

VI.—MAHĀD TĀLUKĀ.

- III. 1. Mahad, temple of Viśhvāra.
- II b. 2. Rayagad Fort, 10 miles north from Mahād On the temple of Mahādeva, inside it, is an inscription in honour of Śiṣṭji.

surmounting them, but roughly finished. The shafts springing from the seats have no bases. The central pair of pillars have octagonal shafts, the remaining two 16-sided. The doorways have had modern carved doors inserted, the cave has been converted into a Brahmanical temple. A *jogi*, recently dead, occupied the cave, the consequence being that the surface of the rock, in the hall and verandah, could not be much blacker.

On the second pillar of verandah, on the left of entrance, is a Pāli inscription in one vertical line, reading downwards. There are some remains of letters on each of the centre pair of pillars, though indistinct. (*Ind. Ant.*, V. 310; *J. B. B. R. A. S.*, Part XIII p. 45; *Arch. Sur. Report*, IV.) (Surveyed)

III. 5. Kotali Fort.—There are a few excavations of no pretensions or interest in the base of the cliffs of Kotali Fort. In one is the ubiquitous red daubed stone converting it into the village shrine of Peth which lies at the foot of the fort. A spiral staircase leads up through the rock for about two-thirds of the way to the fort, and then emerges and continues the rest of the way up the precipitous surface of the rock. The fort on the top is about 150 yards long by 60 yards wide. There are one or two water cisterns, but nothing else.

II. On the hill side, on the ascent to the fort, are two iron guns about 5 feet long and one small bronze mortar, the latter in good condition. In the excavations in the base of the cliffs are several iron cannon balls lying about. (Surveyed)

III. 6. Gaurkama I, four miles east of Karjat, has a small hill fort with several rock cut water cisterns. The masonry of the fort and the ruins of an old temple below are in the pre-Musalman or "Hemādpanthi" style.

III. 7. Halkhard, eight miles south of Karjat, has, in an overhanging scarp not far from the village, a plain monastery cave twelve feet by eleven, surrounded by cells. One cell on the left of the entrance has been turned into a shrine of Bhairava, and, within living memory, the front wall of the cave has been thrown down. It is said to have borne an inscription. (*Ind. Ant.*, V. 310.)

III. 8. Ka'mpōli.—A beautiful tank, the finest in the district, of clamped stones, and a fine temple built by Nānā Phadnavis. There was also an *annachhatra* to feed all who came to the place. This has been pulled down, but the huge grinding stones for the grain are still lying close by.

III. 9. Prabal-Moranjan.—Varoshi village: an old hill fort.

III. 10. Patraj.—An old fort

III. 11. Hurungao.—Bhivāpuri: Tank said to have been constructed by Pārvatībāi, widow of Sadāsiva Chinnāji, a member of the Peśvā's family, at a cost of Rs 75,000. The tank is situated at the foot of the Kusur Ghat on the road to Poona

JANJIRA STATE.

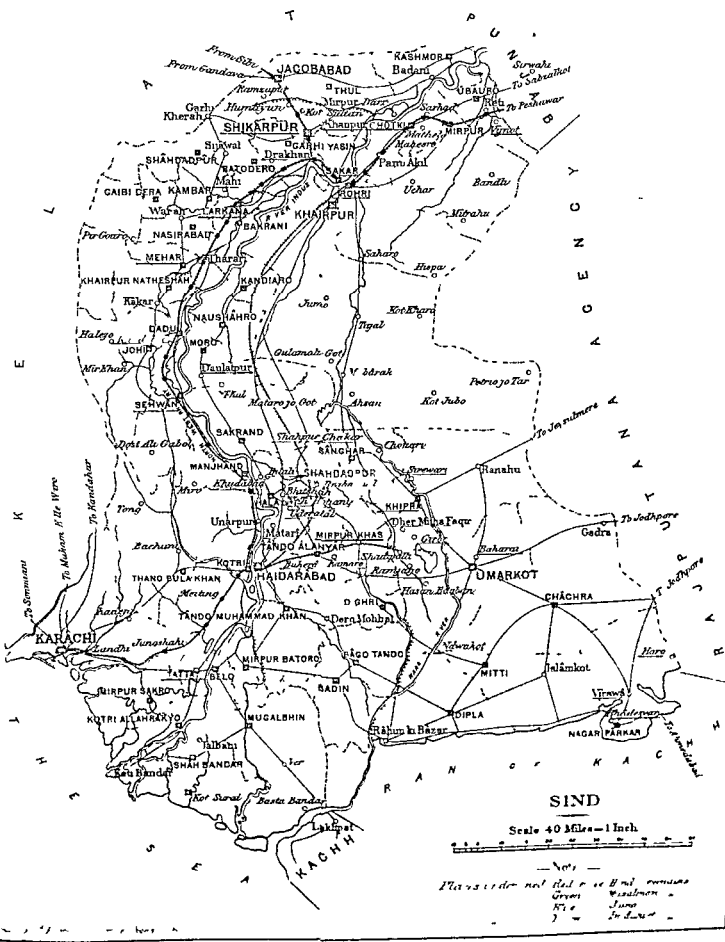
III. 1. Janjira.—An island fort. (*B. G. XI.* 162.)

III. 2. Padmadurg.—A fort with cistern. (*B. G. XI.* 465)

- II a. 3. Pal—about a mile north-west from Mahād—has a group of caves excavated in the sides of a hill, with some inscriptions. (*J. B. B. R. A. S.*, Part XIII. p. 43; *Arch. Sur. Report*, IV.; *Cave Temples of India*.) (Surveyed)
- III. 4. Kol, two groups of unfinished caves. (*Arch. Sur. Report*, vol. IV. and *Cave Temples of India*.) (Surveyed)
- III. 5. Chandragad.—A fort in the village of Dhavali, 15 miles south-east of Mahād. (*B. G.* XI. 269.)
- III. 6. Da'sga'on—A long creek from Ghodegaon to Mahād; two old rock-cut cisterns. (*B. G.* XI. 311.)
- III. 7. Kangari.—A fort 11 miles east by south of Mahād. (*B. G.* XI. 323.)
- III. 8. Linga'na Fort.—A fort on the Sahyādris between Rāyagaḍ and Tornā (*B. G.* XI. 343.)
- III. 9. Loha'ra.—Old plinth and battle stones. (*B. G.* XI. 343.)
- III. 10. Ma'thera'n.—Old plinth, battle-stones and sculpture. (*B. G.* XI. 351.)
- III. 11. Sov.—Three cisterns of cut-stone. (*B. G.* XI. 388.)

VII.—KARJAT TALUKA.

- III. 1. Chochoi. Gambhīranāthadeva and caves.
- II a. 2. Konda'ne.—About eight miles from the Karjat Station on the Bombay-Poona Railway line, and in the base of the hill which is crowned by the old fort of Rājmaḥi, is the Kondane group of caves. They are in the face of a steep scarp, and quite hidden from view by the thick forest in front of them. They must be nearly, if not quite contemporary with those at Bhāja. (See *Cave Temples*, p. 220; and *Ind. Ant.*, V. 309; *J. B. B. R. A. S.*, Part XIII. p. 46; *Arch. Sur. Report*, IV.) (Surveyed)
- III. 3. Dok—One cave and a Bhairavadeva and cistern.
- II a. 4. Ambivali.—Ambivali cave is about half a mile from the village of Ambivali, near Jambrug, north from Karjat under Kotaligad, and to the east of it. It is cut in a long low hill forming the concave side of a curve in the bank of the river. The cave overlooks the river, being about 20 feet above it, sloping rock leading up to it from the water. It consists of a large square hall, about 42 feet by 39 feet and 10 feet high, having four cells off each of three sides (12 cells in all). Around these same three sides runs a low bench similar to bench in Cave 35, at Kānheri. Two doorways, a central and a side one to the right, lead into a verandah, 31 feet long by about 5' 10" deep, the eaves of which are supported by 3' 9" of return of the wall at either end and by four pillars. Between each pair of pillars (except the central pair—the entrance) and the end pillars and pilasters is a low seat, with a parapet wall running along the outer side and forming a back to the seat. The outside of the parapet wall was ornamented in the same style as Cave III, at Nashik, with festoons and rosettes, but is so damaged that little now remains. The pillars are of the same pattern as those of Nāsik—pot capitals with the flat top.



IV.—SINDE.

I.—KARACHI DISTRICT.

1. *Thata* or *Tattā*, 60 miles east of *Karachi*, an old city founded probably about the middle of the 15th century. The site of the older city of the *Samma* dynasty lies under the *Makli* hills, about 3 miles north-west of *Thata* upon the crest of the *Makli* hills. Running from north to south for some 4 or 5 miles, is one vast burial ground which has been in constant use for over five hundred years and is still the great burying ground for the *Musalman* population of *Thata*. Among these thousands of graves are the more pretentious tombs of the rulers of *Thata*. Beginning at the northern end they trend southward approximately in order of time.

III. (1) The tomb of Sayyid Ali Shāh Shirāzi, the furthest to the north, is of brick on a masonry plinth, plastered and whitewashed. The tomb is oblong, 48½ feet by 33, and is roofed by a large and two small fluted domes. It was built by the *Jokias*. Sayyid Ali Shirāzi died in 980 A.H. (1572 A.D.). There are inscriptions on some of the small tombs within the enclosure, but none on the Sayyid's.

II a. (2) At some distance south of Sayyid Ali Shāh's tomb is a group of old tombs, among which is a small domed brick building with some good coloured tile work within. It stands a little way from the north-west corner of No. (3). Within it are two graves, one of which is of a woman named *Makli* from whom the hill takes its name. The tomb is supposed to have been built about 513 A.H. (1410 A.D.). Close by are other very early brick tombs, very plain, and in ruins.

I a. (3) The tomb of Jām Nizam-din (commonly called *Jām Nindo*) is a great square solid stone structure without a dome which has been built in great part from the remains of some magnificent Hindu temple. This old carving is very fine. Pure Hindu elements in it are a band of the sacred geese, two miniature temple *sikhars*, and the Hindu *kalasa* or finial which surmounts several eight-pillared *chhatras* which are close by. Under these latter graves have been dug and tombstones erected. It is not clear, however, whether the original temple stood here or at *Samli*; more probably at the latter place. Date 914-15 A.H. (1508 A.D.). All the tombs in this group belong to the time of the *Sammās*.

III. (4) South of the last some little distance, and near the edge of the plateau, is the ruined brick-domed tomb known as "*Juman Jati*."

III (5) Still further southward, and just below the edge of the tableland is the small insignificant whitewashed tomb of Sayyid Muhammad Baghdadi.

III. (6) Next comes, on the hill, a square building with a curious arrangement of four half domes each set above a corner of the building. It is the tomb of Sheikh Jilāth.

religious instructor of Bahá-ud-din Multáni Koreshi, and is supposed to have been built about 900 A.H. (1494 A.D.).

III. (7) Further along below the crest of the hill is a group of stone-built enclosures. That on the north containing the grave of Sayyid Máhmud Miraki; Shekh-ul-Islám, from Kandáhar. Date 927 A.H. (1520 A.D.).

III. (8) The next enclosure, which is separated from the last by an old *masjid*, contains the grave of Bará Mirza Isá Khán Turkhán said to have been built in 981 A.H. (A.D. 1573-74). It stands in a large court, within which are two minor courtyards. It is entirely of carved stone, with perforated slabs introduced in a few places. Mirzá Isá Khán was the first of the Turkháns who ruled in Lower Sindh, A.H. 962-980 (A.D. 1555-1572).

Inscriptions:—Arabic inscriptions are carved on the slabs above the doorways of the courtyard, and on several of the small tombs enclosed in it.

III. (9) Upon the hill, slightly further southward, is the small ruined tomb of Pir Asád with an inscription over the entrance door.

III. (10) The tomb of Sayyid Abdullá Jilána from Gujdrát. A whitewashed tomb of no account architecturally.

II a. (11) The tomb of Nawáb Amír Khalíl Khán is in ruins. It was built during the Amír's lifetime, or between 980 and 993 A.H. (1572-1584 A.D.), during the period that Mirza Muhammad Baki Khán governed Lower Sindh. Nawáb Amír Khalíl Khán is said to have left directions not to bury his body inside the tomb near it; and seven Háfízes or religious devotees were buried within it. It stands in the middle of a courtyard, 156 feet square, and has a stone foundation and plinth, but is built of glazed coloured bricks with a few perforated slabs introduced between them. It is octagonal outside but square inside and is covered by a dome. Each side of the outer octagon is 24 feet, and the sides of the square within are 21 feet each. Inside are four tombs.

Inscriptions:—On each of the four tombs inside is an Arabic inscription. There are also inscriptions on the outer walls of the building, and in large letters in blue and white tiles over the entrances, but much damaged.

II a. (12) A short distance south of the last is a ruined enclosure, which contains the grave of Nawáb Amír Mír Abul Bakr. The dome of the *mihráb* is partly demolished and the walls are in a very ruinous state. It has however the remains of some very good coloured tile work. Its date is 1037 A.H. (1627 A.D.).

I a. (13) Diwán Shurfá Khán's tomb is the best preserved of the brick buildings on the hill. It is a massive square structure with heavy round towers at the corners, and is constructed of fine brickwork pointed in the joints with strips of dark blue tiling. The dome has been covered with blue glazed tiles, a portion only of which remains. Within, the central grave stone is very elaborately carved. The *mihráb* has been decorated with glazed blue and white tiles. The tomb was built in 1049 A.H. (1638 A.D.) in the lifetime of Shurfá Khán, the grandson of Mír Alak Arghun, and was Nawáb or minister to Amír Khán until A.H. 1054. It stands on a platform, and is 38½ feet square. The foundation and plinth are of stone, but the superstructure is of glazed coloured bricks.

Inscriptions:—One in Persian over the entrance, and others on several small tombs inside; also on two stones over the *mihráb*.

I a. (14) Tomb of Nawāb Isā Khān in good preservation. It was built in A.H. 1038-1054 (A.D. 1628-1644), while Nawāb Amīr Khān, son of Nawāb Kāsim Khān, was governor of Sindh. It is built entirely of stone which is said to have been brought from Sorāth, and is richly decorated throughout in the Fathipur-Sikri style with surface tracery. It stands on a raised platform in the middle of a court, and is 70 feet square. It is surrounded by a verandah on carved pillars, and an upper storey. The roof of the main building is a stone dome, and the verandahs are also roofed with stone; though in some places small domes have been inserted at a later date. Stairs on the east side lead up to the roof. This is the largest tomb on the hill.

Inscriptions:—In Arabic character, over the entrance to the court, on various parts of the building, and on the eleven tombs inside. Nawāb Isā Khān died in A.H. 1054.

I a. (15) In front, that is to the east, of the last is an enclosure built in the same style, with a magnificently carved *mihrab*. It is said to contain the remains of ladies of the *zandur* of Isā Khān. One of the graves, however, bears the date 964 A.H. (1557 A.D.). A pillared porch has been clumsily added as an after-thought before the entrance which abuts upon and covers up some of the best work on the building.

II a. (16) On the south side of Nawāb Isā Khān's tomb is a ruined brick enclosure containing the grave of Mirzā Bakī Khān upon a platform in the centre.

II a. (17) Next comes a small stone twelve-pillared canopy containing the grave of Mirzā Tugral Beg, over which is a heap of small stones still added to regularly by small boys. The tomb bears the nickname of "Dukāria."

I a. (18) Tomb of Mirzā Jāni Beg bin Pāyind Beg and of Ghāzi Beg bin Jāni Beg Turkhān, like that of Dīwān Shurfa Khān is of brick, the faces of which are glazed blue and blue green and the pointing is filled in with strips of white enamelled tile work. The basement and surrounding walls are of stone with some good surface-carving on the *mihrab* and front door-way. The door frame of the tomb is of stone surmounted by a prettily perforated window, the other four sides are filled with geometric tracery windows. There was a deep dado around the outside of coloured tiles, but it has been wholly stripped off. Within is a corresponding dado, a part of which has also been damaged. Some fine panels of the same work adorn the walls. Inside are three graves. It was built in A.H. 1009 (A.D. 1599-1600). Mirzā Jāni Beg Turkhān was the last of the Turkhān rulers of Lower Sind (A.H. 993-1008); Ghāzi Beg was governor of Kandāliār, where he died, A.H. 1020 (A.D. 1610-11), and was buried here in 1022.

Inscriptions:—An Arabic inscription over the door of the courtyard; another above the entrance to the *dargāh*; others on the walls, and on each of the three tombs within.

II a. (19) A twelve-pillared pavilion covering a grave with a ruined brick *mihrab* beside it.

I a. (20) A quarter of a mile or less south-west of the last tombs is the grave of Edward Cooke, who seems to have been a merchant at Thātā about the middle of last century. It is dated 1743, and is of stone with a long inscription, upon the top in letters fully half an inch high and closely crowded together. (See account in the Sindh Gazetteer, p. 325).

I a. (21) Within the town of Thātā is the great Jāmi Masjid which is still in use. Its general design and construction is simple, being constructed of brick with heavy square

piers. It consists of the *masjid* proper with the counterpart of the same on the opposite side of a great square court and the two linked by side corridors. But the great feature of the building is its old coloured tile work. The patterns and soft harmonious combinations of colour are exquisite. This became badly damaged, and to a very great extent, but has been lately repaired, the missing tile work having been restored by tiles from Hala and Multan. But the colours of the latter are crude compared with the older work. The mosque was repaired in 1855-58 when Government subscribed Rs 5,000, and again in 1894 at a cost of Rs 20,500, 18,000 of which was subscribed by the Muhammadan community of Sindh and 2,500 Government. The mosque was begun in 1051 A.H. and completed in 1057 (1644-1647 A.D.), but the floor was not laid till 1068 A.H.

Inscriptions.—Over the façade archways and near the south entrance to the courtyard.

II a (22) Upon the outskirts of the town, on the south, is the oldest mosque at Thata. It is of brick and is now a ruin, but contains some remains of very good tile work. It is known as the "Dabgar Masjid" or Amir Khusro Khan's *masjid* and was built in 997 A.H. (1599 A.D.). It is 93 feet long by 48 feet deep and has three bays surmounted by one large and two smaller domes. The central *mihrab* is beautifully carved with fine surface tracery. *Kalar* has eaten into and rotted the brickwork of the walls for a considerable height from the ground.

Inscriptions.—Over the central *mihrab* giving the date.

III (23) Three miles south of the town of Thata, near the right bank of the Bhagiar, is the interesting old ruin the Kilar Kot or great fort. Its ruins cover about a square mile and consist chiefly of brick debris. The only standing building is an old ruined *masjid* (S.G., p. 324).

III 2 Shahpur, 27 miles W.S.W. of Thata, ruins of ancient city (*B.B.R.A.S.* Vol. V No. XL pp. 424 and 541, 1857). In the delta of the Indus are several sites of old ruined cities such as Lahori, Kharai, Bukera, Samui, Fathbigh, Kat Bambah Jan, Thari, Badui, and Thar.

II b 3 Sehwan a station on the North Western Railway, 192 miles from Karachi. The tomb of Lal Shah Bhuz in the south east quarter of Sehwan built of first rate brick and profusely decorated with coloured tiles, built about A.D. 1340. Also the remains of the old fort said to have been built by Alexander (S.G., p. 724).

III 4 Bambura is a ruined city near the town of Ghars in the Mirpur Sakro *taluka* of the Jerrak district (S.G., p. 123).

III 5 Hela in the Thata *taluka*. Near this place is an ancient building in ruins, known as the Mari or house of Jam Tumbach, the fourth sovereign of the Samma dynasty in Sindh (S.G., p. 324).

III 6 Ranika Kot an old fort distant about 7 or 8 miles from the town of Sann a station on the North Western Railway.

II a 7 Khuda bad near Dadu on the North Western Railway. (1) The great *masjid* built in A.D. 1710 and decorated with coloured tiles is a conspicuous building, but it is now very

dilapidated and dirty and the tile work is very greatly damaged. (2) About a mile from the ruins of Khudābād is the tomb of Nūr Muhammad Kālhorā—a large square tomb decorated with coloured tiles and in a fair state of repair.

- III 8. Kanheri, about 14 miles south-west of Dādu. Ruins of old Muhammadan (Kālhorā) town.
- III. 9. Daro or Mānik Taro, about 7 miles north of Dādu. Ruined city.
- III. 10. Lohan, about 6 miles from Phulji, railway station. Ruins of old city.
- III 11. Chāro Fort, about 24 miles south-west of Schwan. An old ruined fort.
- III. 12. Chakar Kot, 17 miles west of Johi. An old hill fort in ruins.
- III. 13. Kot Drigh Mathi, 13 miles west of Johi. An old fort.
- III. 14. There are also old forts known as Kot Nurpur (8 miles north of Manjbānd), Kot Dharanjo (5 miles north of Kōṭri) and Dilaniji Bhit. Also at Makān Dunichand, Kandi Tarāi, Makor Khadi, Damach, Thunwati, Goth Arab Khān, and Goth Sari.
- III. 15. Ranyi Kot, 22 miles west of Sann, a large old fort.

II.—HYDERÂBÂD DISTRICT.

1. *Hyderâbâd.* Upon the plateau, to the north-west of the city, are two solitary tombs of the Kalhorâ kings, and two enclosed groups of the tombs of the Tâlpurs. They are profusely decorated with coloured tiles in geometric and floral patterns, but the colours are more crude and the designs poorer than the old work of that kind at Thâtâ. The first two are in a more or less ruinous condition, the second having no separate *mujdâr* or custodian, the Tâlpur tombs on the other hand being properly cared for by descendants of those families.

The great square tomb, the furthest from the town, is that of Ghulâm Shâh Kalhorâ, the octagonal one being that of his son Sarafrâz Khân. These are very dilapidated, the tile work having suffered very much from bad workmanship in the original building of the tombs. Within recent years the dome of the former collapsed, damaging the fine marble platform which covers the grave within.

To the south of the town and touching it is the old fort within which are still some of the apartments of the Mîrs, among which is one known to visitors as the painted chamber. A very well carved door upon the eastern side of these is a very good specimen of woodwork. Within the enclosure now used as a magazine are three tombs, two being those of British officers killed in the battle of Hyderâbâd and one that of a gunner of the enemy who was killed while bravely working his gun. The latter with the muzzle blown away has been placed on his tomb. At a short distance to the west of the fort is a smaller fortified enclosure said to have held the *haram* in former times.

2. Daulatpur in Moro *tâlukâ*, about 80 miles north from Hyderâbâd:—(1) Thul Rukhan, 9 miles east by south from Daulatpur on the east side of the Hyderâbâd and Rohri postal road. This is a large Baudâha *stâpa*, built of burnt brick and mud, and surrounded by a mound about 6 yards broad and 5 or 6 feet high. Above this the *stâpa* rises about 50 feet and has two bands of pilasters, 20 in each storey, round the upper portion of the drum, which diminishes from 51 to about 46 feet 8 inches in diameter. The pilasters have moulded capitals and a cornice runs over them, but the top of the work has been ruined. The bricks measure 16" x 11" by 3". There is no tradition of its origin or date. (2) Seven miles north-east of Daulatpur is the tomb of Nâr Muḥammad Kalhorâ decorated with coloured tiles.

3. Shaḥapur Chakâr in Sâkrand *tâlukâ*. Two and a half miles north from this are some tombs of the Mîrs of Khairpur.

4. Mao Mubârak, 10 miles north of Nâushahr station. An ancient mound, the site of an early stronghold. (*Ind. Ant.*, vol. XI. p. 7.)

5. Bambra ke-Thul is the more modern name of Brâhmanâbâd, the site of an ancient and ruined city, situated about 11 miles east by south of Shâhdâdpur and about 21 from Hâl. It is one vast mass of ruins, forming irregular mounds, contained within a circumference of

four miles. Beside Brāhmanābād is the ruined city of Dolora about a mile and a half distant, and six miles in another direction is the ruined city of Dēpur (*J. B. B. R. A. S.* Vol. V. No. XX. p. 413, 1857.)

6. Old Bādīn, 60 miles S.E. of Hyderābād; ruins of old city.

7. Nasarpur; remains of an old brick city, with three old Muhammadan tombs

II b. 8. Matīari, 16 miles north of Hyderābād:—(1) Jami Masjid, built A.H. 1218, (A.D. 1803) of brick with stone cornices and ornamented with carved stone and coloured tiles, about 86 feet by 32.

Inscription over the archway at entrance of the main central dome giving the date.

III (2) Dargāh of Pīr Rukānshāh, built in A.H. 1179 (A.D. 1761-65). of brick and floored with tiles set in lime, 27 feet square.

III (3) Dargāh of Pīr Hashimshāh, built in A.H. 1175—similar to the preceding.

III 9. Bukera, about 5 miles south-west of Tando Alahyar. (1) Tomb of Mir Kaimshāh Kōreshi, erected in A.H. 1216, of brick with coloured decoration.

Inscription on glazed tiles above doorway that Mir Kaimshāh died in A.H. 1215.

(2) Masjid of Pīr Kaimshāh, 48 feet by 30, built in A.H. 1274.

(3) Tomb of Pīr Fazīl Shāh, 30 feet square, erected in A.H. 1267.

Inscription stating that Makh'dum Fazlshāh Kōreshi died on the 1st Zu'l-haj, 1266.

(4) Tomb of Shekh Bhanapotra, said to be 500 years old.

(5) Tomb of Pīr Firozshāh of comparatively recent date.

III 10. Mirpur Khās, 40 miles east from Hyderābād. About 1½ mile north or north-west, the Honourable J. Gibbs, in January 1859, excavated the base of a brick *thul*. It is popularly known as "Kāhū jo Dāro" in which was found a vase of fine earthenware containing some pieces of crystal and amethyst. The vase is said to be now in the Karāchi Museum. A head in greenish stone was also found, and sent to the Museum by Sir Bartle Frere. Brick figures found in a Buddhist tower at Kāhū, near Mirpur Khās. (*B. B. R. A. S.* Vol. XIX. No. LI. p. 44, 1895.)

III 11. Nuh-Hotiani, about 3 miles north-west from Uderālāl and 5 miles north-east of the village of Khebrāni, which is 8 miles north of Matīari. Dargāh of Pīr Nuh Hotiani, built in A.H. 1092 (A.D. 1681) of brick, about 24 feet square.

III 12. Uderālāl, 10 miles E.N.E. of Matīari. Dargāh of Uderālāl erected in A.H. 1014 (A.D. 1634) by Bedarang, son of Shāmdās Thākūr, of brick on a stone foundation. The floor is of glazed tiles set in lime.

Inscription in Persian engraved on two stones imbedded in the wall on either side of the entrance to the antechamber of the dargāh, giving date, &c.

- III. 13. Ha'la, 35 miles north of Hyderabad. The shrine of Makh'dum Nuh, built by Pir Muhammad Zamān in A.H. 1205 (A.D. 1790-91); of brick with coloured ornamentation. The foundation is of stone and the floor of glazed tiles. It measures 33 feet by 30 feet.

Inscription over the entrance to the *dargāh* recording the names of the builder, mason, scribe, &c.

- (2) Tomb of Makh'dum Mir Mahammad, built in A.H. 1210, of brick with coloured decorations on a stone foundation. It is about 25 feet square, and the floor is of glazed tiles.

Inscription over the entrance to the *dargāh* recording that Mir Fatch Ali Khān Sultān desired that a splendid tomb be erected, and that a spirit informed the writer of the year in which it was built.

- (3) Makh'dum's Masjid 36½ feet by 20 feet, built in A.H. 1222, of brick also.

Inscription over the centre of the middle one of three archways at the entrance of the mosque stating that Mir Karamali constructed this mosque; and that a spirit informed the writer of the date in the words "The mosque of God which resembles the Ka'ba."

- III. 14. Bhitsha'h, 5 miles east of Ha'la. (1) Tomb of Shāh Abdul Latif, built in A.H. 1167 (A.D. 1753-54), of burnt glazed brick on stone foundations, and about 36 feet square.

Inscription over the doorway at entrance to the *dargāh* stating that "when the tomb of Shāh Latif was erected by Sayyid Jamal he saw it splendidly adorned and called it 'the tomb of Latif, full of heavenly light.'"

- (2) Tomb of Pir Habib Shāh, built A.H. 1221, is 29 feet 6 inches square.

Inscription over the doorway at the entrance to the *dargāh* "Death is a bridge that leads us to our friends."

- (3) Tomb of Pir Kaimdin, and Latif Ali, erected in A.H. 1238.

Inscription over the doorway at the entrance to the *dargāh* stating that "it was erected by Abdu'l Rahim, mason of Hyderabad and son of Haider, a resident of Nasarpur and Punu Faqir *icallad* Ishak, in 1238."

- III. 15. Bilali, 6 miles north of Ha'la. Pir Bilali built A.H. 1168 (A.D. 1754-55) of brick 32 feet 6 inches square.

Inscription in Arabic, painted round the doorway.

- III. 16. Khuda'bad, 1½ miles west of Ha'la. Tomb of Mir Fatch Ali, about 26 feet by 27 feet, built of brick, on a stone foundation and ornamented on the inside with carved stone and outside with coloured tiles.

Inscription over the doorway at the entrance to the *dargāh* giving the date of its erection as A.H. 1210.

- III. 17. Kamra'v, 6 or 7 miles east of Tando Alahyar, which is 2½ miles east of Hyderabad.

- (1) Pak Sanghar Lora'o, 14 feet 3 inches square, built about A.H. 900 (A.D. 1495) of brick.

- (2) Tomb of Pir Ashraf Shāh, 15½ feet by 14½ feet, built of brick with coloured tile facings, built A.H. 1234

- III. 18. Moriahi, 18 miles north-east of Tando Alahyar. Mashaik Hoti, 20 feet square; built A.H. 894 (1489 A.D.) of brick, with coloured decoration.
19. Brāhmanābād.—See Bumbra-ke-Thul.
- III. 20. Myo Vahio, half way between Alahyar-jo-Tando and Tando Adam. A tomb built about 80 years ago, in good repair.
- II. g. 21. Depur, about 6 miles north-east of Brāhmanābād. An old brick *thul* or tower (*J. B. R. A. S.*, Vol. XIX. No. 51.)
- II. a. 22. Tando, a few miles from Tando Muhammad Khān. An old brick tower (*J. B. R. A. S.*, Vol. XIX. No. 51).

- III. 15. *Ghotki*, a station on the North-West Railway. In the town is a *masjid* of some note known as Musan Shāh's *masjid* erected in 1732 A.D. It is constructed of brick, 113 by 65 feet, and is decorated with coloured tiles.
- III. 16. *Fathpur*, about 6 miles from Larkhāna. The tomb of Shāhā Muhammad, plainly built, but decorated within with coloured tiles.
- Ia. 17. *Hakra*, about $2\frac{1}{2}$ miles from Rōhri. The ruins of an ancient town. (See *Sindh Gazetteer*, p. 677).
- III. 18. *Tajodero*, on the *Jhāli band* of the Ghāz Canal, at the 28th mile, the tomb of Tājo Kalio, erected in 1742. It is in a very dilapidated condition.

IV.—THAR AND PĀRKAR DISTRICT.

III.

1. Bāharaj, 3 miles north-east from Umarmkot. A temple of Mahādeva, built of stone. In A.D. 1790 a certain Brāhman of Umarmkot, who used to send out his cows to graze in the vicinity, observing that one of them gave no milk for some days continuously, accused the herd of dishonesty. The latter denied the charge, and next day reported that while driving the cows home in the evening he observed the cow stop at a certain place, and the milk to flow of itself. The owner went next day to the place himself and ascertained the truth of the statement. At night he said a spirit appeared to him in a dream and informed him that a linga was buried at the spot, and if he erected a temple there he would never come to want. This he did with the aid of the Sodas,—then influential here. The temple is annually visited by large numbers of Hindus from Umarmkot: it is only about 12 feet square and is of no architectural merit whatsoever. The same story is told of many temples.

I b.

2. Gori, 14 miles north-west from Virāvāh and 27 due west of Haro, Nagar taluk. A Jaina temple about 12½ feet by 50 feet, built of marble. It is related that about five hundred years ago one Manga, Oswāl of Pāri-Nagar went to Pattan to make purchases, and was informed in a dream by a spirit that there was an image buried beneath the house of a certain Musalman, which he should try to secure. Having succeeded in this he brought it to Pāri-Nagar, where the spirit again appeared and ordered him to procure two calves and have a cart made of the wood of the nimḃ (Margosa) tree, and placing the image on it to move on without looking behind. On reaching the place where the temple now stands the cart broke down, and being fatigued he fell asleep, to be informed by the spirit that both marble and treasure were buried where this had occurred and that he should send for workmen and build a temple worthy of the idol, which is worshipped under the name of Gaurī. It was built in Śmvaṭ 1432 (A.D. 1375-10). In A.D. 1835 the image disappeared. The temple is visited by Jains and others. It is a temple of great architectural interest. It is very similar, though superior, to the one at Bhodesār. It has been much defaced at various times by the fanaticism of the Sindhi troops. It is also said to have suffered from fire, and from gunpowder which was used by Colonel Tyrwhitt, at the time of the Nagar outbreak, in order to secure a Sodha Chief who was supposed to be hiding himself in its passages.

Inscription.—Put up when the temple was repaired in 1715 A.D.

IIa.

3. Bhodesār, 4 miles N.N.W. from Nagar Pārkar. The remains of three ancient Jainā structures. Two of these were used as stalls for cattle, and a third, the interior of which is both beautiful and interesting, has large holes in the back wall and is blackened with the filth which its abandonment to bats and wasps has created. Mr. R. Giles had the occupants of these buildings ousted, and a wall built from Local Funds to protect them. In future they will be preserved as Government buildings. A tank 400 feet by 200, said to have been excavated in the reign of Bhodā Parmāra, son of prince Jeso Parmāra, who was induced by the Brāhmins to sacrifice his son to the goddess of the city in order that the tank might retain the water.

(2) A mosque with carved marble pillars about 20 feet by 12, said to be of the same age.

II. 4. Sirewari, 10 miles north from Khipra. A mosque about 40 feet by 12 feet, built of brick by Taj Muhammad about a century ago.

III. 5. Khipra, 3 miles to the north-west of it, at Kubali, the Jami Masjid about 40 feet by 12 feet, built by wife of Ghulam Shah Kalhora, last century.

III. 6. Chotiari, 14 miles east from Sanghar. A mosque about 30 feet by 15 feet, of brick, about the same age as the last.

III. 7. Dher Mitha Faqir, 12 miles south-west from Khipra. Shrine of Mitha Faqir, erected about a century ago by his followers.

III. 8. Giror, 25 miles north-west from Umarkot. The shrine of Abdal Rahim, erected of brick by Mir Bijar Khan scarcely a century ago, is about 16 feet square.

III. 9. Nawa'kot, 40 miles south-west from Umarkot. (1) Shrine of Razi Shah, 30 feet by 15 feet, built by his followers about 35 years ago.

(2) Fort erected by Mir Murad Ali, about 50 years ago.

III. 10. Ramjago, 24 miles west from Umarkot. Tomb of Mir Mubarak Khan Talpur, 20 feet square, built of grey stone and painted inside. It is about 150 years old.

III. 11. Juariasar, 25 miles W.S.W. from Umarkot. Tomb of Walid Mari, 16 feet square, of brick, about the same age.

III. 12. Hasan Bagban, 26 miles west from Umarkot. Tomb of Hasan Bagban, 50 feet by 14 and 20 feet high, built of brick about 200 years ago.

13. Virava'h, lat. $24^{\circ} 31' N.$, long. $7^{\circ} 50' E.$ The ruins of Pari-Nagar are close by. It is said to have been founded in A.D. 456 by one Jeso Parmira of Balmir, and is supposed to have been destroyed by the Muhammadans. Among the ruins are the sites of many Jaina temples. Only one small temple, however, is now standing. Mr. Giles here found a magnificently carved block of marble which he got permission to remove to the Karachi museum; with these exceptions Pari-Nagar is a large brick heap. Carved stones are built into the Virava'h temple, and other places.

II b. In the first there are some beautifully carved stones, but the second contains little of interest. The third was evidently a temple, and its outer walls, except for some stone carving by the door, are of plain ashlar work. The roof is flat, with the tops of the twenty-seven domes rising from it,—one large one in the centre, and twenty-six very small ones round. The interior is, in spite of dirt and decay, very striking. As you enter, you look down into a little cluster of beautifully shaped pillars with carved capitals. In the centre is a dome, the top of which has elaborate stone tracing on it such as I have only seen in the churches of the West. Round the rim of the dome, which measures 18' in diameter, are massive carved stone bosses with figures on them, while between the dome and the walls is a narrow pillared colonnade and in the walls small domed recesses with carved seats, such as may be seen in old monastic buildings. The whole is, I have no doubt, a very ancient structure and of great interest.

II b.

In the village is another Jaina temple, built in the curious irregular pagoda-like pile which is apparently commonly used for such buildings. This is doubtless a much more modern structure than those under the rocks, but it is none the less, perhaps, several centuries old, and has traces of beautiful carving about it. You ascend to it by a large flight of steps which, like the temple itself, are considerably out of repair.

III.

Very noticeable on the banks of the Bhodetar tank and in other places in the neighbourhood are the *sati* stones with their rude knights in armour carved on them, and always opposite the knight the pathetically outstretched arm of the lady, who joined his funeral pyre, with the auspicious mark in the palm of her hand reminding one of the stigmata in mediæval pictures. In one village, a *sati* stone tells of the fate of the present *Patel's* grandmother.

On the roadside near the tank is a mosque with carved marble pillars which may have been brought from Pâri-Nagar. Some of the carving has the same patterns as may be seen at Pâri-Nagar. Captain Raikes states that this mosque bears the inscription "If it may be injured, any one in power who will not repair it will be considered a sinner by God." This inscription, however, is not now to be seen, but there is an Arabic and Gujarâthi inscription. The latter is dated 1505 *Samvat*, i.e. A.D. 1449.*

* From a memorandum drawn up by Mr. R. Giles,

V—BARODĀ, AND OTHER NATIVE STATES OF N GUJARĀT.

1. Baroda, the capital of the Gāikvād's dominions

III (1) The Junj Kothā or old fort, probably the oldest building in the city. In digging the foundations for a new office some gold and silver coins were found, probably the *gallia parā* current in the 8th to the 10th centuries, but no satisfactory account of them has been published

III (2) In the Bhadr is a solid old palace of the Musalmans with a marble bow window of singular beauty

III. (3) The palace of His Highness Sayajī faced by a building erected by His Highness Khanderav, a curious building with a labyrinth of little rooms, dark passages and deep yards

III. (4) The Najar Bag palace is a recent building

III (5) Temples where the bodies of each of the Gāikvāds were burned (6) Temple of Vitthal Bando (7) Temple of Siddhanāth (8) Lakshman Bāi's Mandir (9) Temple of Kālī (10) Temple of Bolī (11) Temple of Bhīmanāth, where Brāhmins are employed undergoing penance for the benefit of the Gāikvād's house (12) Ganapati's Mandir (13) Kāsi Visvesvara temple (14) Svāmī Nārāyaṇa temple

III 2 Petlad Dargāh of Arjunshāh Pīr, who died A.D. 633, the Jamī Masjid and another mosque

III 3 Sojtra Two old wells of brick and stone of ancient date and some pretensions

III 4 Padra Temple of Ambānāth, and others

III 5 Sevasee Contra Fine step well with an inscription (Forbes' *Oriental Memoirs*, Vol II p 102)

I 6 Dabhoi, in lat 22° 8' N and long 73° 28' E, is an ancient fortress, the walls of which form an irregular four sided figure approaching to a square. The north, east, south and west walls are respectively 1,025, 900, 1,100 and 1,025 yards long and have a round tower at each angle. The remains of its fortifications, double gates and temples indicate great magnificence. The stones used are chiefly huge blocks of a very durable sandstone. Of the gates by far the finest was the eastern or Hirā gate (Gate of Diamonds). It was covered with handsome carvings representing groups of warriors, animals, birds and serpents, some of which remain, but the gate has been in most part rebuilt in Musalman style. There is a quaint legend about a man having been built up alive in the masonry at the king's orders, but his protectress, the Rānī, used to have him fed by a large quantity of *ghā* being poured down an opening which is shown to this day. Adjoining the gateway is the temple of Kālīkā Mātī covered with bands of rich moulding and sculpture. Upon the opposite side of the gate are the ruins of a smaller temple, and on the gate itself are the remains of two old inscriptions

Within the walls is a large tank lined with hewn stone and having steps all around. The legend about the building of the city is interesting and may be found in Forbes' *Oriental Memoirs*, Vol. II. It is said to have been built by Siddharāja Jayasinha about A.D. 1100. Dabhoi was for a long time inhabited by Hindus only, no Musalman being permitted to reside within the walls or to wash in the tank. A young Muhammadan named Sayyid BALA, on a pilgrimage with his mother Māmā Dukhri, in ignorance of the prohibition, ventured to bathe in the tank, and the Brāhmins prevailed on the Rājā to mutilate him, and he died. Māmā Dukhri at once returned home and sued to her sovereign for redress. He sent a large army under his Vazir, which took Dabhoi after a long siege. The Vazir had all the fortifications destroyed except the western face and the four double gates. When Māmā Dukhri died, she was revered as a saint and was buried in a grave near the Hirā gate. By her tomb is a stone of ordeal, and the proof of innocence lies in being able to wriggle through the perforation in the stone. After this Dabhoi was for many years almost deserted. When the Musalmāns finally conquered Gujarāt, Dabhoi became more populous, and was held by them for two centuries. The Marāthās then obtained possession of it, and partly rebuilt the walls. During the campaign of 1775 it submitted to Rāghobā Peshvā, who levied a contribution of three *lāks*, which the inhabitants were scarcely able to pay. In January 1780, General Goddard took the town on his way to attack Fatesingh Gāikvād, who however gave in and concluded a treaty with the English. Mr. James Forbes, author of *Oriental Memoirs*, was left as Collector of Dabhoi till the 24th April 1783, when the *paṅgāṇā* of Dabhoi was with others handed back to the Marāthās according to treaty. Dabhoi is now the chief town of one of the *talukās* of Barodā territory, and has of late gained in importance by the State Railway joining it with Miyāgām station of the Bombay Baroda and Central India line. (Surveyed.) (See *Archæological Report*, vol. H. and *Antiquities of Dabhoi* by Burgess and Cousins).

- III. 7. Kārva'n, Dabhoi division, on the railway 5 miles east of Miyāgām. One of the four oldest and most famous seats of the worship of Śiva, once had a large tank now broken up, with many ruinous old temples. Coins are occasionally found here. The tank called Kāyāvirohana and the remains of a host of very old temples in ruins.
- III. 8. Karna'li in Sutor division; on the Narmadā near the junction of the Uri or Or—a sacred place containing the temples of Someśvara, Kubreśvara and Pāvakēśvara.
- III. 9. Ambali. Temple of Anasūyā, the mother of Datta-Muni, a supposed incarnation of the Triad.
- III. 10. Barkal, also on the Narmadā. Temple of Vyāsa Muni.
- III. 11. Chāndod on the Narmadā, a famous sacred place. Temples of Śeṣhaśāyī, Kāśī Viśveśvara Mahādeva, Kapileśvara Mahādeva and Chāndikā Mātā, mostly sculptured on the outer walls.
- III. 12. Navsari. A palace of the Gāikvād; temple of Pārśvanātha; temples of Āśāpūri-Mātā, Krishna, &c.; *dargāh* of Makhtam Shāh and Sayyid Saādat, and an old Parsi Fire-temple.
- III. 13. Palsā'na, in the district of the same name, has two Hindu temples "of some interest" and a large tank.

- III. 14. *Ka'mrej*, the chief town of a sub-division, 20 miles from Navsari, on the south bank of the Tapti. (1) Temple of Śrī Nārada Brahmā with a fine image in a subterranean vault. (2) Temple of Śrī Kṛtīśvara. (3) Temple of Mokṣanātha Mahādeva visited by pilgrims to perform the *Nārāyaṇa-Nāgabali* and *Tripiṇḍi* ceremonies. (4) Old temple of Śrī Kālābhairava.
- III. 15. *Variav*, 2 miles from Surat, has two Hindu temples and a large mosque.
- III. 16. *Mahuva*, on the river Purna. "A Jain temple with a modest exterior, is an excellent piece of architecture inside."
- III. 17. *Unaī* in the village of *Khambhālā*, *Viāra tālakā*;—a famous hot-spring (see *Ind. Ant.*, vol. I. p. 142).
- III. 18. *Songad*, south of the Tapti. Near it is what was once a very notable fortress and the town still contains the remains of several notable buildings and ruined temples. Near it, but just within *Khāndesh*, is the renowned fortress of *Sālher*.
- III. 19. *Rupgad*, between *Songad* and *Sālher*, is a ruined fort with a perennial spring on the highest point.
- III. 20. *Atarsūmba* on the *Vatrak*, in *Debgām*, *Kaḍī zilla*, with a ruined but striking fort with a fine gateway.
- III. 21. *Vagjhipur*, 4 miles north from *Atarsūmba* on the *Mesva*. A temple of *Utkantheśvara Mahādeva*.
- III. 22. *Chatral*, 5 miles from *Kalol*, has a well of some pretensions built in the time of *Mahmud Bīgarah*, and repaired by *Mahārāv (Mahārāv) Gāikvād*, the *Jāgirdār*.
- III. 23. *Kadi*. The *Rang Mahāl* and *Supra Mahāl* and other remains of old buildings. Temple of *Yudheśvara Mahādeva*. The *mandira* of *Gosāvi Mahārāja* containing some elaborate carving. Temple of the *Khākhi Bāva* and others.
- II b. 24. *Ankīlvad—Pāttan*, the old capital of the *Chāvada* and *Chaulukya* kings, but destroyed by the *Muhammadans* in the 13th century and still further despoiled by the *Marāṭhās*; said to have been built by *Vanarāja* in A.D. 746. It contains a few fragments only of its former greatness. Very little remains now, *in situ*, and the dismantled materials of the scores of fine old temples that once adorned this old city are scattered far and wide. Mosques, tombs, tanks and wells, with the modern walls, have made a clean sweep of almost all, and it is sad to see the use to which some of these richly sculptured fragments have been degraded. The celebrated *Rāni Vāv*, a step-well said to have been constructed by *Udayamati*, the Queen of *Bhīma Deva Solanki*, King of *Pittan*, in the eleventh century, is now represented by a small portion of its bracketted main shaft at one end and part of a single standing column at the other extremity, the intervening space being a vast pit from which pillars, beams, and step-slabs have been rifled, to build, it is said, some eighty years ago, *Bahādur Singh's* step-well in the town. Not far from this is the great *Sahasra Langa laṭār*, once one of the largest tanks in *Gujarat*, ascribed to *Siddharāja*, but which tradition says never held water, through a curse pronounced upon the king and his work by a good-looking damsel, engaged on the excavation, with whom the king tried to trifle. It appears

to have been finished, for fragments of the numerous little shrines (said to be a thousand in all), which encircled it and stood upon the steps leading down to it, lie about, but the whole of the stone lining of the banks has been carried off, leaving the brickwork core in huge heaps.

On the south side of the town is the Khân Sarovar, a fine large tank, constructed, like most of the buildings of the early Muhammadan period, chiefly of appropriated materials. The arrangement of the inlet and outlet sluices is worthy of note. Like most of these ancient buildings it has been allowed to fall into a ruinous state, although it is still used by the town; the accumulation of silt, which is gradually filling it, seems never to be cleared out. When these works were constructed, it would appear that no provision was made for their subsequent up-keep and repair. Without the walls, on this side of the town, are several *tauvas* or tombs constructed almost wholly of old temple materials—principally white marble columns and beams. On one of these pillars is a short inscription.

- Within some of the more modern temples with which Pāṭṭan abounds, may be found fragments and relics of older ones. In the temple of Panchāsara Pārśvanātha is a marble image said to be that of Vanarāja, the founder of Anhilvād or Pāṭṭan. Beneath it is an inscription in which the name of Vanarāja occurs and the date *Samvat* 802, but, owing to the fitness of the letters and the wear of the surface, it is difficult to follow it. In another Jaina temple, that of Śrī Pārśvanātha, is a beautifully carved wooden ceiling and an important inscription of the Khadataragachha Jāinas. In another we have a most elaborately carved white marble throne upon which the image is seated. In a small insignificant-looking Hindu shrine are two very old images dated *Samvat* 802, while in another is an old image of Gaṇpāti, of the same age. There are some very fine specimens of old wood carving to be found in Pāṭṭan, chiefly employed as decoration on the façades of houses.

- But, perhaps, the best piece of ancient work remaining at Pāṭṭan is the great ceiling scroll which was drawn and published in one of the numbers of the *Indian Art Journal*. The work is superb, but, unfortunately, the three great slabs bearing it received very much damage when the porch, in which it was placed, fell into the river. The scroll was recovered, and now lies upon the pavement near its original position, at Sheikh Farid's tomb in the river.

At Hājipur, near Pāṭṭan, is an old well with an inscription.

buildings, and is enclosed in a fort, the south gateway of which rises to a height of 50 feet. The original temple was built by Saṅkhala Rājā in A.D. 1152, the second or Madhyasthāna was built by a Marāṭhā, and the third or largest by His Highness Mānājirāv Gaikvād in A.D. 1779—1791.

I b. 28. Siddhapur, in the Kadi District, on the Sarasvatī river, 64 miles north of Ahmadābād on the railway. (1) Some fragments of the great Rudramālā temple, built of stones of gigantic size and elaborately carved, by Siddharāja, and destroyed by Alau'd-din Khunī, still remain, and a beautiful *kirtistambha*, from which, however, the *torana* and sculptures in the pediment have been taken away since K. Forbes wrote his *Rds Māld*. A portion of the Rudramālā building has been converted into a Jami Masjid. The city having been an old capital of the Chaulukya kings deserves examination. The *kirtistambha* and other fragments should be conserved. (Surveyed)

III. (2) On the opposite side of the river is a large square and very plain building, the *dharmaśālā* of the Kovalapuri Gosāvis built by Abalyābāi of Indor.

III. (3) Temples of Siddheśvara Mahādeva and Nilakanṭha Mahādeva, built by Bābājī Divān about the beginning of the present century.

III. (4) A temple at the bend of the Sarasvatī to Bhūtanātha Mahādeva—the lord of demons—with a *pippala* tree, under the temple of Siddheśvara Mahādeva, into which the evil spirits of deceased devotees are believed to pass.

III. (5) Below the preceding are two smaller temples marking the spots where ladies immolated themselves as *satis*.

III. (6) Temple of Govinda Mahādeva in the town, contains two images, both of Kṛṣṇa.

III. The other chief temples are those of (7) Ranachodji, (8) Sahasra Kālī Mātā, (9) Syāmji Mandira, (10) Svāmī Nārāyaṇa, (11) Gosāvi Mahārāja, (12) Khardana Rishi, (13) Kapila Muni, (14) Lakṣmī-Nārāyaṇa, (15) Gopināthaji, (16) Govardhananāthaji, (17) Raghunāthaji, (18) Ganapati, (19) Brahmāndeśvara Mahādeva, (20) Arbudeśvara Mahādeva, (21) Vālkeśvara Mahādeva, (22) Siddhanātha Mahādeva, (23) the *Moksha Pippala* tree, and (24) Khāk Chauk.

The chief tanks are: (25) the Bindu Sarovar, one of the four most sacred tanks in India, (26) the Jñāna Vāpikā, and (27) the Alpa Sarovar.

III. 29. Daithali or Dadhisthala, on the Sarasvatī. Near it is Mandikeśvara—a sacred place.

III. 30. Athor 15 miles from Siddhapur. A celebrated temple of Ganapati, and the Ganapatiya *dharmaśālā*.

III. 31. Unjha, 8 miles south of Siddhapur. A large temple of the Kajari Kunbis, built about 1838 in the style of the Jaina temples.

II b. 32. Akhaj, about 18 miles from Mehsana railway station. Remains of a *kirtistambha*

I b. 33. Vadnagar, 9 miles north-west of Visalnagar. (1) A large and substantial *chidraji*, with arches ornamented with rich carvings. (2) Two *kirtistambhas* in a good state of preservation. (3) Temple of Hatkeśvara Mahādeva to the west of the town, the walls of

to have been finished, for fragments of the numerous little shrines (said to be a thousand in all), which encircled it and stood upon the steps leading down to it, lie about, but the whole of the stone lining of the banks has been carried off, leaving the brickwork core in huge heaps.

On the south side of the town is the Khān Sarovar, a fine large tank, constructed, like most of the buildings of the early Muhammadan period, chiefly of appropriated materials. The arrangement of the inlet and outlet sluices is worthy of note. Like most of these ancient buildings it has been allowed to fall into a ruinous state, although it is still used by the town; the accumulation of silt, which is gradually filling it, seems never to be cleared out. When these works were constructed, it would appear that no provision was made for their subsequent up-keep and repair. Without the walls, on this side of the town, are several *auzas* or tombs constructed almost wholly of old temple materials—principally white marble columns and beams. On one of these pillars is a short inscription.

- Within some of the more modern temples with which Pattan abounds, may be found fragments and relics of older ones. In the temple of Panchāsara Pārśvanātha is a marble image said to be that of Vanarāja, the founder of Anhilvād or Pattan. Beneath it is an inscription in which the name of Vanarāja occurs and the date *Samvat* 802, but, owing to the fineness of the letters and the wear of the surface, it is difficult to follow it. In another Jaina temple, that of Śrī Pārśvanātha, is a beautifully carved wooden ceiling and an important inscription of the Khadatauagachha Jāinas. In another we have a most elaborately carved white marble throne upon which the image is seated. In a small insignificant-looking Hindu shrine are two very old images dated *Samvat* 802, while in another is an old image of Ganapati, of the same age. There are some very fine specimens of old wood carving to be found in Pattan, chiefly employed as decoration on the façades of houses.

- But, perhaps, the best piece of ancient work remaining at Pattan is the great ceiling scroll which was drawn and published in one of the numbers of the *Indian Art Journal*. The work is superb, but, unfortunately, the three great slabs bearing it received very much damage when the porch, in which it was placed, fell into the river. The scroll was recovered, and now lies upon the pavement near its original position, at Sheth Farid's tomb in the river.

At Hājipur, near Pattan, is an old well with an inscription.

- III. 25. Chānasama in Vadavali sub-division. The largest Jaina temple in the Batodā territory, dedicated to Pārśvanātha and built about fifty years ago at a cost of 7 lakhs of rupees raised by subscription. It is built of Dhraṅgadhra stone and very richly carved, with numerous spires. The interior is rich and floored with marble.
- III. 26. Kunsagar, 12 miles from Chānasama and not far south of Anhilvād-Pattan. The remains of an immense reservoir on the course of the Rupen, attributed to Kanna, the father of Siddharāja Jayasinha. It was destroyed by a flood in 1814.
- III. 27. Bechar. Becharāj's temple is on the north-west border of the Kadi division, about 23 miles from the town of that name and 15 miles south of Chānasama, 1½ mile south-east of Sankhalpur and near the British frontier of Viramgām. It has numerous surrounding

buildings, and is enclosed in a fort, the south gateway of which rises to a height of 50 feet. The original temple was built by Saṅkhala Rājā in A.D. 1152, the second or Madhyasthāna was built by a Marāṭhā, and the third or largest by His Highness Mānājirāv Gāikvād in A.D. 1779—1791.

I b. 28. Siddhapur, in the Kaḍi District, on the Sarasvatī river, 6½ miles north of Ahmadābād on the railway. (1) Some fragments of the great Rudramālā temple, built of stones of gigantic size and elaborately carved, by Siddharāja, and destroyed by Alau'd-dīn Khunī, still remain, and a beautiful *kirtistambha*, from which, however, the *torana* and sculptures in the pediment have been taken away since K. Forbes wrote his *Rās Mālā*. A portion of the Rudramālā building has been converted into a Jami Masjid. The city having been an old capital of the Chaulukya kings deserves examination. The *kirtistambha* and other fragments should be conserved. (Surveyed)

III. (2) On the opposite side of the river is a large square and very plain building, the *dharmasālā* of the Kevalapuri Gosāvis built by Abhayaḥ of Indor.

III. (3) Temples of Siddheśvara Mahādeva and Nilakaṇṭha Mahādeva, built by Bābājī Divān about the beginning of the present century.

III. (4) A temple at the bend of the Sarasvatī to Bhūtanātha Mahādeva—the lord of demons—with a *pippala* tree, under the temple of Siddheśvara Mahādeva, into which the evil spirits of deceased devotees are believed to pass.

III. (5) Below the preceding are two smaller temples marking the spots where ladies immolated themselves as *satts*.

III. (6) Temple of Govinda Mahādeva in the town, contains two images, both of Kṛṣṇa.

III. The other chief temples are those of (7) Ranachodji, (8) Sahasra Kālī Mātā, (9) Syāmji Mandira, (10) Svāmī Nārāyaṇa, (11) Gosāvi Mahārāja, (12) Khardana Rishi, (13) Kapila Muni, (14) Lakṣmī-Nārāyaṇa, (15) Gopāthhaji, (16) Govardhananāthaji, (17) Raghunāthaji, (18) Ganapati, (19) Brahmāndeśvara Mahādeva, (20) Arbudeśvara Mahādeva, (21) Vālkeśvara Mahādeva, (22) Siddhanātha Mahādeva, (23) the *Moksha Pippala tree*, and (24) Khāk Chauk.

The chief tanks are: (25) the Dinda Sarovar, one of the four most sacred tanks in India, (26) the Jnāna Vāpikā, and (27) the Alpa Sarovar.

III. 29. Daithali or Dadhisthala, on the Sarasvatī. Near it is Mandikeśvara—a sacred place.

III. 30. Athor 15 miles from Siddhapur. A celebrated temple of Ganapati, and the Gaṇapatiya *dharmasālā*.

III. 31. Unjha, 8 miles south of Siddhapur. A large temple of the Kalavā Kunbis, built about 1658 in the style of the Jaina temples.

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II.

42. Sankeśvara, an old seat of the Jains, 6 miles south-west of Munjpur. Here in the middle of the village is the courtyard, surrounded with cell shrines, built in old brick and plaster, of an old Jaina temple of Pārśvanātha, which has itself entirely disappeared. The brick work is much of the same style as that of the old temple at Sarotra the bricks being carefully moulded to suit the different curves and recesses of the mouldings. This has been covered with fine plaster, cut whilst wet into the most delicate geometric patterns. But it has suffered greatly from the weather, the most part of it having peeled off. Over the shrine doors, upon the stone lintels, are numerous short inscriptions ranging in date between *Samvat* 1652 and 1686. It is said that the image of Pārśvanātha which occupied the principal temple here, was carried to the new temple hard by, which was built very recently. The inscription upon the base of the image seems to corroborate this, since it is dated in *Samvat* 1666, whereas the only other inscription on the new temple recording the gift of five thousand rupees towards the building of it, is dated *Samvat* 1868. There is nothing of note about this new temple; it is constructed in the style of the modern Jaina temples.

III.

43. Panchāsūr, 6 miles south of Sankeśvara, is, according to tradition, one of the oldest towns in Gujarāt. It was here that the famous Jaya Śekhara was besieged, eleven hundred years ago, by the invading army of the south under King Bhuvār, and where, on his fall, four queens with the ladies of his court, after they had made a desperate and sudden sally for the recovery of his body, threw themselves upon his funeral pyre and were consumed with him. Though once the seat of the oldest known dynasty of Gujarāt it has absolutely nothing left upon the surface to commemorate those days. Some ancient bricks of larger size than usual are sometimes unearthed. Groups of *pāliyās* and *sālī* stones are found in the village and on the burning ground at some distance from it, but none of these seem to go back further in date than seven hundred years, and those of that age only number five, with much abraded inscriptions. It is recorded that over the spot where Jaya Śekhara's body was burnt, a temple was erected to the memory of Gujar Deva. A common little shrine, with nothing ancient-looking about it, upon the burning ground, is pointed out, with some hesitation and doubt, as the same, but to antiquity it has not the shadow of a claim. It is possible that the *linga* within it may have been the original "Gujar Deva".

The town, or rather the village of Panchāsūr, is a comparatively modern cluster of houses and huts, with a population of perhaps about four or five hundred souls. On the east of the village are some large mounds some twenty or thirty feet high, but these are said to consist entirely of village refuse and manure, and certainly what lies on the surface is such. A mile to the west of the village in a modern little shrine, are placed a few mutilated images which might have belonged to some temple or temples of the thirteenth century, while in the village is a small mound with a heap of carved stones about it, evidently the site of an old shrine.

I b.

44. Jhinjava'da, south of Panchāsūr, is an old Hindu fortress with gateways profusely sculptured and a multilateral tank (see *Archæological Reports*, vol. II). (Surveyed.)

III.

45. Vā'gel, 19 miles south-west of Paṭṭan. The *Rās Mālā* after describing the temple of Sūrya at Mudherā, the finest extant in Gujarāt, says: "At Waghel is a temple similar in style to those which have been described, but of smaller dimensions. It consists of a

it covered with sculpture quaint and suggestive. (4) Two good Śrāvaka temples. (5) Several other Hindu temples. (Surveyed.)

- I b. 34. Mudhera, about 10 miles west from Jagudan railway station; called in the legends Modherapura and Modhabankpattāṇa. It gave name to the Modh Brāhmins. It has a fine ancient temple of Śūrya, of the 12th century—a gem of the Chaulukya style, either the Karnaśvara or Karnaṇaru Prasāda of Gujarāt history. In front of the temple is the fine Sittā's Chauri, and a tank, the Rāma Kuṇḍa originally called the Śūrya Kuṇḍa. Part of the remains seems to have been recently carried away. The whole is pre-eminently worthy of preservation. (Surveyed.)

- III. 35. Pallej. Near this are said to be some interesting old temples.

- II b. 36. Sarotri or Sarotra, 5 miles from Sarotra station—an old Jaina temple with many short inscriptions—an interesting old white marble Jaina temple. The principal shrine stands within a closed rectangular court, around the four sides of which, and facing inwards were 52 small cell shrines; but the back or south corridor, with part of the eastern, has been demolished and cleared away. A portion also of the sculptured walls of the main shrine has also fallen, or has been removed, from the south-west corner. The temple has been thoroughly, desecrated, and all its images, of which there must have been at least sixty, have been removed.

- III. 37. Roho, 4 miles north-east of Sarotra, situated in the north of the Pālanpur Agency on the river Bānas. Here is an old step-well, with a short Sanskrit inscription, constructed entirely out of white marble, the material having been taken from the ruins of previous old temples. It is now in rather a ruinous condition and in disuse. Not far from it are the ruined remnants of a white marble Jaina temple, and close to this again are the crumbling walls of a very substantially built railway bungalow, in the outer gateway of which are used some old temple columns.

- III. 38. Rantoj, near Pañchāsar. Some Jaina temples.

- III. 39. Vishroda has vestiges of an ancient town similar to those found at Wallā.

- III. 40. Munjpur, 24 miles south-west of Patṭaṇ. The only relic of former times in the town of Munjpur, of any consequence, is the old Jami Masjid. This, as is the case with most of the very early mosques of Gujarāt, has been constructed chiefly from the material of old Hindu or Jaina temples, and the remnants of the porch on the north of the courtyard seem to point to that particular part having once been portion of an original temple undisturbed. In the mosque are two Persian and one Sanskrit inscription. The latter is on a beam, and belonged to an older temple, but is now almost illegible.

- III. 41. Lotes'vara. Two miles to the east of Munjpur. A curiously built well, in the plan of a Greek cross. In the centre is the circular shaft, the deepest portion, with its own containing wall, while on the north, south, east, and west of this there are branches. Steps descend the three sides of each to the water which communicates with that of the central shaft by openings in the circular wall. It is of recent construction. The place is a noted resort of pilgrims, and once a year a great *mela* or fair is held here.

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single open *mandapa* one storey in height with pyramidal roof, three porticoes, and an adytum surmounted by a spire." Not a vestige of this temple now remains, and it is almost forgotten by the villagers themselves. Those that do remember it say it was carted away *in toto*, some 20 or 25 years ago, its material being used in the construction of a *taldv* at Râdhanpur! The very foundations were dug out and carried away. Near the village is a very large multilateral tank, but it has long ago fallen into disrepair, and most of its stonework has disappeared.

II b.

46. Dilmâl, 10 miles north-west of Mudherâ and 19 miles south by west of Paṭṭan. Judging from the number of small shrines, now more or less ruined, which lie in the vicinity of the village, and extend for some distance from it on the south and south-east, Dilmâl must have been a place of considerably more importance than the present small village can claim for itself. Perched upon little knolls, at some distance apart are five partly ruined shrines, with many other mounds indicating the sites of so many more.

In the village, enclosed within a rectangular walled court, is the principal temple, that of the presiding deity of the village—the goddess Limboji Mātā—of comparatively recent construction. This temple occupies the site of a far older shrine, a portion of whose materials has been rebuilt into the new one. The surrounding minor shrines, which were appendages to this older central temple, still remain in very good preservation, and shew, *by their careful finish and abundant detail, that they were constructed during that period* when architectural construction had reached its highest point of excellence. The image of Limboji Mātā was originally in an old temple which now stands in ruins on the bank of the tank to the east of the village. The new temple has been built on precisely the same lines as the old one, in larger proportions, the figures around the walls of the latter being literally copied upon the former, but of far inferior workmanship. Like the old shrine the new one faces north, a direction reserved for temples dedicated to Vishnu, goddesses, and minor deities.

A very curious sculpture occurs on the west face of the little shrine in the south-east corner of the courtyard of the temple. In one figure the four deities, Śiva, Vishnu, Brahmā, and Śūrya, are blended. The image has eight arms, three faces, and is seated upon Garuda. The three faces (the fourth not appearing, of course, in a bas-relief) with the two lower arms—in the hand of one being the water-pot and the other lying extended, palm outward—belong to Brahmā; his vehicle, the goose, being represented below. Śiva is represented by the trident and serpent in the upper pair of hands, while the full-blown lotus in each of the next lower hands, the Hessian boots, and the horse below, denote Śūrya. Garuda, upon which the image rides, is Vishnu's vehicle, and the pair of hands now broken off no doubt held his symbols, the conch shell and *chakra* or discus. This fourfold representation is rare.

III.

Without the village, on the south, and built into a long platform are 26 *pāṭiyas* or memorial stones, commemorating the decease of certain individuals who died between the years Samvat 1513 and 1801 (A.D. 1457—1835). A panel on the upper part of each slab portrays the individual himself, arrayed in all his war-paint, sometimes mounted upon his horse, and sometimes standing beside his wife, while below the dated record is inscribed. These sculptures are exceedingly crude and coarse, the sculpture also being very shallow, thus forming a violent contrast with the infinitely better executed bas-reliefs on the old shrines. They are entirely void of expression, and lack the slightest animation of pose,

- III. 47. *Kamboi*, 3 miles north-east of *Dilmāl*, an old temple in the village, still in use.
- III. 48. *Itoda*, 2 miles south-east of *Dilmāl*, ruins of small shrines near the village.
- III. 49. *Dhenuj*, 16 miles south-east of *Pattān*. Here is the old temple of *Vyāghesvari* in most part rebuilt. The older work is of the very best class, and the carving of the *vedī* or parapet wall of the *mandapa* is particularly good. In the porch is a well-carved ceiling. Close by are remains of an old tank sluice, and near the town are the ruins of a very old step-well.
- IIb. 50. *Kanoda*, 3 miles south by west of *Dhenuj*. Remains of an old temple on the west of the village. The open *mandapa* remains, while the shrine has been destroyed.
- III. 51. *Mota'p*, 3 miles south of *Dhenuj*. A small shrine with sculptured walls.
- III. 52. *Ghurād*, 3 miles north-east of *Dhenuj*. A small sculptured temple.
- III. 53. *Virta'*, near *Ghurād*, old temple of *Māhādeva*: An inscription on the base of an image at this temple.
- III. 54. *Manoj*, about 5 miles north of *Dhenuj*. An old temple of *Nārāyaṇa* still in use. It has a curiously sculptured ceiling.
- IIb. 55. *Sandera*, 10 miles east by south from *Pattān*. Two old temples, one in the *Solanki* style and the other in the northern style. The first consists of an open *mandapa* supported upon pillars and the shrine, while the latter, which stands beside it on the south, is merely a square shrine with antechamber surmounted by a spire of the northern or *Orissan* type. These temples are in disuse.
- III. 56. *Rua'vi*, two miles east of *Sandera*. An old but small temple with a complete *śikhara* perched upon a high brick foundation near the village. The walls are sculptured.
- IIb. 57. *Sunak*, 4 or 5 miles west of *Unja* Railway Station. Two old temples, one in ruins the other of *Nilakantha Mahādeva* in good preservation and richly decorated. On a pillar in the smaller ruined temple is a Sanskrit inscription dated *Samvat* 1356 recording the establishment of an image in the temple. A short while ago a set of two copper-plates was dug up here, and they are now in the possession of Mr. *Nārāyaṇa Bhārati*, of *Pattān*. They have since been translated by Dr. *Hultzsch*, and have appeared in the *Epigraphia*. They record a grant of land by King *Karnadeva* at *Sunak*, and in giving the boundary of the same it mentions the villages of *Laghu Dābhi* and *Sandera*, both of which still retain the same names and are situated a mile and four miles south-west, respectively, of *Sunak*.
- III. 58. *Va'yad*, 15 miles north-west of *Pattān*. An old step-well. An inscription on a pillar.
- IIb. 59. *Kasera*, 15 miles west by north of *Pattān*. A small, but very old, triple-shrined temple dedicated to *Śiva*, *Brahmā* and *Vishnu*. It is profusely covered with sculpture, but has been very badly battered and defaced, and that maliciously, probably by the Muhammadan iconoclasts, who, in the early days of their ascendancy in India, so frequently overran *Gujarāt* and destroyed and desecrated its shrines. The temple is now in disuse. The carving and projecting portions of the work have suffered much from time, and vandalism, but the structure itself, except the upper portions of the *śikharas*, is well preserved, the temple being almost entire. The plan is that of a central *mandapa* with three shrines, one at each side, as well as the usual one at the back. Its greatest length is about 30 feet.

It is dedicated to Vishnu. The idol which it originally contained of Chaturbhuja was, it is said, carried away by the Emperor Alau'd-din. Tradition ascribes the temple to Gandharvasena. The present structure is evidently of a very old date, say 400 or 500 years. What is supposed to be the symbol of an ass's hoof occurring in the ornamentation of this temple, as in all those which are said to have been built by Gandharvasena, is perhaps connected with the origin of the legend of its age, which also states that he assumed the form of an ass during the day, resuming that of a man during the night. The symbol, however, is really the same as that occurring so frequently on most Bauddha and Hindu works of early date, and which is now known as the "Chaitya window" ornament. On the temple, inscribed upon the different parts of it, are names which are, with little doubt, those of the workmen who finished off these several portions. They are carefully inscribed and are in the old character. One of these names was Âjada. Curiously enough this same name is found inscribed on an old marble column at Pattan in a tomb on the south of the town, where a short inscription records the setting up of the column by the wife of one Âjada in *Samvat* 1256, thus giving us the date of the Kaseria temple, if we take it for granted that the two Âjadas are one and the same person, which I consider very probable.

III. 60. Bhilri, 24 miles north-west of Pattan. Here, as well as at the adjoining villages of Mundeta and Kemana, there was an old white marble temple, but it has been pulled down, and even the foundation has been dug out to get at the stone for conversion into lime.

III. 61. Palanpur. There is nothing of any interest from an archaeological point of view at Palanpur itself, save a few short inscriptions of no great age or interest.

III. 62. Wa'v, 4 miles or so north of this village is another ancient temple in a jungle far from any habitation. It is a Mahadeva temple of the usual kind, which has been restored, all the upper part being comparatively modern and built over the old portion, which is of carved sandstone. It is surrounded by a low wall and its preservation is doubtless due to the fact of its having been restored and its sanctity preserved. There is, however, no custodian or indeed any one living in or near it.

III. 63. Chandra'vati, about fifteen miles to the north-east of Roho, and not far from the foot of Mount Abu. Colonel Tod, in his *Travels in Western India*, in speaking of this place, says: "The city, to judge from the fragments of marble and stone strewn over an extensive plain, must have been of considerable size, and its pretensions to great refinement and riches, may be admitted from the beautiful specimens still remaining of its marble edifices, of which twenty of different sizes were discovered when the spot was first visited by His Excellency Sir Charles Colville and his party in January 1824. The one here represented (in his volume) is Brahmanical and adorned with rich sculptured figures and ornaments in high relief, those of the human form being nearly statues and only attached to the building sufficiently for their own support. They are executed with a degree of excellence scarcely equalled in Indian sculpture, and which would not in some instances disgrace more cultivated artists. Of these images there are one hundred and thirty-eight. The smallest are two feet high and placed in niches of the most elegant workmanship. The interior of the temple and centre dome is highly finished; but the roof and exterior of the domes have lost their outer coating of marble. The pillars in the ground of the drawing appear to have been part of a colonnade, which once surrounded the temple: they are of marble, which material is strewn over the adjacent

ground in great profusion, and columns, statues, cornices and slabs are tossed in heaps all around."

Save portions of the basement of one temple and a few blocks of the back wall of another, nothing remained in 1890 of these beautiful shrines, discovered in 1824, excepting one solitary column, which, by its loneliness, rather accentuates the desolation around it. A short walk from here discovers one of the chief causes of this, for there, under the railway bridge, upon either side of the stone piers, lie, in heaps in the river bed, upwards of a hundred cart-loads of sculptured fragments and images, the unused portion of the vast amount of marble carried there from those temples. The site of the old city, and its extent, is still indicated in great measure by the mounds of old brick work which formed the foundations of these old temples, and of which there are a great number; and, on the south side, by portions of the city walls which faced the river Sívālan.

VI—MAHI KÂNTHÂ.

1 Idar (1) At the foot of the *gad* or fort is the cave temple of Khokanâtha Mahadeva partly ruined, supposed to be upwards of 400 years old. It is an oblong apartment 30×20 feet and from 4 to 6 feet high, excavated in the rock and used as a place of worship. (2) In a rising ground south of the town, and close to the wall, is the cave-temple of Dhanesvara Mahadeva, a natural rock cavern 20×10 feet and from 5 to 7 feet high. (3) In a rising ground $\frac{3}{4}$ of a mile south-west of Idar is the cave of Mankalevara Mahadeva. It measures 20×12 feet and the height varies from 5 to 10 feet. (4) On the summit of the *gad* to the north-east of the town the Ruthi Rani-nu maham built of brick plastered with chunam. It is said to be upwards of 600 years old. It has a domed roof, in the Muhammadan style, with a courtyard in front, and measures 25×19 feet and 12 feet high. It is visited by pilgrims and travellers. The wife of a former chief of Idar having some disagreement with her lord was ordered to live on the hill, where this palace is said to have been built for her and is thus called after her name. (5) In the *gad* to the north of the town the Radmalni Choki appears to be an unfinished Juna temple, built of white sandstone. It measures 375×34 feet and 16 feet high, in the Juna style. (6) On the *gad* is the cave (a natural cavern) of Vajar Mata with a wall and terraces in front. It is 22×18 feet and 7 feet high and contains an image of Vajar Matâ worshipped by all castes. It has a ruined *dharmaśâlâ* attached to it built of brick and plastered with chunam. (7) In the *gad*, the temple of Sântinâtha of white sandstone, sculptured, and brick plastered, is upwards of 400 years old and entire, measuring 160×125 and 55 feet high.

2 Limbhoi the temple of Kalanâtha Mahadeva with a *dharmaśâlâ* partly in ruins, is built of white sandstone and brick plastered. It measures 37×15 feet and 30 feet high.

3 Ahmâdhagar The Bhadr palace in ruins, upwards of 100 years old, built of white sandstone. The space within the surrounding fortified walls measures 700 by 500 feet. The palace is said to have been originally constructed in the reign of Ahmad Shâh, the founder of the town. It is also called Mohunâ rani ni mahâl. (2) A *lunda* or reservoir mostly in ruins, having a courtyard, is built of white sandstone plastered. It measures 100×50 feet. The reservoir is said to have been constructed during the reign of Ahmad Shâh as a bathing place for 'Mohunâ rani' who it is said used to visit it daily by an underground passage from the Bhadr palace.

4. Khed Brahma the temple of Brahmay surrounded by a wall measuring 57×30 feet and 36 feet high is built of white sandstone and brick plastered. It has been recently put in repair by the Brahman community of the town and has an image of Brahmay which is worshipped. The temple is known by the name of "Bhiggu Rishi". The river Harnav, on which the village stands is considered sacred. A fair is held every year on Mâgha S d 11th.

Desan The temple of Bhavnâth Mahâdev, upwards of 100 years old, measures 50×25 feet and 16 feet high is built of white sandstone and brick partly in ruins. It has a *dharmaśâlâ* attached to it. This temple is known by the name of Chhumâ (Chhavanâ) Rishi, a great sage. A fair is held here annually in the month of Sâvan.

* It is the day of new moon in the return of the sun to the north.

- III. 6 Bhilora. The temple of Śrī Chandraprabhuḥ, of white sandstone sculptured and plastered. It measures 70×45 feet and 30 feet high. It has a tower four storeys or 75 feet high, and a *dharmaśālā* within the entrance gate. It has been recently put in repair by a Jaina merchant.
- III. 7. Posina Sabli. The temples of Pārśvanātha and Neminātha measuring 150×140 feet and 26 feet high are built of white sandstone plastered with chunam.
- III. 8. Sāmlaji. The temple of Sāmlaji is built of white sandstone and brick and is surrounded by a wall with a gateway. It is of two storeys supported on pillars and a canopy with arches on each side. It is supposed to be upwards of 400 years old. It contains an image of Vishnu. Some old inscriptions. A city is said to have existed at this place in the time of Rājā Harichandraji, signs of which still remain. A number of images of *Brahmā*, *Vishnu* and *Śiva* are found in several places which are now in ruins. A large fair is held here every year for fifteen days on Kārtika *Sud.* 13th.
- III. 9. Timba, in the Gadwārā zilla. The Tārangā temples on the top of a hill surrounded by other peaks. They are seven storeys high and are temples of Ajitanāthaji and Sambhunāthaji built of white sandstone and brick. These temples are said to have been built in the reign of Kumārpalā of Pattan 700 years ago (*vide* Forbes' *Rās Mālā*).
- III. 10. Suda'sna. There is a cave temple of Mokheśvara Mahādeva about $4\frac{1}{2}$ miles north-west of Sudāsna on the bank of the river Sarasvatī with a monastery close by, built of sandstone and brick, now in ruins. This temple is held sacred by all castes from being on the river Sarasvatī (Kumārīkā) the waters of which are offered to the idol and to a *pippala* tree. A fair is held every year, Bhādrapada *Sud.* 11th.
- III. 11. Aṛasur, 15 miles north-east of Dāntā. The temple of Ambā Bhavānī, measuring 25×20 feet and 19 feet high is built of marble of inferior quality by Nāgar Brāhmins. It has a *dharmaśālā*. The floor is paved with marble.
 Inscriptions:—(1) on the edge of a reservoir near the principal shrine called the Manasarovar, of Mahārājā Śrī Māladeva, dated A.D. 1309. (2) Also at the door of the adytum of the temple of Ambāji is a tablet which records offerings made in A.D. 1545 by the Rānī of Rāv Barmāl of Idar. (3) There are several other inscriptions on the pillars of the temple, principally of the 16th century, recording gifts of private individuals and one, dated A.D. 1723, when the "lord of the land Rājādhirāja Rānāji (one hundred and eight times repeated) Śrī Prati Singhji was ruling": states that a Vania family built a *dharmaśālā* for the sake of a son, and adds "by the kindness of Ambā, the hope was fulfilled" (*vide* Forbes' *Rās Mālā*). It is visited four times a year by large *sanghas* in the months of Kārtika, Mārgaśīrṣa, Śrāvaṇa and Bhādrapada. The revenue of the temple is considerable (Forbes' *Rās Mālā*, Chapter IX, vol. I.).
- III. 12. Four miles north-east of Ambā Bhavānī, the temple of Koteśvara Mahādeva, measuring 20×15 feet and 25 feet high. There is a *dharmaśālā* attached to it, partly ruined. The pilgrims who visit the Ambā Bhavānī shrine visit this also, as without doing so their pilgrimage would not be considered complete. The sacred river Sarasvatī takes its rise from near this temple, and the pilgrims consider that by bathing at this spot in its water they are cleansed from all their sins.

Inspection:—On the jamb and threshold are two, of Samvat 1156 and 1159.

- III. 13. Kumbharia. The temples of Neminātha built of white marble were, according to tradition, 360 in number but were afterwards reduced to 5 by volcanic disturbance. They are much visited by pilgrims.

Inscriptions:—In the temple of Neminātha there is an inscription dated A.D. 1249, recording additions to the edifice made by Bramhadeva, the son of Chahud, the minister of Kumārapāla Solanki. On one of a group of *pāliya*s close by is an inscription dated A.D. 1200, which states that “Sri Dharavarshadeva, the lord of Aibuda, the throne of all Māndalikas on whom the sun shines, constructed a well in this city of Araṣanpur” (Forbes’ *Rās Mālā*). There are also other inscription both in the temples and on the stones of this group.

These Jaina temples were constructed, it is said, by Vimalasāh to the number of 360. They were dedicated to Pārśvanātha. It is said that Ambā Mātāji gave great wealth to Vimalasāh and asked him by whose aid he had built these temples; he replied, by the aid of his spiritual preceptor. The Mātāji repeated the question thrice and each time received the same answer. She then said to him, escape as soon as you can. He fled into the crypt below one of the temples and emerged on Mount Abu. Then the Mātāji consumed all the temples by fire with the exception of five (*vide* Forbes’ *Rās Mālā*).

- III. 14. Haldervas on the bank of the Vātrak, half a mile south-east of the village in the Ghorasir *tāluka*, is the temple of Mahādeva named Bhrigu Rishi, measuring 20 × 14 feet. On the other side of the river opposite the preceding is a temple of Parāśvara (?) Mahādeva 36 feet by 18; repaired about 70 years ago.

- III. 15. Bamnoli Kot, a ruined fort about half-way between the villages of Haldervas and Barmuara on the right bank of the Vātrak river. It is said to have been built by Muhammad Bigarāh.

- III. 16. Jētpur, 3 miles from Gabat. The Khānerā Talāb, a large tank with masonry *band* on the north side. This fine tank and *band* are said to have been made by the orders of Siddharāja Jayasīmbha.

- III. 17. Prantvel, about 4 miles from Gabat. $\frac{2}{3}$ of a mile east of the village is a raised platform on which there are three stones like *pāliya*s, a large one in the centre and a smaller one on either side. Round the platform there are thirty or forty graves. The people of the neighbourhood say that these stones were erected and are now worshipped by a wandering tribe called “Chamathas.”

- III. 18. Magori. Three *pāliya*s, on one of which is carved a man and a horse. There is an inscription on one of the *pāliya*s which is illegible. Another *pāliya* is called Hathia. A black stone on which are carved 3 snakes is called by the natives “Gok Chuhān.”

- III. 19. Pannadra. An old fort of the time of Muhammad Bigarāh.

- III. 20. Telnal on the Vātrak. The very old temple of Kollāresvara about a mile from the village. It has been recently repaired.

- III. 21. Ramas. A step-well, said to have been built by the wife of the Nawāb of Kapadwanj, 500 years ago.

- III. 22. Sathamba. A step-well and a *pāliya* with an inscription which runs as follows:—
 सुवर्त. ११२१ वर्षे जगत्तु गृहि १२। सविनार दिने सोता वसिनी शिवनारायण समनजः सतसिंह राजश्रीदे.
 तपानेतद्वद्विषो रत्नमिन्द्रा.

- III. 23. Amlyala. The temple of Nihkantha Mahādeva, an old Musalman tomb and the ruins of old Amlyala.

VIL—KĀTHIAWĀD.

I.—JHĀLĀWĀD PRĀNT.

1. Thān. (1) Opposite the town on the west side of the tank, on the east, is the temple of Vāsukinātha, supposed to have been built about 450 years ago. It measures 17 feet by 10 and is supported by 4 pillars. All classes of Hindus reverence Vāsukinātha as a god. It belongs to a Mahant, Atit Revāgarji, who is the head of a monastery at Thān. Two villages and some more landed property yielding an annual revenue of about 4,000 rupees are granted for defraying the necessary expenses appertaining to this temple. Close to the temple there is a well (*vāṭ*) having two entrances, built about the same time. The whole town with its adjoining lands, and particularly this *vāṭ*, abound in serpents. In this town people have a firm belief in the sanctity of the "Vāsuki." They consider him as their deity, and would never run the risk of saying anything against him. This temple is said to have existed long prior to the time when the town was built. The local legend is as follows: Once Abherāj, the chief of Lakhtar, was wandering in search of bullocks in the jungle which is said to have then existed all about the site of Thān. He saw from a distance smoke arising from the place where the temple at present stands. The chief came up and saw the Mahant Sūkhdevagarji, who welcomed him greeting him by his name Abherāj, although they had never seen each other before. The Thākōr, astonished at this, bowed to the Mahant, who ordered him to re-populate the place, some old remains of an ancient village being visible there. The Thākōr asked for some boon or blessing, which the Mahant refused, but said that the serpent-deity would grant it. He encouraged the chief to hold his hand before the serpent, which he did. The cobra raised his hood to grant the asked-for boon, but the Thākōr losing his courage withdrew his hand so that the hood fell on the tip of one of his fingers. The Mahant Sūkhdevagarji then told him that every third ruler on the *gāḍi* of Lakhtar should be a minor or child.

Before the temple was built there was only a "Rāfādā," or mound of earth in which the serpents hide themselves, which is still preserved in the temple. The present Mahant Revāgarji daily pours down a hole in the "Rāfādā" a *ser* of cow's milk. It is said that if the person who pours the milk be unclean, or if the milk be that of a cow not more than ten days after calving, it is thrown out by the serpent.

On some *sati pāṭiyās* near the temple may be read the dates *Samvat* 1720, 1772, 1792, &c.

Thān is situated in the district of "Pāñchāla," belonging to the father of Draupadi, the common wife of the Pāṇḍavas.

(2) *Satī Ar* is a *vāṭ* or well, hewn in the rock, at a little distance from the town to the north of the eastern gate. It is 33 by 17 feet. The descending flights of steps are also cut out of the same stone. People believe that if a woman who has too little milk in her breasts for her child goes to this *vāṭ*, sweeps its steps with her bodice, immerses it in the water, and puts it on dripping, her breasts will burst out in thin streams of milk as soon as she returns home. People from distant places resort to this *vāṭ* for the attainment of this object. About the *vāṭ* there are one or two *pāṭiyās*, one of *Samvat* 1774.

III. (3) Hinglāj cave is situated near this Sativāv in the east. It is also hewn out of the rock and measures 18 by 15 by 7 feet. The entrance is sufficient for a man to enter in. There appear to have been two pillars to support the roof of the cave, and there are ten raised seats supposed to be those of ancient saints for sitting in meditation. In the cave there are five images, one that of Hinglāj and the other four of other goddesses.

III. (4) Bhīdabhanjan cave is to the south at a little distance from Thān. It is cut in the rock and is 17 by 14 by 7 feet. It has also ten hewn seats outside the cave on the right. There is no image inside, but there are two seats on the south and east walls and a raised bench along the west side.

III. (5) Muni Bāṭā's *deval* is two or three miles to the south of Thān on a hilly ridge forming the western bank of a large tank and close to the Mahānadi, and may have been built when the *band* was thrown across the river, perhaps in the 14th century. It is dedicated to Śiva and is partly ruined. It is built of red and white stone, richly sculptured inside in a spirited style resembling those on the Pāvāgad hill in Gujarāt. It has three domes supported by 16 pillars. It measures 36 by 25 feet. There is one broken *ling* about 2 feet high, together with some broken images of goddesses. They are said to have been broken by the Muhammadans.

According to a local tradition some horses belonging to Maghābhāi of Junāgad were taken away by the renowned thieves Khāprā and Kōḍiyā, who lived about this place. The return journey of over 100 miles with the stolen animals was accomplished in so short a time as passed between the setting of the sun and the rising of the moon in the same night, so that neither the sun nor the moon might be witnesses of their guilt. Maghābhāi asked Khāprā and Kōḍiyā for the horses, but they would not admit having taken them. Maghābhāi thereupon uttered a curse, "Should you have made off with the horses, this pond shall burst." The curse is said to have been realized by the instant bursting of the pond and giving rise to the river Mahānadi.

III. (6) Sārya temple is a mile north of Thān on a hill which was originally the old fort of Kandolā, and close to Songad, the fort on the adjacent hill. It is said to have been originally built 1,000 years ago, but it was entirely destroyed by Kartalab Khān of Ahmādābād in 1692. The temple is said to have been erected by Lakhā Fulāni. The present temple is built of old materials, and plain. It is 80 by 28 feet and supported by 38 pillars, of which 8 are new. It contains two images of Sārya and of his wife, here called Rānāde. This temple is enclosed in a compound having stone walls and other smaller temples. There is one inscription of *Samvat* 1432 (A.D. 1376), which is read thus:—

संवत् १४३२ वर्षे वैशाखसुदि ९ सो मूढबला । पीमा पुत्र सीह कासर-तबुका चण्ड
तो देवकाडी जगदि पाला नाणा काडीको संकर चण्ड नंदो भान माहाराज.

flights of steps on both sides. The space containing water is 200 by 32 feet. The temple along with the reservoir is enclosed by a compound wall out of repair. A large fair is annually held here on the 5th and 6th of Bhādarvā Suddh, when 30 000 or 40 000 persons collect from the surrounding districts. Outside the compound in the east are some *pāṇḍya* carved in high relief. The figures on them have their hands joined as if in prayer. On one the date *Samvat* 1282 can be read with difficulty.

- III 2 *Sitha*, 10 miles north west of Wadhvān under Dhuraṅgadhrā on the east about a mile from the village is the fine tank of Chandrasar built by Chandrasingu, a late chief of Halwad, *Samvat* 1665. It is multilateral in form, built of stone on all sides and measuring about 500 feet by 400. The style is quite plain. *Samat* 1524 with the following *śloka* is found in an inscription on one of the stones—

चराहार तडागं च कारित दर्भगेत्रिणा ।

वृषाणा शान्तये पून चद्राधनक्षत्रिणा ॥

There is a small temple on the bank of this pond. The words *गन्धन आशु* were inscribed on the upper part of the door frame. This led people to conjecture that some treasure was buried underneath, and hence the ruined state of the temple.

- III 3 *Sacla*, about 15 miles south west from Wadhvān has an artificial lake about 700 yards long and 300 broad. It is very old and said to have been built by Siddharaja Jayasinh. The yearly collection of silt has considerably reduced its depth, yet if properly filled with water it suffices for the people of the place for the whole year.

- III 4 Wadhvān (1) The temple of Rānik Devī is a simple *chattri* at a little distance from the northern wall of the town. It is said to have been built by Siddharaja Jayasimba about 700 years ago to the memory of a *sati* and is about 20 feet high and 44 feet in circumference. It is sculptured. (See Forbes *Rds Māla*).

- III (2) The Mādhava *edā* in the town of Wadhvān near the western gate called Lakha Pol, is 188 feet 9 inches by 22 feet 2 inches and 80 feet deep. The style is bold and ornate. It has six arches, the lowest of which has six storeys above it. There is a flight of fourteen steps between each two arches. At the top near the Kotla there is a stone mortar or pot seven feet deep. An underground pipe goes to a well in the Durbāgarā so that water was easily taken through the pipe during the Holi holidays. It is styled Mādhava *edā* after Mādhava a Nagar by caste and *Karbhārī* to Karan Ghela, the last king of Gujarat, and who is said to have brought the Musalmāns to Pattan in revenge for the seduction of his wife. In the side walls are mutilated images, one of Hanumān and the other of Bhairava, which are said to have been broken by Alauddin Khwā.

There is an inscription of *Samat* 1350 (A.D. 1296) in a niche under the arch which reads on one side—

संवत् १३५० चर्षे कार्तिक वदी ८ गुरु नागरराज्येय व श्रीसामसुखी दय श्रीसुपु

and on the other—

नागरराज्यीय महेश्वरनाथ श्रीनामादीती

- III (3) *Gangā Vāḍ* near the eastern gate which is called the Siani Pol. It is of six storeys and measures 160 by 70 feet and 62 feet deep. There are five arches in it having storeys above them. In the third arch is an inscription in which the date "*Samvat* 1223 *Pīḍḡṇa Suddh* 3rd" is legible.

III. (3) Hinglāj cave is situated near this Sativāv in the east. It is also hewn out of the rock and measures 18 by 15 by 7 feet. The entrance is sufficient for a man to enter in. There appear to have been two pillars to support the roof of the cave, and there are ten raised seats supposed to be those of ancient saints for sitting in meditation. In the cave there are five images, one that of Hinglāj and the other four of other goddesses.

III. (4) Bhidabhanjan cave is to the south at a little distance from Thān. It is cut in the rock and is 17 by 14 by 7 feet. It has also ten hewn seats outside the cave on the right. There is no image inside, but there are two seats on the south and east walls and a raised bench along the west side.

II b. (5) Muni Bāvā's *denal* is two or three miles to the south of Thān on a hilly ridge forming the western bank of a large tank and close to the Mahānadi, and may have been built when the *band* was thrown across the river, perhaps in the 14th century. It is dedicated to Śiva and is partly ruined. It is built of red and white stone, richly sculptured inside in a spirited style resembling those on the Pāvāgaḍ hill in Gujarāt. It has three domes supported by 16 pillars. It measures 36 by 25 feet. There is one broken *linga* about 2 feet high, together with some broken images of goddesses. They are said to have been broken by the Muhammadans.

According to a local tradition some horses belonging to Maghābhāi of Junāgaḍ were taken away by the renowned thieves Khāprā and Kodyā, who lived about this place. The return journey of over 100 miles with the stolen animals was accomplished in so short a time as passed between the setting of the sun and the rising of the moon in the same night, so that neither the sun nor the moon might be witnesses of their guilt. Maghābhāi asked Khāprā and Kodyā for the horses, but they would not admit having taken them. Maghābhāi thereupon uttered a curse, "Should you have made off with the horses, this pond shall burst." The curse is said to have been realized by the instant bursting of the pond and giving rise to the river Mahānadi.

III. (6) Sūrya temple is a mile north of Thān on a hill which was originally the old fort of Kandolā, and close to Songaḍ, the fort on the adjacent hill. It is said to have been originally built 1,000 years ago, but it was entirely destroyed by Kartalab Khān of Ahmadābād in 1692. The temple is said to have been erected by Lākṣā Fulāni. The present temple is built of old materials, and plain. It is 80 by 28 feet and supported by 38 pillars, of which 8 are new. It contains two images of Sūrya and of his wife, here called Rāṇḍo. This temple is enclosed in a compound having stone walls and other smaller temples. There is one inscription of *Samut* 1432 (A.D. 1376), which is read thus:—

संवत् १४३२ वर्षे वैशाखसुदि ९ सो बृहस्पति । श्रीया पुत्र सीह कासर, जयुका उपर
सो देवकादी दागिरी पाया नाया काजीको सगर उदक नदी भान माहारज.

II b. (7) The temple of Mahādeva at Trinatra, commonly called "Tarnotar," is 6 miles to the north of Thān in Derā Pānchāla. This temple is said to have been built by the king Māndhātā in the Satyayuga. The interior and exterior of the temple are highly sculptured all over with various forms and figures, but is weather-worn. It measured inside 40 by 30 feet. It probably dates from the 11th or 12th century. The original *linga* having been broken, it has been replaced by two others one after the other. There is a pool or reservoir of water in front forming three sides of an oblong, and having two descending

flights of steps on both sides. The space containing water is 200 by 32 feet. The temple along with the reservoir is enclosed by a compound wall out of repair. A large fair is annually held here on the 5th and 6th of Bhādarvā Sudh, when 30,000 or 40,000 persons collect from the surrounding districts. Outside the compound in the east are some *pāliyās* carved in high relief. The figures on them have their hands joined as if in prayer. On one the date *Samvat* 1282 can be read with difficulty.

- III. 2. Sitha, 10 miles north-west of Wadhvān under Dhrāngadhra: on the east about a mile from the village is the fine tank of Chandrasar built by Chandrasingji, a late chief of Halwad, *Samvat* 1665. It is multilateral in form, built of stone on all sides and measuring about 500 feet by 400. The style is quite plain. *Samvat* 1524 with the following *śloka* is found in an inscription on one of the stones:—

चंद्राहारं तडागं च कारितं दर्भगोत्रिणां ।

वृथाणां शान्तयेत्यून चंद्राधनक्षत्रिणा ॥

There is a small temple on the bank of this pond. The words *गन्धर्व आश्रय* were inscribed on the upper part of the door frame. This led people to conjecture that some treasure was buried underneath, and hence the ruined state of the temple.

- III. 3. Sa'ela, about 15 miles south-west from Wadhvān: has an artificial lake about 700 yards long and 300 broad. It is very old and said to have been built by Siddharāja Jayasinhā. The yearly collection of silt has considerably reduced its depth, yet if properly filled with water it suffices for the people of the place for the whole year.

- III. 4. Wadhvān. (1) The temple of Rānik Devī is a simple *chhatra* at a little distance from the northern wall of the town. It is said to have been built by Siddharāja Jayasinhā about 750 years ago to the memory of a *satī* and is about 20 feet high and 44 feet in circumference. It is sculptured. (See Forbes' *Rās Mālā*)

- III. (2) The Mādhava *vdō* in the town of Wadhvān near the western gate, called Lakha Pol, is 188 feet 9 inches by 22 feet 2 inches and 80 feet deep. The style is bold and ornate. It has six arches, the lowest of which has six storeys above it. There is a flight of fourteen steps between each two arches. At the top near the Kotha there is a stone mortar or pot seven feet deep. An underground pipe goes to a well in the Darbārgad, so that water was easily taken through the pipe during the Holi holidays. It is styled Mādhava *vdō* after Mādhava, a Nāgar by caste and *Kārbhārī* to Kārān Ghelā, the last king of Gujārāt, and who is said to have brought the Musalmāns to Pattan in revenge for the seduction of his wife. In the side walls are mutilated images, one of Hanumān and the other of Bhairava, which are said to have been broken by Alau'd-din Khumī.

There is an inscription of *Samvat* 1350 (A.D. 1296) in a niche under the arch, which reads on one side—

संवत् १३५० वर्षे कार्तिक वदी ८ गुरु नागररातीय व श्रीसामसुतमीदय श्रीसीधु
and on the other—

नागररातीय महर् श्रीसादलसुतामह श्रीतशमादीती.

- III. (3) Gangā Vār, near the eastern gate, which is called the Siani Pol. It is of six storeys and measures 150 by 70 feet and 62 feet deep. There are five arches in it having storeys above them. In the third arch is an inscription in which the date "*Samvat* 1225 *Phūlguna Sudh 3rd*" is legible.

III. (4) Mahāvīra Svāmī's temple on the bank of the river in the north-east of the town, dates probably from about the 11th century, and is built in the ordinary Jaina style.

III (5) Half a mile from the south gate called the Kharva Pol is a *vdv* near the garden belonging to Dājirāj. It measures 99 by 14 feet. It has three arches; the storeys above two of these arches have been ruined. There is an inscription some part of which, though almost illegible, can with difficulty be thus deciphered :—

संवत् १२०१ पोषा शुद्ध १ चंद श्रीवर्धमानमंडले महाराज श्रीसेतुपत्तै श्रीसिधराजदेव.

III. 5. Between Wadhvān and Khamisānā, about a *kos* to the north-west of the latter, is the cave of Khamisānā called Dholidhāj—a natural cavity about 18 inches square. All about here there was a thick grove, which was washed away by the heavy inundation of Bhogāvā in *Saṃvat* 1922. It is a very old place, but no inscription is known to exist. Lately some rooms have been built near this cave by the Wadhvāt Darbār for ascetics to live in. The local legend is as follows: There were two white *rainchalis* (heavenly she-goats) which used to pour their milk on an ascetic who lived there. These *rainchalis* were seen by a shepherd, who disclosed the mystery to the public, and hence the name of the cave is Dholidhāj. Formerly the grove about was said to be the resort of lions and tigers, but now it having been washed away by the river it is not difficult of access. It is said that the cave has two subterranean passages, one leading to Abū and the other to Gīrnār.

III. 6. Halwad, about 20 miles west of Dhīrāngadhārā, dates from about A.D. 1416; it was the capital of the Jhālīs after Kuhā and before Dhīrāngadhārā. There is a fine palace about 250 feet square, erected in 1709 A.D. by Rānā Śrī Jāsvantsinghji, and bears an inscription to that effect. There are said to be some fine carved wood screens in the interior. A large number of *sati pāliya*s near the town date from A.D. 1633.

III. 7. Divesvara, about 3 miles north from Chotilā, has a small temple of Mahādeva.

I b. 8. Kodināra; a stone tablet with a *Praśasti* inscription giving the name of Anandapura.

II b. 9. Anandapura, 6½ miles north-west of Wala, has a fine temple attributed to Siddharāja. *Ind. Ant.*, VII, p. 7.

II.—JUNAGAD STATE.

III. 1. Junagad (1) About a mile to the east is the Dāmodarā Kunda; a very small spring that flows through it keeps it constantly full of water. As it is considered a place of great sanctity, the dead from the town are brought there to be burned, and pilgrims from different parts go to bathe in its holy water. It is 297 feet long and 54 feet broad. *Ghāts* are constructed on its south and north sides. Near the north *ghāt* are small temples built where influential Nāgars were burnt. In connection with the south *ghāt* is the temple of Dāmodarājī looking on the tank. It is ascended by a flight of 27 steps. The temple, though very old, is entire. It is said that it was built by Vajranābha; fourth in descent from Kṛishna. The wall around the temple was built by the late Divān Amarji. The courtyard, which is 109 feet by 125, contains, besides the temple proper, a *dharma-shālā* and a temple, smaller in size, dedicated to Baladevājī, brother of Kṛishna. The temple proper consists of the vestibule and the idol chamber. A dome covers the vestibule and

a *śikhara* is over the shrine decorated with niches and mythological carvings on its walls. The courtyard was also paved by the Divān Amargi.

(2) Revatkunda. The courtyard of the temple of Damodaraji communicates with the Revatkunda which is 60 feet long and broad. It has two inscriptions. The *kunda* has niches filled with images. Its water is considered holy and pilgrims are required to bathe in this *kunda* prior to their bathing in the Dāmōdarakunda.

Inscription—

ॐ नमोविनायक्य । योगीश्वरिनिपुणैरनिसिधैर्धोमक्तिवश्य पर न ध्यानेन न
चेव्यया न तपसा धर्तुं दृढाप्याप्यते । गोप्यासौ नमनीतस्करपरोबद्धोगवा दामभि स्थाणु व
निरमोचयद्गुव [त्यो] दामोदरोव्याज्जगत् ॥ १ ॥ मङ्गलीकनृपतिर्यदुवशे योबभूव सुधि
मुद्गल्लेता ॥ श्रीकरो सहितभूपतिसेव्यस्वसुनुभन माहिपाल ॥ २ ॥ तत्तनयोवानिमर्त्ता
खगारोनामवेदमुद्धर्त्ता ॥ द्वीपनन्दयहर्त्ता सोमेशस्थापनाकर्त्ता ॥ ३ ॥ भूहक्मदानपरितो-
पितभूमिदेवस्तन्नदन समभवज्जयसिंहदेव ॥ वर्णाश्रमस्थितिकरोनृपमुक्तसिंहस्तरमादरिद्वि-
दविक्रममुक्तसिंह ॥ ४ ॥ मधुपनृपतिशुद्धिस्तीर्थराज्यनायां जनितनिजवनित्रीतुल्यबुद्धिर्व-
दाय ॥ समितिसुभटमुल्लोमङ्गलीकस्तदीयोजानि च तमनुजमा मेलिमा स्तुलक्ष ॥ ५ ॥
भीताभयद्वज्रतपरनृपमेलिगनदनश्च जयसिंह । अस्ति च तस्य तु राग्ये यदुत्तमस्तस्यै
समये ॥ ६ ॥ अभिषेगयितुमुपित सिद्धरकोटस्य परिसरे स [म] रे ॥ योहत्वा यवनबल
मुमोच धर्माध्वना शेष ॥ ७ ॥ सवद्रामतुसंगसगरमहीसख्येयं शाके सिने पचम्या भृगुनासरे
व्यरचयत् पदकृष्णपदकर्मकृत् ॥ पाटीश्रीनरसिंहदेवतनपोदामोदर पूर्वजानुद्धतं यतियात्रि-
कोपकृत्येतिष्ठत्यखड मठ ॥ ८ ॥ नागराम्यतराज्ञातिदिजवाचलनदन ॥ ममिसिंहस्वस्य सुन
प्रशस्ते शामल कवि ॥ ९ ॥ इति स ० १४७३ वर्षे सूरजगहासुनसूरकरणनेन ॥

III (3) The temple of Muchakunda is very small and has a cell, which can only be entered from the shaft of a well.

III (4) Near the monastery of Pyāra Bivā are nine caves cut in the rock. These caves, once inhabited by Pyāra Bivā and his disciples, are now overgrown with grass and very filthy. Besides these there are seven caves cut in the south side of the rock (see *Archæological Report*, Vol II).

(5) The Uparkot contains a large cave, the Jamī Masjid, Adichadi and Noghan well. The upper storey of the cave is 37 feet long and 31½ feet broad, and has six pillars on the capitals of which figures are carved, which are corroded. This storey leads to a small bath. The lower storey is 44 feet long and broad. Figures are carved on the capitals and three walls are also decorated with a belt of carving. A hole in the roof admits sufficient light. The whole depth of the cave is 29 feet. (See *Archæological Report*, Vol II, and *Views of Somnatha, Gurnar, &c*)

III (6) The Jamī Masjid is 137½ feet long, 96 feet broad, and 19 feet high. Its roof is supported by 140 pillars. On the east is a *hoy* or bath, now disused. (See *Archæological Report*, Vol II).

III (7) The Adichadi *rāt* and Noghan well. The former is cut through a thick stratum of stone, but the steps are entirely destroyed for the greater part of the descent. The water, though drinkable is not used. The latter well, though sunk very deep, does not contain water and is entered by a flight of steps.

III. (8) The roof of the old gate *Uparkot* is supported by four arches carved after the Hindu fashion.

III. (9) Tombs of the Nawābs of Junāgad. The platform on which the *mūqarba* of Ahmadrkhānji stands is $21\frac{3}{4}$ (P) feet long and broad. The whole building is decorated with Muhammadan sculpture, and the doors of the room containing the grave, with brass work. There are five domes with spires and small minarets not higher than the spires.

The *mūqarbas* of Bahādurkhānji and Lādadi Bibi are of the same description but differ in the kind of sculpture. The platform of the former is $32\frac{3}{4}$ feet and that of the latter is $26\frac{1}{2}$ feet long and broad. The doors of the latter are ornamented with ivory work. The average height of these *mūqarbas* is 43 feet. Besides these, there are nine *mūqarbas* different in size but not larger than those described.

III. (10) Tank of Bhavanātha or Mrigikunda. This tank is $23\frac{1}{4}$ feet by $31\frac{1}{4}$. It is shallow and in a dilapidated state. Beside it is the old temple of Bhavanātha which is $56\frac{1}{2}$ feet long, 26 feet broad, and $21\frac{1}{2}$ feet high. It is built of stone and has nine small domes undecorated with sculptures. There is an inscription carved on the threshold of the shrine, which is illegible.

(11) Bordevi. There is a small temple at the foot of the Girnar Hill dedicated to this goddess. In this valley was discovered and opened, in January and February 1889, the Boria or Lakha Medi *stūpa* by Mr. J. M. Campbell, I. C. S., which yielded relics. For an account of it see the Journal of the Asiatic Society of Bengal, Vol. LX. Part I. No. 2, 1891.

III (12) Khengārāv. About 6 miles west of Junāgad is the Kengārāv, which is $18\frac{1}{2}$ feet by 128. There are two storeys over the lower part of the steps. The upper storey is supported by nine round pillars and leads to the balconies looking over the water. The lower storey is also supported by the same number of pillars, which are decorated with images carved on them. This *adv* is in a ruined condition.

I b. (13) Nearly half-way from Junāgad to the tank of Dāmodaraji, is the famous rock bearing three inscriptions of Aśoka, Skandagupta, and Rudradāman.*

III (14) Caves of Nava Durgā. No caves are dedicated to these Mātās, but their images are carved in the side of a rock. The images are plastered with red stuff.

III (15) Māi Ghadrhechi. Within the confines of the *sthāna* of Māi Ghadrhechi in the northern part of Junāgad is the small cave of Dātār containing his tomb. Near this is a *mazid* 39 feet long and broad. From the sculpture on the door frame and the form of the pillars, which are thirty in number, it seems to have been formerly a Hindu temple dedicated to Mahideva. There is an Arabic inscription carved on the lintel. The *sthāna* of Māi Ghadrhechi is a large cave 54 feet long, $46\frac{1}{2}$ broad, and $21\frac{1}{2}$ high. Within the cave is a small temple dedicated to Māi Ghadrhechi. It has a small rough dome undecorated with sculpture. South of this temple is an oblong hall, the roof of which is supported by six pillars. The entrance of the cave is supported by four pillars.

* For identification by K. L. Bahādur Arisār Jamsetji, late Nāib Dīwān of Junāgad, of the site of the Guharādana lake and dam, mentioned in the Aśoka rock inscription, see the paper read at the meeting of the Bombay Branch of the Royal Asiatic Society on 19th January 1891.

II b. (16) Near the *śikhāna* of Māi Ghadhechi are the five caves of Khāprā Kodā, all communicating with one another and containing 59 pillars, in the capitals of which were carved the forms of animals, particularly of lions, parts of which are still visible. The caves are not looked after. There is a Persian inscription on a wall of the third cave (see *Archæological Report*, Vol. II).

II b. (17) Gīrnār hill near Junāgaḍ, the ancient Ujjayanta. At an elevation of about 2,700 feet is a large and fine group of Jaina temples, with numerous inscriptions, which will be found collected in the *Appendix*, with rough translations. On the summit of the hill is a temple of Ambā Mātā, the foundation of which at least is probably of very early date. For an account of the Jaina temples on Gīrnār, see *Archæological Survey Reports*, Vol. II.

2. Vanthali. (1) The Sūrajkuṇḍa is very old and considered a holy tank, in which the inhabitants of the surrounding villages bathe on holidays. It is 32 feet long and broad.

(2) The Jami Masjid stands in the west of Vanthali. It was a Hindu building and is still known as a court of Balirāja. It was converted into a *masjid*, and is 148 feet long and 52½ feet wide. The courtyard contains some tombs and a small *māqarba*. In the interior is a long hall 33½ feet by 73½, the roof of which is supported with 72 pillars. It has 7 domes decorated with sculpture. The images carved in the capitals of the pillars and in the concave part of the largest dome were knocked off by the Musalmāns. There is a small dark room in the southern part containing six pillars, one of which bears the following inscription:—

संवत् १४०८ वर्षे माघ शुद्धी १३ रवौ सु० चाहड सुता सु० मलमडा राजश्री संसिलनी
भार्या दिवंगतोऽस्ति शुभमुयात् ॥

An inscription in the Hārivar near Dhandhūsar reads:—

॥ ९० ॥ ॐ नमः श्रीगणेशाय. ॥ दानकनकनं [क] गणेशिनभृंगदकारितं
विचरक [म] काल्याकरतलेन संवाहितं ॥ रसालसदृशोमृशं श्वपदपक्षपक्षयो जयाय
जलशालिनः दायनतः प्रबोधोदयः ॥ १ ॥ श्रीचंद्रचूडचंद्र चूडासमानमभूतयतः ॥
जयति नृपहंसवशोत्तंसः संसत्प्रसोसितो वंसः ॥ २ ॥ श्री [गगार] स्वकुले पद्मलक्ष्मणो
हृण्णाशेषविश्रेयिपक्षः ॥ यत्रामित्रक्षत्रनक्षत्रमात्रस्पाशिखाराख्य - शृङ्गसांध्यगणे ॥ ३ ॥
तस्याभनत्तानुभवः क्षितिमूर्तिमीदामं - - यात्रविजयी जयसिंहदेवः ॥ तीक्ष्णधुप्रपखं-
हितचंद्रचोर्मुदाभयी [कम] लकु [इम] ल्मालयैव ॥ ४ ॥ तस्मा [दस्यह] ति [नि]
जेष्यविरतिः पापे हते निःकृतिर्योग्यायस्यमतिर्द्विजेध्वनुगर्भद्विष्टु नो सगतिः ॥ विद्यायां
निधिनिर्गुरो परिधितिवेसा [गमे] निष्ठितिः संग्रामे विजितिर्महीपतिरिति दयान. धिनी
भगविः ॥ ५ ॥ जयसिंहदेवननुजो ननु यो मनुजो नुजो ऽस्वरनुजारिगणे ॥ जलस्थितः
कुनिनिमोफलसीखलसीभनन्मराल - मलमोतमेनक ॥ ६ ॥ शुभशीमोग तूमेन मेवेनगं
प्रदिरा ॥ मुफामोकसिहने कनसिंहिल सीधुनः ॥ ७ ॥ शुभपंडितनीयनप्रतिमेट्याजा-
मुकपेपरेः पात्राय प्रमुणापिसिधु - - - धननानिन्येनका जु-मेयक (पा) कपेनुरपेसा

१ घ. २ क. ३ र. ४ घ. ५ The whole sentence is not clear ६ केनदुर. ७ तदि.

भूवलसिंहशूनासत - स्कंदसुसिद्धसुंदरयशा श्रीमोकलःइमापतिः ॥ ८ ॥ आदेशादिहदेश
 देशनमनुश्रीपातशाहिप्रभोः सद्यो निर्मितनव्यभव्यभवनप्रासादशालादिभिः ॥ वापीकूपसरो-
 निपानविविधोद्यानादिभिर्योतितं श्रीमद्भावनपामनामनगरं यशजघानी जगुः ॥ ९ ॥ बार्ह-
 स्पतीपीशनशोषधीता चाणक्यमाणिक्यधोचिनीतः कामंदकी सुंदरमंदिरश्रीगदाधरो यस्य
 गृहेस्ति मंत्री ॥ १० ॥ तनंदनो नंदतिवैद्यनाथ - ना - देप्रेत्यरुजामृशाकृत् ॥ कुमारभावेपि
 च येन सारव्यापारमारो विभरोविभूवे ॥ ११ ॥ हानीमिहानीमकताथैमानी स्थानी प्रधानी-
 कृतराजधानी, ॥ स्वमासि संभावयति स्म रंमार्दभात्र जेभारिपुरं चिरंमात् ॥ १२ ॥
 धंभूसरस्युत्तमलोकलभलोभात्तयापीदृगकारिवापी ॥ अपीय पीयूषजलनतापी तापं न पापं
 बुबुधं च पापी ॥ १३ ॥ राजति यशः प्रशस्तिमधुरास्थास्तां चकार कोपि कविः ॥ शरयु-
 गमनुसंवत्सर १४४९ वर्षे फाल्गु शुदि पंचमी सोम ॥ १४ ॥ प्रशस्तिकर्त्ता त्रिवाडि श्रीरामः
 सूत-नारायण प्रशस्तिमुक्तीर्णा राजवाछाभार्या बार्ह रत्नी सुता बार्ह हानी वापी कारापिता
 शुभं भवतु श्रीः ॥

III. 3. Chorwad. Two miles south is the small temple of Bhavānt.

III. 4. Ma'ngrol. The Jami Masjid stands in the western part of the town. According to the inscription it was metamorphosed into a masjid by Samashkhan, Vazir to Firūzshāh, in 1364. It is said that Bhān Jethwā, wishing to re-marry his divorced wife, referred to the Brāhmans, who told him that he could only do so by marrying 1500 girls in one house at one time as atonement for the sin, and hence the origin of the building. It was built by him in Samvat 1208 (A.D. 1252). The Musālmāns have broken off the sculptures and images in the inner part of the dome and those carved in the capitals of the pillars. This mosque is 278 feet long and 256 broad, has 9 domes, and its roof is supported by 818 pillars. Rāvali Masjid, according to an inscription in the interior, was metamorphosed in 1401 into a masjid by Jāfarkhān in the time of Mubammad Taghlakh. The sculpture is pure Hindu. The images carved in the concave side of the domes bear testimony to its formerly being a Hindu temple. These images are defaced or knocked off from the niches. This mosque is 109 feet long and 90 feet broad and its roof is supported by 155 pillars. It has three domes without spires.

Inscription:—

(१.) सन् १४९२ वर्षे वैशाखवादि १९ रवी श्रीयोगिनीपुरे पातशाहि श्री
 नसरखजियराज्ये तनियुक्तश्रीगुर्जरधरिओ श्रीदफरखाने राज्यं कुर्वति इह सुप्रदायां श्री-
 मंगलपुरे रायमूलखाने यपरसिमुनधमीममलिकश्री आकुवे मुकनी व्यापारं कुर्वति [नायन]
 कोटवाल मलिकश्री मुसिनाम्ना प्रतोलीद्वयेपि निविडलोहजडिता कपाटमुगले प्रत्येन
 कारिता लोकस्थाय ॥ तोरकी लिपिः क्वादीवदरदीनवोजा जहारमुनेन लिखिता सुत्र
 रागिगमुन सूत्र धोरपलेन उद्विक्ता ॥

(२.) ॐ नमः शिवाय ॥ मुकुटः स हरय पातु यः शशिवंकेरुहकदकाक्षया ॥
 गगनादधिरेण यत्र सा मुरहसीय वपात जान्दयी ॥ इत्या राज्यप्रारमन्नरपतिः श्रीमि-
 द्भग्नो यश देवादुत्तमकीर्तिमडितमहोपेष्टो गरिष्ठो गुणैः ॥ आचक्रामक्रागिन्य [सहित्य]
 चित्रमहिमानाग्यसिंहासनं श्रीमानेय कुमारपालनृपतिः पुण्यप्रस्टोदय ॥ राज्यमुद्व

महीमुजो भवदिह श्रीगृहाह्वान्वये श्रीसाहार इति प्रभूतगरिमाधरो धरामंडनं ॥ चौ-
 लुक्पागानिगृहकः सहजिगः ख्यातस्तनूजस्तस्तपुत्रा बलिनो बभ्रुवर्चनौ सौरध्वरक्षाक्षमाः ॥
 एषामेकतमो वीरः सोमराज इति क्षिनी ॥ विख्यातो विदधे देवं पितुर्नाम्ना मोहेश्वरं ॥ श्रीसो-
 मनाथदेवस्य जगत्सो पुण्यवृद्धये ॥ इंदुकुन्दयशश्चक्रे कीर्तिमेव समाश्रितं ॥ पूजार्थमस्य देवस्य
 धाता जेष्टोऽस्य मूलुकः ॥ सुप्रह्वानायकः प्रादाच्छासनं कुलशासनं ॥ ४० ॥ श्रीसहजिगपुत्रः
 ४० श्रीमूलुकेन श्रीसहजिगेश्वरदेवस्यानवरतपंचोपचारपूजाहेतोः श्रीमन्मंगलपुरशुल्कमंडपि-
 कार्यां दिनं प्रति का १ तथा तलासमान्यमध्यात् दिनं प्रति का १ तथा बलीवद्धछाद-
 माणकामान्ये छाटो प्रति का १ कणभूतगडकं प्रति का ४ तथा रासमछाटाप्रति का ० ॥
 तथा समस्तलोकेन निःशेषवह्नीकारैश्चपत्रभरां । बीडहरा । केरी । वाडुया । प्रभूतीनांप्रत्ये-
 कका ० ॥ तथा पत्रभूतउटधरकंप्रतिका ॥ २ ॥ तथा पत्रभूतगंगीप्रतिदि ॥ क्षेत्रंप्रतिचव-
 ताभाण्येका ॥ तथा आगरमध्ये जूटैतखरालिहासाप्रतिका ० । तथा अनयैव स्थित्वा चोर-
 यावडेवलज्जवे [च] ग्राह्यं । तथा लाठिवद्रापथकेचहंतशुल्कमंडपिकामध्यात् दिनंप्रति ४०
 श्रीमूलुकेन हंपकैक प्रदत्तः ॥ तथा चोरयावडेन्यसमस्तबृहत्पुष्टपैरेकमतीभूय चतुराघाटन-
 विशुद्धा यथा प्रसिद्धपरिमोगा सर्वकुमालकुलावीसणवेलीग्राममार्गसमासक्तविद्युवावीनोना-
 मवापी राजानुमत्या श्रीसहजिगेश्वराय प्रदत्ता ॥ तथा श्रीवामनस्थल्यां शुल्कमंडपिकाया
 दिनंप्रतिका १ तथा दूतमध्ये दिनं प्रतिका १ तथा पत्रकुट्याभराप्रति पत्रप्रात १ तथा
 बीडहरा । केरी । वाडुया । प्रभूतीनां प्रत्येकं पत्र १० तथा तलासमान्यमध्यात् ताडूलिकहड
 प्रति प्रतिदिनं पत्र २ मडावापुग १ देवदायः समस्तोयं समस्तैर्वा वि भूमिपैः ॥ पालनो-
 नुमान्यश्च दानाच्छ्रेयोनुपालन ॥ शिवः पात्रं जनो दाता पालकः पुण्यभाक्परं ॥ लोपकृष्ण
 महापापी विचार्येयं प्रपालयेत् ॥ यन उक्तं च ॥ बहुभिर्बुधा भुक्ता राजभिः सगरादिभिः ॥
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ श्रीमद्विष्णुसंवत् १९०२ तथा श्रीसहस्रवत्
 ३२ आश्विनवदि १३ सोमे प्रशस्तिरियं निर्मिता ॥ कृतिरियं परमपाशुपताचार्यवर्महा-
 पतिर्नमोऽर्पितसर्वतस्य

III.

5. Delwāda'. The Jami Masjid stands near the western gate. It is 77 feet long and 60 feet broad and has two minarets 66 feet high. It is built of stone and its roof is supported by 20 pillars. Copy of an inscription on a grave is as follows:—

در جامع مسجد قصبه ولواره که از بنا و یادشاهان سابق از
 احمد آباد است در آن تربیتی اولیاء الله است که نامش شاه مشهور
 است بر مرقدش در سنگ سرخ آیتی کلام الله نوشته - انست -
 یثرهم ربهم برحمته منه ورفوان وجات لهم فیها نعیم مقیم خالدين
 فیها ابدًا - وبر بالینش ہمداران سنگ نشتر است - الملک لله
 الواحد القہار

III.

6. Gupta Praya'ga is composed of three *kundlas* or tanks connected with one another. Their names are Prayāganokunda, Sarasvatīnokunda and Jamunājūnokunda. Their average length and breadth is 150 feet. The water of these tanks accumulates in the Prayāganokunda whence it flows into the sea. Besides these, there are three *kundlas* more, viz. Brahmagayā, Rudragayā, and Vishnugayā to the north. The dead from Delwāda and Unā are brought there to be burned, it being considered a place of great sanctity.

III. 7. Vejalkotho is the name given to a small hill about 15 miles north-east of Una. It is now a barren hill, but was formerly the abode of Vejal Vājo, chief of a tribe who conquered Una from Chandrabal Ojra.

III. 8. Una. The Jami Masjid is said to have been a temple of Siva and Mātā. Chandrabal reigned at Una. The building is purely Hindu. It was built of stone and its roof is supported by 80 pillars.

The masjid of Hazratshāh stands at a little distance north of Una. It is 300 feet long and 120 feet broad.

III. 9. Tulsi Śyām, about 20 miles north of Una. On entering the place there is a hall on the right where pilgrims, particularly mendicants, receive the stamp (or brand) of the *śankha* and *chakra* on their hands. The courtyard contains two small temples of Hanumān and Śiva. The vestibule is entered from the east and contains stone benches attached to the walls, and its dome is supported by 12 pillars. The chamber between the vestibule and the shrine has three store-rooms and 12 pillars that support its dome. Next to this is the chamber containing the idol of Śyāmji, 2½ feet high, placed on a small platform 4 feet high. At the distance of about 50 yards are the hot-springs, seven in number. The temple is very old and built of stone.

About two miles east of Tulsi Śyām is a small ditch called Bhimchas, into which the river Zameri falls from a height of 12 feet. It is about 150 feet long, 7½ feet broad, and 10 feet deep. Near it is a small temple dedicated to Kuntī, mother of Bhīma. It is said that Bhīma struck a ploughshare against the ground and got water for his mother, and hence the name of the place.

III. 10. Sutra'pāda. The temple of Chyavanesvara stands between the village and the beach with the Chyavanakūṇḍa in front. This *kūṇḍa* or tank is 20 feet long and 18 feet broad. Its water is considered holy, and people from surrounding villages bathe in it on holidays.

There is an old temple of the sun near the beach at a little distance from the Chyavanakūṇḍa with the Surajkūṇḍa in front. The temple is in a decaying state and the inscription on the door frame is corroded. The words that are legible are सवत् १२९७ ना वरले चैत्र वदं. It is about 30 feet long, 13 feet wide, and 30 feet high.

III. 11. Dha'mlaj. Chakra Tirtha, otherwise called Vishnu Gaya, is a tank to the west. It is 40 feet long and broad. There is the following inscription in *Bḍlabodha* character carved on a stone lying under a *pippala* tree :—

ॐ नमः श्रीगणेशाय ॥ पातु पातुकुलारातिर्विषं विश्वंभरो हरिः । जनाय पुनातु
तत्तीर्थं त्रिगुणविष्णुयादयथा ॥ १ ॥ आसीदगुर्जरराजमुदयसचिवश्रीतिजसूनुः पुरा श्रीराजः
मुजनादिजावनपनीश्लेष्टाकुले इमांतले । तापुत्रः सचिवाग्रणीजयति सत्कर्मोद्भूयः प्रवया
राजराजकाराजकार्यचतुरः प्राग्वत्परांशुकु ॥ २ ॥ स्वर्णि श्रीरामप्रसाधितशिवसदा-
राधनपासकश्चैतनुयः श्रीरामभूरीजयति जनमनःश्रीतिहृत्स्वयुवः ॥ तन्मैत्रीकर्मसिंहः
सचिवमुपवीरिः इमासुताभारउद्यैमांलैनेसाधुमार्गाचरणविनतः स्वमानोऽस्तमानः ॥ ३ ॥
पलाप वामरपीह पुनाति यत्र आदे प्रपाति पितरोऽधायुषिमेव । तत्तीर्थमेतदमलै-
पल्लवमूलसोपायमुगिष्ठनिवातमकारयपः ॥ ४ ॥ उदय यः सगरमास्तारसप्त मूलतन्मदं
परिकरणं सप्त सर्वसाधु । नमं सुमन्मपीह कारयति रम पुनो माध्याह्निकीमनुदिनं ननु

सेमनाये ॥ ९ ॥ स्वभ्रातृमेघनृपते परलोकपात्रासौहृदाय नित्यजलधायनिधिं द्विजेभ्यः ।
 श्रीभर्मभूषतिरदासचिवेन येन विज्ञापितोऽभिनवमेघपुराप्रहार ॥ १ ॥ आद्यावष्टा सुराशा
 प्रथितसुयशसर्तुऽजनानदनाया एव श्रीकर्मसिद्धिस्तुरति कलियुगे सेवक सन्परोक्षे ।
 माम य स्वाभिनामप्रथितमतनुत स्व स्थितौ मेघराज्ञोविप्राणो स्यात्पुनरुत्ति श्रुतिचयमिह च
 स्यापयामास साक्षात् ॥ ७ ॥ अमृत पाययन् गाय सुरपत्तनगोपुरे । आहावे कीर्तिसद्धर्म-
 बाकौमारममेलयत् ॥ ८ ॥ वषाद्विकरा सतु रामाद्यास्तस्य नदना । सुरवक्षोपमा श्रीम
 स्वपूर्ववयसा समा ॥ ९ ॥ किं दुर्लभ महदुपासनया यदस्मा काठिपुगेहमपि विष्णुग-
 यातटस्थ । कञ्च्चा सुदर्शनननु सुजनाय दत्ते स्नाने गदाधरनतौ च मतिं सुदृष्ट ॥ १० ॥
 ज्ञानददिर्भति जनेषु भातु सान्द्रभावनदपुष्टिजाम्प । श्रित धृती तमुतवांसुदेव सागस्पृती
 चक्र इमो प्रशस्ति ॥ ११ ॥ लिखिते पठितसर्वादिखेन ॥ स्वमधुसूदनेनोकीर्णो ॥ संवत्
 १४३७ वर्षे आपाद यदि ६ शनौ ॥ छ ॥ ॥ श्री ॥ शुभ भवत ॥ विष्णु प्रीयता ॥

North-west of this tank is a cave of ordinary size containing the *linga* of Natesvara Mahadeva

- III 12 Kadvar, a village between Sutrāpādā and Pattan, has a very old temple of Varāha built after a peculiar fashion. It is said that this temple was built by the brother in law of a king called Nanda. The temple is about 40 feet long 33 feet wide and 20 feet high, and is very old. Its dome is supported by 12 square pillars. It is built of stone and its cross beams are made of sandal wood. South east of this temple is the Varāhakunda, which is 30 feet long and broad,

- III 13 Gorakhamadhū cave temple is entered from the north and contains the images of Gorakhnātha and Machhendranātha. It is 30 feet long and broad. The head of the monastery has a grant of twelve villages for necessary expenses.

- III 14 Veraval Pattan (1) About 10 miles from Pattan are the two tanks known as the Prichukundās through which the river Sarasvatī flows. Near this tank is the old pippala tree called Prichu pippala. At a distance of about 20 yards north of these tanks is the image of Mādhavāji placed in the Sarasvatī under the shade of the *jambu* tree. The place is considered holy and is visited by pilgrims and those who suffer from evil spirits.

- I b (2) The old temple of Somanātha stands on the sea shore. Most of it is destroyed and its materials are used by the people for building purposes. The standing part consists of two chambers covered with domes which are decorated with sculpture and niches filled with mythological images. The first dome is supported by 65 pillars and the second dome is a *śikhara*. What remains is 90½ feet long 68 feet broad, and 43 feet high. It is said that this temple was built in the Valabhi year 850.

- III (3) The new temple of Somanātha was built by Ahalyābātī of Indor in Samvat 1839. The courtyard is 127 feet long and 82 feet broad and the temple proper is 39 feet long and broad and 12 feet high. The court contains a *dharmasālā* built by Vithal Devājī late Divān to the Gāikvād of Barodā and two small temples of Annapūrnā and Gaṇapati. The temple has three domes built after the Muslimān fashion. The shrine contains the *linga* of Saṅklesvara and under it is a cell 12 feet long and broad containing the *linga* of Somanātha. The domes are supported by 32 pillars. Pattan is considered a place of great sanctity and people from different parts go there to visit the temple and bathe in the Trivenī : i.e. the confluence of the three rivers the Sarasvatī Hiranyā and Kapilā.

खगरभूपुत्रवाद्य सभिमदेव भ्रातु सुतसुभटशल्पमभि प्रमीत ॥ १५ ॥ रत्नादेवी प्रथमदु-
हिता वीरजा राजसिंहात्मल्ले मुख्य तनुजमपरे मत्तराज लेभे ॥ मुज तस्याप्यवरजमहोमोहन
गोगुहेरीजन्मप्राणास्तुणमिव रणे य खुरासे निवासे ॥ १६ ॥ मन्ये मल्लो मत्तराजश्च मुजो-
न्यन्नज खजने मोहनश्च ॥ चवारीमी साममुख्या उपाया रत्नादेव्या राजसिंहात्ममृता
॥ १७ ॥ प्रवरजविराजविक्रमो मुवरज श्रीशिवराजभूपति ॥ खुरवासकवाप्तसासने न्यस्त
नमस्तुतुल्यसङ्गणम् ॥ १८ ॥ दृष्टा तत्र पुरा पुराणपठित पाथोजपाणे प्रियप्रासाद निजपूर्व-
पूष्यपरमीले स्वपुण्या च ॥ वाराते पतित कृतार्थितमतिरक्ष्मीर्धर्मतन त कालाद्रचर्पा-
चकार नियत त मल्लदेवोभिष ॥ १९ ॥ तद्वार्या विमलदेवी सती सीतेव तातुमो ॥
परमारकुलोद्भूता नारीगुणगणावता ॥ २० ॥ आनीय चातुशरणीयविप्रासा मल्लदेवेन
विचित्रमत्रे ॥ समडपे मडलकुडवेदीनेदीर्घसाकारिण्येप्रतिष्ठा ॥ २१ ॥ रोहेलामालदेवार्पा
भिर्मल सूतदूदा लापादेपा रामा सागा लूणसी बई हासी मल्लदेवभात्त मातरामायबाई
नामलदे सुत ली वा हरराज बाधेलामूलराज सवत १४४५ वर्षे काणणसुदी ९ सोमे त्वादी
बाळा कवि सूत्रसास्त्रा सुत मधुसूदननारायण आचार्य लगसत्पुरुष प्रतिष्ठा ॥

III

(9) About 300 yards east of Pattan is the cave of Hinglaj Māt. It is 39½ feet long
28 feet broad and 10 feet deep. The cave though very old, is entire. It is divided into
two chambers, one of which contains the image of Hinglaj.

The following is a copy of an inscription in the temple of Harvad at Veraval* —

ॐ नम श्रीविश्वनाथाय ॥ नमस्ते विश्वनाथाय विश्वरूप नमोस्तु ते ॥ नमस्ते
सूयक्याय लक्ष्मालक्ष नमोस्तु ते ॥ १ ॥ श्रीविश्वनाथ प्रतिनद्धतोजनाना बोधकमुल्लसदमद
सवत् १६९ तथा श्रीनृपविक्रमसं १३२० तथा श्रीमद्वल्लभी सं ८४५ तथा श्रीसिंहसवत्
१९१ वर्षे आपाठ बादे १३ रवाचयेह श्रीमदणहिलपाटकाधिष्ठितसमस्तराजावलीममल्लरुन
परमेश्वरपरममहारकश्रीरामपतिवरलब्धप्रौढप्रनाथ नि शकमल्ल अरिरावद्वदपराय श्रीची
ल्लय चनरात्रि महाराजाधिराज श्रीमत्तुअर्जुनदेव प्रप्रथमान कल्याणविजयराज्ये तत्पादप
भोषणीविनिमहामाल्य राजव श्री मालदेवे श्रीभक्तारणादिसमस्तमुद्रान्यापारानुपरिपदयनी
लेवनाले प्रवर्तमाने इह श्रीसोमनाथदेवपत्तने परमगुणपताचार्य महापठित महत्तरधर्ममूर्ति
गुड श्री परवीरभद्र पारिमह श्रीअभयसिंहप्रभुति पचकुल प्रतिपत्ती तथा हर्षजयेंलकुले
अमीर श्रीरुक्मदीन राज्ये परिपथयति सति कार्यवशात् श्रीसामनाथदेवनगर समापन
हर्षजदेशेय खोना नौ अन्नब्राह्मिमुन नान् नौरदीनपियोजेन श्रीसोमनाथदेवद्रोणीप्रतिव
द्वमहापणान पातिप्रत्ययवृहत्पुरुष ठ आ पल्लिदेव वृहत्पुरुषराजक श्रीसोमेश्वरदेव वृहत्पु
रुष ठ श्रीरामदेव वृहत्पुरुष श्रीमीमसीह वृहत्पुरुष राज श्री छाडाप्रभुनितमस्तमहल्ले
कमन्यश्च तथा सैरान जमाथ प्रत्यक्ष च रात्रश्रीनानासिंह मुन वृहत् राज श्रीछाडाप्रभुनीना
पार्थात् श्रीसोमनाथदेवनगरबाधो सीकीतया महापणपात्तो सतिष्टमनमूरदनवनिधानस
हित यथेष्टकाभरणीयवेन सारनन्यायेन समुपास ॥ तत्र नान् पीयजेन स्वधर्म
नाराजिप्रार्थणे परमधार्मिकेण भूवा आचम्राक्षस्थायिनी धर्मप्रतिद्वर्षे उन्मा भेदधर्म
उपयोगविनामूरद्वय स्थाने पुनर्मिमपनिजे गिती धर्मस्वरन वृहत् राज श्री छाडा

मृत्कालिकासहित श्रीमहिनामार्चिकं कारितं ॥ प्रतिष्ठित श्रीचद्रगुह्य श्रीहृषिमूर्तिशिष्ये ।
श्रीयशोभद्रसूरिभिः ॥ छ ॥ मंगल भवतु ॥ छ ॥

संवत् १३१५ वर्षे फागुणवादि ७ दानौ अनुययानक्षनेऽयेह श्रीमधुमत्या श्रीमहावी-
रदेवचैत्ये प्राग्वाटज्ञातीयश्रेष्ठि आसदेवमुन श्रीसपालसुतगणिवीवीकोन आत्मन. धेयोर्य
श्रीपार्थनायदेवविंव कारित चद्रगुह्ये श्रीयशोभद्रसूरिभिः प्रतिष्ठितं ॥

५० ॥ संवत् १३७२ वर्षे ज्येष्ठ वादि २ रवौ अयेह टिवानके मेहरराजश्रीरणसिंह-
प्रतिपत्तौ समस्त सत्वेन श्रीमहावीरविंवकारित प्रतिष्ठितं श्रीचद्रगुह्य श्रीशक्तिप्रमसूरि-
शिष्ये श्रीहृषिमूर्तिभिः ॥ छ ॥

६० ॥ संवत् १३४३ माघशुद्धि १० गुरो गुर्जर प्राग्वाट ज्ञातीय ठ० पेयडश्रेयसे
तत्सुत पादहणेन श्री । नेमिनायविंव कारित प्रतिष्ठित श्रीनेमिचद्रसूरिशिष्य श्रीनयचद्र-
सूरिभिः ॥

IV.—PORBANDAR.

III.

1. Porbandar. (1) In the east of the town is the old temple of Kedāreśvara which is 54 feet long and 42 feet wide. It was repaired by Bā Śrī Rūpālibāi, mother to the late chief, in *Samvat* 1894. The temple is built of stone and the dome of the *mandapa* is supported by 26 pillars. The shrine is small and has a *sikhara*. The courtyard is enclosed by a stone wall, having a gateway in the east, and is 141 feet by 144 containing a *dharmaśālā* and Kedrakunda, a small tank.

(2) The temples of Lankeśvara and Dudheśvara have one *mandapa*, and are in the north of the town. They are very old and built of stone. The ground floor is 39 feet by 51 feet and the dome of the *mandapa* is supported by 32 pillars and has some sculpture. The *sikhara*s of the shrine are 37 feet high and conical in form.

(3) The Sūrya temple is the oldest and stands in the middle of the town. It appears from an inscription in the interior that it was rebuilt by Bhansālī Kalyāṇī Shavji in *Samvat* 1918 (1862 A D). It is about 81 feet long, 33 feet broad and 37 feet high. It is built of stone and the dome of the *mandapa* is supported by 36 pillars. The *sikhara* is, as usual, conical in form.

(4) The temple of Siddhanātha is very small.

III

2. Chhaya', about 2 miles from Porbandar, contains a castle where the Jethwā princes are enthroned.

III.

3. Miyaṇī (1) Near this is the temple of Harsata Mātā. It is about 73 feet long, 57 feet wide and 60 feet high. The courtyard contains a *dharmaśālā* and a small room having in it four idols, which, it is said, were placed there in memory of Jaghadushā and his family who built the temple. It is very old and its dome is supported by eight pillars, one of which bears the words—

संवत् १७१८ बना आसाद सोद ८ सोमवार दालि जेठवान मारीवालको [पाल] सुसवायो.

The former temple of this goddess stands on the Kōlā Hill. It is very old and out of repair. "Its length" breadth is 24 feet.

- III. (2). The temple of Khimesvara Mahadeva, 5 miles north of Porbandar, was built, as its name indicates, by Khimaji and afterwards repaired by Sultānji. Both these were chiefs of Porbandar. It is about 45 feet high, 51 feet long, and 45 feet broad. It is built of stone and its dome is supported by 6 pillars. A festival is held here on the 14th Māgha Vād, to which the inhabitants of the surrounding villages go.
- III. 4. Bagavadar. Half a mile from this is the temple of Somāditya. It is very old, decorated with sculpture, and contains the idols of Sūrya and Rāndel. It is 24 feet by 30. The roof is supported by 18 pillars. Some part of this temple was pulled down by the Rāna in 1868 A.D. as it afforded shelter to the Vāgher mutineers.
- III. 5. Mād'havpur. The only remaining part of the temple of Mād'havarāj is a dome 45 feet high. Its lower part is buried under the ground. A new temple which was built by Bāi Śrī Bādibāi in *Saṃvat* 1789 was afterwards extended and rebuilt by Bāi Śrī Rāpālibāi in *Saṃvat* 1896. A festival, to which many people go, is held here in commemoration of the marriage of Kṛishṇa, with Rukhmiṇi.
- III. 6. Amardād, near Rāuāvā. About 5 miles east is the temple of Jadesvara, which is 36 feet long and broad and 15 feet high.
- III. 7. Barda' Hills. The temple of Bileśvara stands in the eastern part of the Barda Hills. It is 51 feet long and 45 feet broad. It is said that this temple was built and dedicated to Bileśvara by Śūrajmall Hādā, king of Bundikotā, and that the *līnga* was broken by Alau'd-dīn Khilji. It is built of stone and well sculptured, and is very old.
- III. 8. Vasa'vad. A *masjid* 150 feet long and 120 feet deep. It looks on to the river Vasāvādī and contains a well, a bath, and a *bangālā* of three storeys with wooden balconies decorated with carving. The south part of it is used by Muhammadan travellers as a halting place. There is a canopy supported by four pillars at each end of the ground floor. In the middle are three marble graves covered by a dome which is supported by 12 pillars. The greater part of the building is carved and it has 32 pillars. It is said that this *masjid* was built by Ghorī Belūm.

V.—GOHARWAD.

- III. 1. Tala'ja, south of Bhāvnagar; for an account of the caves at this place see Volume II. of the Archaeological Survey of Western India Reports. See also *Ind. Ant.*, XI. 337.
- III. 2. Satrunjaya.* The most sacred spot of Jaina worship in Western India. The temples, which are counted by hundreds, crown the top of a high isolated hill, about a mile south of the town of Pālitānā in Kāthiāwād. It rises gently from the plain to twin summits linked together by a saddle or valley. The temples occupy these two tops with the intervening depression and the whole temple city is surrounded by a high wall with strong bastions and gates. In olden times it was a well fortified stronghold defended by an armed force. Within the outer wall the area is subdivided into *fuks* or smaller enclaves.

* For fuller accounts see Volumes II, XI, and XIII. of the *Indian Antiquary*.

(2) The Puṇḍarīka (*puṇḍarīka*, a lotus) shrine is above the main or eastern gateway to the *ṭuk*. Each principal temple has its Puṇḍarīka shrine on the east and in front of it Puṇḍarīka or Puṇḍarīka Śyāmi is said to have been a leading disciple of Rishabhadeva. The image as set up is just a repetition of those of the *tīrthankaras* and has the sign—the lotus—of the 6th *tīrthankara*, Pādma-prabha. An exception is the Puṇḍarīka shrine in front of No. 57 in the *ṭuk* of Śākarchand Prēmachand, which from the symbol upon it is intended for Pārśvanātha, an image of the same *tīrthankara* occupying the shrine of the principal temple. This image of Puṇḍarīka was, according to an inscription under it, set up by Kāmalde and his son Bhīṣajī in *Saṃvat* 1587.*

Images,—118 w, 20 n, 16 i, and 11 brass, = 195.

(3) This temple, in the north-east corner of the court, contains a large *chaumukha* in the lower shrine and another in the upper. An inscription† records that a man, whose name is not very distinct, with his family, built the shrine of Śāntinātha in *Saṃvat* 1620. In the south porch upstairs is a small iron guṇ, one of those which in days gone by helped to defend the place. On the west of the shrine is a store room.

Images,—4 w, and 7 x, = 11.

(4) In this temple, which is on the west of the last, is set up Rishabhadeva. The interior of the dome is painted in outline representing processions of musicians and others. There are also red-leaded images of Mahīśūra-Mardani and Chakreśvari Mātā. Here are some very old seats built in under some of the images. Some of the rooms in this building are used as strong rooms for storing the jewels belonging to the image in the great temple.

Images,—41 w, 1 n, and 4 x, = 46.

(5) This is a raised altar or temple containing a great number of *pādukās*, or pairs of foot-prints, 1,452 in all.

Images,—8 w.

(6) In the shrine is a fine large image of Ālīśvara Bhagavān with an elaborately carved *sinhasanā* and throne-back in cream coloured marble, about 10 feet high. The date upon the image is *Saṃvat* 1667. In the antechamber are images of Mahākāla and Mahīśūra-Mardani red-leaded as usual. It is only the Hindu images in these temples that are smeared with red paint.

Images in the temple and in small shrines round outside,—24 w, 3 x, and 1 brass = 28.

(7) This temple occupies the south-east corner of the court. It is a plain hall with Neminātha installed in the shrine.

Images in the temple and around it,—37 w, 1 n, and 1 x, = 39.

(8) A small shrine adjoining the last, on the west.

Images,—5 w.

(9) A small *Meṃ sukharā* behind (7) composed of two circular drums with a *chaumukha* above.

Images,—12 w.

* No III. Ep. Ind. Vol II. Part IX. p 48.

† No. V. Epig. Ind., Vol. II, Part IX. p. 48.

- (10) A small shrine behind No. (7) with an image of Mahāvīra.

Image,—1.

(11) At the south-east corner of the great temple. A plain white-washed hall with white and mottled marble floor. On either side of the antechamber stand colossal white marble images of Ādiśvara and Pārśvanātha, the latter with a nine-hooded snake canopy. In the north-east corner of the hall are two gigantic foot-prints, about the largest on the hill. In the shrine is a colossal seated image of Ādiśvara. The temple is known as the Navā Ādiśvarajī's temple, and was built by Sangvi Tārāchand of Surat in Śaṃvat 1821. In the upper shrine is a small *chaumukha*, and above this, on the projection before the tower, is built a miniature *idgāh*.

Images,—51 w, 1 n, and 2 r, = 54.

- (12) A small shrine built into the back or south side of No. (11).

Images,—2 w, and 2 r, = 4.

- (13) and (14) are two small *chaumukhas* close to the last.

Images,—8 w.

(15) *Sahasrakūṭa* shrine, containing a solid square block with pyramidal top covered with little Jinas in relief and standing straight before the south porch of the great temple. Two inscriptions of the same date refer to the *śahasrakūṭa*. One commemorates its erection and the other its consecration in Śaṃvat 1710. A third inscription records the erection of a shrine of Pārśvanātha by one Govindaji of Divabandar and his family in Śaṃvat 1696.

Images,—10 w, 1 r, = 11.

- (16) On the west of the last and attached to it is a small shrine with some niches on the north of it.

Images,—9 w.

- (17) and (18) are two small *chaumukhas*.

Images,—8 w.

- (19) Is a small shrine to Ādinātha.

Images,—5 w..

- (20) A temple built on to the south wall of the court-yard in the shrine of which is an image of Vāsupājya.

Images,—18 w and 4 r, = 22.

- (21) Contains a plain whitewashed hall with Kishabhadeva in the shrine, seated upon an old *śiṅhāsana* which is dated Śaṃvat 1318. The lower parts of the walls of the temple look old. Near the door is a red daubed Gapeśa.

Images,—35 w, 4 n, and 7 r, = 46.

- (22) *Aśtāpāda* temple built off the western wall. Within is a great square massive plinth block on the top of four steps. Around the base of this is a row of female

musicians in plaster. Sitting above this on each face, with their backs to the marble block, are 23 images. Along the wall are others and still more images stand against the pillars.

Images,—48 w, 8 v, and 17 r, = 71.

(23) A small *chaumukha* temple.

Images,—22.

(24) *Meru-sikhara* in an open pillared hall with a dome over it, all in plaster.

Images,—26 w.

(25) Is a *chaumukha* at the south-west corner of the great temple. On the temple is an inscription recording the setting up of an image of Chandraprabha at a cost of 3,500 rupees by Premaji of Cheula in *Samvat* 1788, Śaka 1653.*

Images,—24 w.

(26) A *chaumukha* in two storeys with an inscription recording the setting up of an image of Ādinātha by Jaspālā of Pattan in *Samvat* 1284. This inscription is upon the seat which is an old one used a second time.

Images,—8 w.

(27) A six-pillared canopy over seven pairs of foot-prints, and an open space with 47 pairs.

(28) A long canopy with 10 pairs of foot-prints.

Images,—7 w.

(29) A small *chaumukha*.

Images—4 w.

(30) Nine pairs of foot-prints in an octofoil, one pair being in the centre.

(31) A *chaumukha*.

Images,—4 w.

(32) Nine pairs of foot-prints.

(33) Twenty-six pairs of foot-prints or *pādūks*.

(34) Six pairs of *pādūks*.

(35) A slab with twenty-eight pairs of *pādūks*.

(36) A single image and four pairs of foot-prints.

Image,—1 w.

(37) Small *chaumukha*—also some feet under south-west edge of the *rdyana* tree.

Images—4 w.

(38) A very pretty little marble shrine with porch, containing a large pair of Ādiśvara Bhagavān's foot-prints. Upon the back wall of the shrine, in relief, is sculptured a mythological scene.

(39) A temple attached to the walls at the north-west corner, west of No. (5). A plain white-washed hall with very ornamental frames round the niches.

Images,—14 w.

(40). On the west of the porch of No. (6) are two little shrines in-line facing north, Nos. (41) and (42). No. (40) stands behind No. (41). It is a small temple containing an image of Mahāvira and others.

Images,—6w and 1 n = 7.

(41) and (42) Two little shrines with Pārśvanātha and Mahāvira respectively and other small images.

Images,—4 w and 2 n = 6.

(43) Is a very small *chaumukha*.

Images,—4 w.

(44) A small free standing temple facing west in which Ādiśvara Bhagavān is installed.

Images,—14 w.

(45) A small shrine attached to the north-west corner of the hall of No. (4), Padma-prabha presiding.

Images,—4 w.

(46) A small shrine attached to the east end of the north face of the hall of No. (4) to Pārśvanātha.

Images,—7 w.

(47) A little shrine at the north-east corner of temple No. (4), to Pārśvanātha.

Images,—16 w and 1 n = 17.

(48) A small cell close beside the last on the south.

Images,—5 w.

(49), (50) and (51) Three small cells at the south-east corner of No. (4) containing Śantinātha, Ādinātha and Ajitanātha.

Images,—12 w.

In addition to the foregoing there are rows of small cell shrines attached to the surrounding walls of the Ādiśvara Bhagavān *stūpa*, with long corridors in front of them. In these are to be found great numbers of old images and fragments of old *śiṅhāśanas* built into the new work. These show signs of having been dreadfully smashed up at one time. The old figures have had the tops of their noses knocked off but new noses have been excavated from the face. These are, of course, very flat, the cheeks fall in on either side of them, and in many cases the mouths have also been flattened in the operation. They are consequently not very handsome faces, being exceedingly flat. The older marble has yellowed with great age and is in strong contrast with the newer bluish white material. These older images have carved seats, the *śrī* sign on the breast, and the nipples picked out with rings and dots of black and red paint which in many cases has partly worn off.

Many of the old yellow marble figures appear to have been carved from the same dull yellow stone from which the old door frames in the temples of Kumārāpala and Sampriti Rāja were fashioned. The folds of the waistcloth are distinctly shown emerging from below the folded legs in the centre. The old seats have been beautifully carved and the under cutting, especially in the seat backs, is very delicate.

The most of these fragments are dated, among them being the following dates in the Samat era—1131, 1185, 1187, 1280, 1281, 1310, 1311, 1341, 1870, 1871, 1891, 1118 and 1130—(Compare also old dates in the Chrumukhā tul).

Images in corridors and round base of No (3),—462 w 31 n, 21 r and 3 brass, = 517

Total number of images in the Adisvara Bhagvān tul not including the hundreds of small ones in relief upon the *sahasralātas* and slabs = 1641.

VIMALASI TUL

(52) The oldest temple in this tul is perhaps that of Kumārāpala, close beside the Hattipol or Elephant gate leading to the court of Adisvara Bhagvān. The doorway of the shrine is of the same yellow sandstone as that of the temple No (249) on the northern summit. It is intricately carved and looks old. Thus with the two pillars in the front porch which are much of the pattern of those of the great temple at Mudherā in North Gujarāt, are, perhaps, the only remnants of antiquity left, the rest having been rebuilt. The main shrine stands in the middle of an inner court which is surrounded on three sides, front and wings with corridors and niches filled with images. The temple is ascribed to Kumārāpala of Anhilwād Pātan, the original temple was probably built by him.

Images,—44 w, 4 n, 9 r and 1 brass = 58

(53) (54), (55) and (56) are four small shrines at the north east corner of Kumārāpala's temple, dedicated to Padmārabha, Ajitanātha, Vasupūjya and Sitala respectively.

Images,—20 w

(57) To the east of the last is the larger temple dedicated to Śāntinātha, having a perfectly plain hemispherical dome.

Images,—9 w and 1 n = 10

(58) To the south west corner of the last is a smaller temple upon a high plinth with a brightly coloured porch, within which Śrīrāma resides.

Image,—6 n

(59) (60) (61) (62) (63), (64) (65) (66), (67) and (68) are small separate shrines in front and to the west side of No (57).

Images,—55 w, 1 n 1 r, and 11 brass = 61

(69) This temple has a large open pillared hall with three porches, the front porch having double pillars, the inner small ones carrying a pretty torana. The throne upon which the image is placed is beautifully carved. The exterior of the temple is much like that of No (2) with *śikhā* and other Hindu figures around it. This is generally

called Jagat Shet's temple, but an inscription* in it says that the image in the shrine, Sumatinātha, was set up by the whole *Sangha* Kachara Kikā and the rest in *Sam.* 1810.

(70) To the north-east corner of the last is a smaller temple with carved pillars in front.

Images,—6 w (?).

(71) On the east of the last is another temple of about the same size dedicated to Chandraprabha, which contains a very nicely carved *Sukhāsana* and throne back. In the hall is an inscription† which tells us that "while Jalāngir was ruling over the whole of the earth" in *Sam.* 1682, Hirābāi set up the image and in 1683 made other additions or alterations.

Images,—5 w.

(72), (73) and (74) are beside the last, on the east, and are dedicated to Dhārmanātha, Sambhava and Vimala.

Images,—3 w.

(75) A temple upon a high plinth with one long shrine and three doors and a pillared hall in front. An inscription‡ tells us that in *Sam.* 1813 an image of Pārśvanātha was set up by Kuyaraji Lādhā, resident of Bhāvanagar. The image of Pārśvanātha has a most elaborate multiple-hooded snake canopying him, the whole cockle-shell shaped with serrated edge.

Images,—25 w.

(76) A small square room: rather an unusual plan for a temple. It has a neatly domed ceiling and niches for images all around the four sides.

Images,—3 w, and 1 v=4

(77), (78) and (79) Small shrines in front of No. (76), containing images of Pārśvanātha, Rishabhadeva and Ajitanātha.

Images,—9 w, 1 n and 1 brass=11.

(80) A small temple with three seated *jinās* in a line in the shrine, viz., Vidyānātha, Vimala and Chandraprabha. In the hall is a very pretty ceiling with a central pendant.

Images,—3 w.

(81) A very small shrine by the side of the paved roadway, facing east.

Images,—5 w.

(82) East of the last is a room containing a half-life-sized model of a camel in plaster, mounted upon which is a male figure holding a festoon in his hands. Underneath him are several figures and one life-sized one behind. Under the middle of the camel, and helping to support it is a block, and between this and the forelegs is left a space which is used as a test of a man's righteousness. If he can squeeze himself through he has no sin. The bottom stone is black and polished by the passing of people through. A thin man might pass, but a fat *Baniā* would stick.

* No XL *Epig. Ind.*, Vol II Part X, p 78. † No XXVII. *Epig. Ind.*, Vol II Part X, p 68
‡ No XLII. *Epig. Ind.*, Vol II. Part X p 78

- (83) Behind the last are small corridors containing cell shrines

Images,—26 w, 1 n and 4 r=31

- (84) A very small shrine attached to No (82) on its eastern side.

Images,—3 w

(85) The Bhulavani or Labyrinth temple, the largest in this *tul* and looked upon as one of the oldest. An inscription on the principal image within it gives the date *Sam* 1675. A long rectangular enclosure, surrounded with colonnades, partly open to the sky and partly roofed in, contains within it several shrines built after various plans and curious designs. The main shrine, however, is towards the front end of the enclosure. The eastern portico of this shrine is covered with an exceedingly neat domical ceiling carved in a very friable looking sandstone and white-washed. In the portico on the west is another very elaborate ceiling absolutely overflowing with figures. They are arranged in concentric circles, representing groups, processions and single figures. This ceiling is much damaged. Behind the main shrine is a three storeyed arrangement, containing images on its four sides, the lower storey of which is sunk in a pit, the second storey being on a level with the ground floor. This is what is called *Meru Śikhara*. Above it is a very elaborate ceiling with a pretty pendant. On the north wall of the west wing of the lower floor, round the base of *Meru Śikhara*, is a large marble slab with numbers of figures and mythological scenes in relief. Carved upon one of the beams here, and apparently old, is a bas relief representing four female figures worshipping upon either side of two empty seats or thrones. This savours much of Buddhist design. Fragments of two very old female figures are one on either side of the entrance at the back of the *Meru Śikhara*. The mutilated bodies are built into the wall. All this lower part of the temple, together with the pillars to the south of this entrance, behind the *Meru Śikhara*, is without doubt part of an old Hindu temple. In a small blind porch outside the temple, on the west, is another fragment of the old original temple, namely, a beautiful, though small, scroll built into the ceiling. It is a miniature copy of the magnificent scroll lying at Patnan.

Images,—111 w, 6 n, 20 r and 6 pinkish brown=143

(86) and (87) are two small cells, in a low level passage on the east of the Bhulavani temple, built into the sides of the latter under the upper corridor. The first is a gradually printed shrine of Chakreswari Matī, the image being dressed in skirts of silk and gold cloth. The second has a four-armed marble image of Vāgheswari Mātī seated upon a tiger.

(88) To the east of the Bhulavani temple, and the last in this direction is the temple of Hirachand Ravi Karna. It is dedicated to Śantinātha who sits under a silver-gilt triple umbrella. The date on the base of the image is *Sam* 1800 *Saka* 1720. In the hall is a neat inlaid coloured marble floor. The hall is gaily coloured and is hung with mirrors and chandeliers.

Images,—4 t w, 1 n and 13 brass=58

- (89) A small shrine in front of the last to Vimala

Images,—3 w

(89) Crossing the roadway we begin the northern half of this *tuk* with Keśavji Nāyak's temple, which is considered a small *tuk* in itself, compact and neat. Upon the western side of the enclosure or court and raised considerably above the latter, is the main temple. In the centre of the temple is an enclosed space in the shape of a Greek cross. Within this are five erections,—one in each wing and one in the centre. The central one is called Śaṭraṇjaya, the northern is Meru-Sikhara, the southern Samat-Sikhara, the western Aṣṭāpada, and the eastern or front one Samosarana. The clustered pillars in the hall are very neat. No colouring has been employed, all is pure white. Across the courtyard in front of the temple is the usual *Pundarikā* shrine, and around the courtyard are rows of cells under long colonnades. Two little shrines are attached, the north-east and south-east corners containing images of Vāgheśvar Mātā.

Images in the temple, corridor and store-room,—391 w, 16 n, 7 s, 22 brass, 2 pinkish-brown and 1 brown=139.

(90) A small temple at the south-west corner of Keśavji Nāyak's temple.

Images,—10 w and 1 brass=11.

(91) West of the last is a small square temple surrounded by two high walls with passages between. In the centre is a *chaumukha*. A belt of panelling runs round the inside surfaces of these encircling walls and are filled with bas-reliefs of birds and beasts of kinds, chariots, palanquins, men, &c.

Images,—4 w.

(92) A little shrine on the north of the last.

Images,—5 w.

(93) A small oblong shrine with two entrances to the west of the last.

Images,—2 w and 3 s=5.

(94) Between Nos. (92) and (93) is a corridor with small cells.

Images,—35 w and 2 s=37.

(95). A range of shrines against the north wall of the *tuk*, north-west of last.

Images,—19 w.

(96) and (97) Two small shrines near the roadway. In (96) there is a small painted image of Indra.

Images,—4 w.

(98) A corridor with seven small cell shrines, running north and south

Images,—22 w, 1 s=23.

(99) A small temple with an open pillared hall. In the shrine is a very large black figure of Pārsanātha, with a standing one on either side.

Images,—4 w and 1 n=5.

(100) and (101) are two small shrines in front of the last.

Images,—15 w.

(102) A curious little temple beside the last two, called the Nandivīpa temple.

(103) A small temple dedicated to Chandraprabha.

Images,—9 w and 3 n=12.

(104) A small temple to Chandraprabha at right angles to the last.

Images,—5 w.

(105) In the north wing of the hall of this temple is a colossal image of Rishabhadeva, one of the largest on the hill. Kunthi installed in the shrine.

Images,—20 w and 1 r=21.

(106) A range of three shrines against the wall.

Images,—17 w.

(107), (108), (109), (110), (111), and (112) Six small shrines in line with the last against the wall. In No. (107) is an inscription* which says that two images were dedicated by Parasottama Sūdarajī with his nephew and brothers, all of Meśānā, in *Sam.* 1822.

Images,—20 w and 1 r=21.

(113) and (114) are two small shrines close beside each other at the margin of the roadway.

Images,—8 w.

(115) A neat temple with an open pillared hall. The back of the throne of the principal image Sambhava is well carved in white marble. The exterior of the temple is very chaste in design. An inscription† upon this temple records the setting up of the image of Chintāmani Pārśvanātha in *Sam.* 1791 by *Chandāri* Ratnasimha, a *Mahdmantri*.

Images,—14 w, 2 n and 1 r=17.

(116) On the north of the last, a small shrine of Ajitanātha.

Images,—5 w.

(117) A small shrine similar to the last, to Pārśvanātha.

Images,—5 w.

(118) and (119) A pair of temples of the same size and plan, both facing east, with open pillared halls, dedicated to Ādinātha and Dharmanātha respectively. An inscription‡ in (119) states that in *Sam.* 1860 a temple was begun and finished in 1861 by Virachand of Ahmadābād.

Images,—20 w and 1 r=21.

(120), (121), and (122) Three small shrines standing in echelon by the side of the roadway dedicated to Neminātha, Rishabhadeva and Mahāvīra respectively. An inscription§

* No. XLIII *J. pig. Ind.*, Vol. II. Part X p. 78.
† No. L *J. pig. Ind.*, Vol. II. Part X. p. 79.
‡ 1162—87

§ No. XXXVIII. *J. pig. Ind.*, Vol. II. Part X p. 77.
§ No. XLII. *J. pig. Ind.*, Vol. II. Part X. p. 78.

upon No (120) records the building of a *prāsāda* or shrine to Neminātha by Kasarisangha in Sam 1814

Images,—8 w

(123) This is usually called the 100 column temple, but it has rather less than 100 in all. The central shrine, whose walls are moulded after the fashion of the older temples, contains a *chaumukha* of Mahāvīra Dharmā, Adinātha, and Kunthī. In the north porch of this temple are lying three old iron guns, each about 5 feet long with their old and rotten low wooden carriages with wooden wheels and a short distance from the porch to the north-east is a fourth

Images—4 w

(124) At the south-west corner of the last is a small temple with an open hall upon tall columns, dedicated to Adinātha

Images,—14 w

(125), (126), and (127) Three very small shrines to Sambhava, Chandraprabha and Rishabhadeva respectively

No (126) is a marble shrine

Images,—13 w, 1 n and 1 v=15

(123) A small temple upon a high basement at the end of the roadway. The hall is plain and neat. The back of the throne is made up of fragments of two old bricks which are of different designs. The upper fragment is much mutilated, the front of the umbrella being broken off. In the hall is a long inscription* which begins by dispraising Śiva, Vishnu and Brahmā, and declaring that none can do any good but the Jina. It records that Padmasūtra and Vardhamāna built the temple and installed the images of the 24 Jinas, Śantinātha being foremost, in Samvat 1675, and in the next year one Padmasū added other images. The inscription is a good sample of oriental hyperbole. The principal figure has a bird under him as his cognizance and therefore should be either Sumati or Ananta. A short inscription beside the bird calls the image that of Breyansa, whose cognizance should be a rhinoceros. There is thus a great confusion. The reason of this probably is that as the images come from the marble districts ready made with their symbols upon them and as each man who sets one up generally prefers a particular Jina, if he cannot get the image of that one at the time, he sets up another and inscribes the name that pleases him most irrespective of any previously engraved symbol which it may be he is more or less ignorant of the meaning of.

Images,—16 (?)

(129) and (130) Behind the last are two small shrines

In (129) are two fine brass images of Pārśvanātha.

Images,—7 w, 2 b and 2 brass=11.

(131) Just across the roadway stands a canopy covering 18 *pādūkās* or foot-prints overshadowed by a large tamarind tree.

(132) Within a separate enclosure close by is a large temple, the only Digambara temple on the hill, the rest belonging to the Śvetāmbara sect. The Digambara sect have absolutely nude images, whereas the others represent their Jinas as wearing a waistcloth and sacred thread. The interior is painted as usual. The dome has been painted and gilded with considerable care. Two nude brass images stand on either side of the central seated one in the shrine. In a niche on the south side of the shrine is a figure of Mahākāla with his dog below. It is a nude figure and has been well bedaubed with red paint. Within this temple is an inscription* dated *Saṃvat* 1686, stating that in that year the image of Śāntinātha was installed by one Ratnasi, of Ahmadābād, and relatives, during the reign of Jahāngir.

Images,—14 w, 3 n and 6 brass=23.

The total number of images in the Vimalvasi *ṭuk* including Keśavji Nāyak's and the Digambara temple = 1,257.

THE MOTISHĀH TUK.

(133) The Motishāh *ṭuk* is a compact, square walled enclosure occupying about the centre of the hill and the valley between the summits. The principal temple was built by Motishāh in *Saṃvat* 1893. In the main shrine is installed Ādinātha, upon a beautifully carved white marble throne, adorned with a gilt crown and breast-plate. Inscriptions† also tell us that in *Saṃvat* 1893 Shet Shemachandra installed the images of Bāi Divālī and her husband Shet Motichand, and that Khemachand, with his wife, set up the image of Chakreśvari Mātā. Another inscription‡ records the setting up of the images of Shet Motichand and his wives Māji Bāi and Rupabāi by Bhāi Keśavachand of Bombay in *Saṃvat* 1903. The hall of the temple is gaudily coloured, but it has a very good inlaid marble floor having the *nandyaḍvarta* symbol in the centre and the *svastika* on each of the four sides. In panels on either side of the side-doors are the sacred symbols of *Omkāra* and *Hṛīṃkāra*. In a small marble shrine in the hall is an image of Śāntinātha. The exterior of the temple is most vulgarly painted. There are a second and third storey, in each of which a *chaumukha* is installed.

Images,—96 w and 3 brass=99.

(134) The shrine of Puṇḍarika in front of the last. An inscription§ tells us that the image was installed by Khemachand, son of Divālī Bāi, in *Saṃvat* 1893. The hall has an inlaid marble pavement. The walls of this hall serve the purpose of a visitor's book and are pretty well decorated with scrawled autographs especially of Pārśi aspirants

* No. XXX *Epig. Ind.*, Vol. II. Part X. p. 72.

† Nos. LXXXI and LXXXIV. *Epig. Ind.*, Vol. II. Part X. p. 82.

‡ No. LXXXVIII. *Epig. Ind.*, Vol. II. Part X. p. 83. § No. LXXXV. *Epig. Ind.*, Vol. II. Part X. p. 82.

to immortality. The principal image wears a gilt crown and other decorations pertaining to his office.

Images,—40 w, 1 r, and 2 brass=13.

(135) Stands in the north-east corner of the court, and contains a *chaumukha* of Ādinātha, Ajitanātha, Chandraprabha, and Sambhava. In the upper storey is another *chaumukha*.

Images,—26 w.

(136) To the west of last. A temple to Dharmānātha. Interior gaily painted and hung with mirrors. A very pretty tessellated marble floor in the hall. The image of Dharmānātha was installed, as an inscription* tells us, by Śa Śāhivisingha of Ahmadābād in *Saṃvat* 1893.

Images,—36 w and 4 brass=10.

(137) A temple to the west of the last containing a *chaumukha* in both the lower and upper shrines.

Images,—21 w.

(138) In the north-west corner of the *ṭuk*, a temple to Rishabhadeva with an open hall.

Images,—17 w.

(139) To the south of the last. A temple to Padmaprabha.

Images,—32 w 1 r=33.

(140) This is a very pretty little shrine with perforated plaster sides in which is a large pair of foot-prints.

(141) Near the last, a *chaumukha* set in the middle of a plinth on which are over 2,000 pairs of *pādūkas*.

Images,—12 w and 7 brass=19.

(142) A small new temple with a red coloured dome and decorated architraves. The shrine door is highly coloured in red, green, yellow, and blue, with the sacred symbols *Oṃkāra* and *Hṛīmkāra* on either side of it. An inscription† records the setting up of an image of Ādinātha by Phulachand of Bombay in *Saṃvat* 1897. The principal image in the shrine is Pārśvanātha.

Images,—16 w.

(143) A small temple like the last, dedicated to Sambhava.

Images,—9 w.

* No. LXXIX. *Epig Ind.*, Vol. II Part X p 82

† No. LXXXVI *Epig Ind.*, Vol. II Part X p 82.

(144) A temple containing a stand of figures, the *Sahasrakūṭa*, with 1,024 small *Jinas* in bas-relief. In the shrine in the upper storey is a *chaumukha*.

Images,—17 w, 1 b, and 5 brass=23.

(145) This is a plain little temple to Supārśva.

Images,—12 w.

(146) In the south-west corner of the *ṭul*. A small temple with open hall dedicated to Mahāvīra.

Images,—25 w, 1 b, and 2 brass=28.

(147) This is a large temple with a plain white hall with *chunam* floor covered with imitation inlaid work, dedicated to Ādiśvara.

Images,—22 w.

(148) Temple on the south of the principal temple, with a very gaily painted interior and inlaid marble floor, and further embellished with large mirrors hung round, glass balls, and chandeliers. In the hall are the sacred symbols *Oṃkāra* and *Hrimkāra*. Dharmanātha presides in the shrine and wears a very elaborately worked gilt crown and other ornaments. He sits upon a very finely carved throne, the whole being of a delicate creamy white marble. An inscription* records the setting up of this image by one Amarachand and family, inhabitant of Bombay, *Samvat* 1893.

Images,—23 w, 2 r and 11 brass=36.

(149) This is a *chaumukha* temple situated in the south-east corner of the *ṭul*, built precisely like No. (135) in the opposite corner. In the second storey there is also a *chaumukha*.

Images,—33 w.

The corridors around the four walls are lined with cell-shrines, some of which are still empty and "to let." And in addition to these there are large rooms in the corner bastions where stores of images are kept for sale to those who wish to set them up.

Images,—749 w, 28 b, 11 r and 11 brass=799.

Total number of images in the Motishāb *ṭul*=1,276.

THE BĀLĀBHĀI TUL.

(150) The main temple of the *ṭul*, with a gaudily painted interior, hung with chandeliers and *batti* glasses. Before the shrine door is a white marble elephant about 2½ feet high. Within the shrine sits Rishabhadeva in white marble, with the back of his throne elaborately worked. The shrine lit up by side windows. Upstairs is a second storey with three shrines each containing a *chaumukha*. This temple was built by BĀLĀBHĀI, the son of Kalyānji Kābhāji of Bombay in *Sam.* 1893.

Images,—77 w and 5 brass=82.

(151) The shrine of Puṇḍarīka built at the same time by the same man.

Images,—27 w.

(152) Temple in the north-east corner of the *ṭuk*, built in *Sam*. 1903. Interior painted and hung with mirrors and chandeliers. The shrine contains a *chaumukha*.

Images,—15 w, 1 r and 1 brass=17.

(153) Temple opposite the last, in the south-east corner with a very pretty inlaid marble floor. The interior is very gaily painted and decorated with mirrors above the arch rings. A marble slab with an inscription in a niche in the south end of the west wall of the hall. In the shrine is Vāsupūjya, dated *Sam*. 1903.

Images,—15 w.

(154) A newly built temple in the south-west corner of the court set up seven years ago.

Images,—3 w and 2 brass=5.

(155) A large pair of *gādulās* dated *Sam*. 1893.

(156) A small temple which was to have been consecrated in 1889 A.D.

(157) A small shrine behind No. (152) dedicated to Ara

Images,—3 w.

Cell-shrines are being built against the enclosing walls. They have been added along the east wall and a portion of the south wall.

Images,—116 w, and 6 b=122.

Total number of images in the Bālabhāi *ṭuk*=271.

(158) Between the Motishāh and Modi Premachand *ṭuks*, upon the hill side, is the isolated temple of Bhimadeva. The image is a colossal one roughly cut in the rock. Upon the temple is an inscription* which records some restoration by Tukaji of Devagiri-nagara, in *Sam*. 1686.

MODI PREMACHAND *ṬUK*.

(159) The Modi Premachand *ṭuk* is the highest group on the hill, and overlooks all the others. From here on a clear day the outline of the famous Girnār hill near Junāgad may be seen. The interior of the hall of the principal temple of this *ṭuk* is elaborately painted and gilded with a quantity of inlaid mirrors. This has a very tawdry and vulgar look about it and is in execrable taste. An inlaid marble floor with the *naḥdyāvarta* symbol in the middle. In the shrine is, as usual, Ādinātha with silver-gilt crown and other ornaments. Plaster images above the pillars of the hall represent the *aṣṭadikpālas*.

The exterior of the temple has representations of the Hindu deities Brahmā, Sūrya, Indra, Agni, Yama, Narasimha, Lakshmana, Hanumān, Rāma, Mahākālī, Ganapati, Vishnu, Varuna, Vāyu, Mahishāsura-Mardāni, Kubera, Śiva, and Varāha, in addition to two filthily indecent figures (the only such things on the hill) accented with red paint. The temple was built by Modi Premachand in Sam. 1843.*

Images,—88 w, 3 b, 4 r, and 1 brass=96

(160) The temple of Puṇḍarika opposite last. An inscription† records the installation of an image of Chandraprabha (it is not called Puṇḍarika) in Sam. 1886, by a woman named Ichhāvahu on her husband's behalf.

Images,—21 w, 1 b, and 5 r,=30.

(161) An open pillared temple with ten large white images of Pārśvanātha. In the second storey is a *chaumukha*. An inscription‡ records the building of the temple and installation of an image of Pārśvanātha by Savāichand, son of Premachand Jhaverichand of Surat in Sam. 1860.

Images,—11 w and 2 brass = 13.

(162) Another two-storeyed temple in the south-east corner of the court. Within the hall, which has an open front, are two beautifully carved white marble niches, covered with the most delicate work, and occupied by images of Pārśvanātha. The upper storey contains a little *chaumukha*. The whole of this temple is constructed of marble even to the spires. Upon a great slab built in across the wall above the heads of the three central *jīnas* in the shrine, are a number of mythological scenes in panels carved in bas-relief. An inscription¶ records the installation of the image of Pārśvanātha and building of the temple by Jhaveri Premachand of Surat in Sam. 1860.

Images,—24 w.

(163) and (164) are *pādūks* or pairs of foot-prints.

(165) A small temple in the south-west corner of the *tul* dedicated to Ajitanātha.

Images,—14 w.

(166) A temple in the north-west corner, exactly like the last, to Chandraprabha.

Images,—2 w.

(167) Small shrines against the western wall.

Images,—59 w, and 1 b=60.

Images in the corridors,—201 w, 2 b, 3 r, and 4 brass=210.

Total number of images in the Modi Premachand *tul* = 449.

* No XLIV. *Epig Ind*, Vol II Part X p 78 This inscription has been wrongly located in the foot-note.

† No. LIX. *Epig Ind*, Vol II Part X p 80

‡ These are rather a pink fleshy brown

§ No XLVI *Epig Ind*, Vol II Part X p 78

¶ No XLVII. *Epig Ind*, Vol II Part X p 78

HERMAI VAKHATACHAND TEK.

(165) The principal temple is dedicated to Ajitvantha, and its interior is painted and decorated with mirrors. The throne is very richly carved with fine delicate work, and certainly looks much older than the image. A long inscription* here gives the pedigree and record of benefactions of Shet Vakhatacland, his son Hermbhāi, and his grandson the late Nagarchet Prembhāi of Ahmadnād and is dated Sam. 1905. Within the temple tablets have been set up by various individuals containing the symbols *Oṃ* *śrī* *śa* and *Hrimlara* set with little images of the 24 *Arhats* or *Arhats*.

Images,—35 w, 5 n, and 6 brass—10.

(166) A small *chauraha* temple in the north-east corner of the court. An inscription† says it was built for the welfare of Hermbhāi by his whole family, in his own *ful*, in Sam. 1852. The south image is dated, however, Sam. 1652, shewing it to have been an old image previously used elsewhere.

Images,—1 w.

(170) Another *chauraha* temple in the south-east corner, corresponding to the last.

Images, 1 w.

(171) Pundarika's temple. The principal image was set up in Sam. 1886, as recorded by an inscription‡.

Images,—16 w, and 4 r,—20.

(172) A small shrine joining the north wing of the last. An inscription§ records the setting up of an image of Chandraprabha in 1886.

Images,—1 w, and 2 v—3.

(173) A corresponding shrine to the last on the south. An inscription¶ says the image of Pārśvanātha was set up in Sam. 1886.

Images,—2 w, and 1 v—3.

In the corridors around the walls are, including the store-room, 160 w, 6 n, and 1 brass—176.

Total number of images in this *ful*—250.

THE NANDISVARA DIPA TEK.

(174) The principal temple in this *ful* is more after the style, in its interior arrangement, of that of Keśavji Nāyak's, (No. 89). The centre of the hall is filled with *Meru* and

* No. XOL. *Epig. Ind.*, Vol. II. Part X. p. 83.

† No. LXXV. *Epig. Ind.*, Vol. II. Part X. p. 80.

‡ No. LV. *Epig. Ind.*, Vol. II. Part X. p. 79.

§ No. LIX. *Epig. Ind.*, Vol. II. Part X. p. 80.

¶ No. LVI. *Epig. Ind.*, Vol. II. Part X. p. 79.

Samat-Sikharas and *chaumukhas*. Some of these are dated *Sam.* 1818, whilst one is *Sam.* 1897. This temple faces west and has no *Pundarika* shrine.

Images,—228 w.

(175) and (176) Two corner shrines and store-room. Most of the images in the store-rooms of these *ṭuls* are old ones with inscriptions upon them. These are sold for setting up in shrines upon the hill or they are sometimes taken away to Ahmadābād and other places. The pillars in the verandah between these shrines are very elaborately decorated in plaster surface ornament, the plaster being finished off to a fine creamy tinted polished surface like marble.

Images,—62 w, and 1 brass=63.

Total number of images in this *ṭuk*=291.

SÂKARCHAND PREMCHAND'S TUK.

(177) This small *ṭuk* adjoins the last on the north. The principal temple is dedicated to *Pârsvanâtha*, a large brass image occupies the shrine. The hall is of the usual style and has an inlaid coloured marble floor with the *nandyâarta* in the centre. Disreputable looking chandeliers, *batti* glasses, and mirrors are hung about. An inscription* gives the date of the installation of the image as *Sam.* 1893.

Images,—22 w, and 4 brass=26.

(178) The shrine of *Pundarika* in which we find not the usual *Chandraprabha* but an image of *Pârsvanâtha*. This was set up at the same time and by the same party as that in the main temple.†

Images,—12 w.

(179) and (180) Two shrines adjoining the north and south wings of the last, respectively.

Images,—4 w.

(181) Temple in the north-east corner of the *ṭuk*. Image of *Padmaprabha* set up in *Sam.* 1893.‡ Usual painted and decorated hall, with the *svastika* emblem in the middle of the shrine floor.

Images,—9 w.

(182) Corresponding temple in the south-east corner with a vulgarly and ugly coloured interior dedicated to *Padmaprabha* erected in *Sam.* 1900.§

Images,—17 w.

(183) and (184) Two small shrines adjoining Nos. (181) and (182) respectively.

Images,—8 w.

* No LXXV. *Epig. Ind.*, Vol. II Part X p 81. † No LXXVI *Epig. Ind.*, Vol. II Pt. X p 61.
‡ No LXXVII *Epig. Ind.*, Vol. II Part X p 82 § No LXXVIII *Epig. Ind.*, Vol. II Part. X p 63.
N 1163—69

HEMĀBHĀI VAKHATACHAND TUK.

(168) The principal temple is dedicated to Ajitanātha, and its interior is painted and decorated with mirrors. The throne is very richly carved with fine delicate work, and certainly looks much older than the image. A long inscription* here gives the pedigree and record of benefactions of Shet Vakhatachand, his son Hemābhāi, and his grandson the late Nagarshet Premābhāi of Ahmadābād and is dated Sam. 1905. Within the temple tablets have been set up by various individuals containing the symbols *Omkāra* and *Hrimkāra* set with little images of the 24 *Ārthanāras*.

Images,—35 w, 5 n, and 6 brass=46.

(169) A small *chaumukha* temple in the north-east corner of the court. An inscription† says it was built for the welfare of Hemābhāi by his whole family, in his own *ful*, in Sam. 1889. The south image is dated, however, Sam. 1682, shewing it to have been an old image previously used elsewhere.

Images,—4 w.

(170) Another *chaumukha* temple in the south-east corner, corresponding to the last.

Images, 4 w.

(171) Pundarika's temple. The principal image was set up in Sam. 1886, as recorded by an inscription‡.

Images,—16 w, and 4 r,=20.

(172) A small shrine joining the north wing of the last. An inscription§ records the setting up of an image of Chandraprabha in 1886.

Images,—1 w, and 2 r=3.

(173) A corresponding shrine to the last on the south. An inscription¶ says the image of Pārsvanātha was set up in Sam. 1886.

Images,—2 w, and 1 u=3.

In the corridors around the walls are, including the store-room, 169 w, 6 n, and 1 brass=176.

Total number of images in this *ful*=256.

THE NANDĪSVARA DŪPIA TUK.

(174) The principal temple in this *ful* is more after the style, in its interior arrangement, of that of Keśavi Nāyaka's, (No. 89). The centre of the hall is filled with *Meru* and

* No. XCI. *Epig. Ind.*, Vol. II. Part X. p. 63

† No. LV. *Epig. Ind.*, Vol. II. Part X. p. 79.

‡ No. LXV. *Epig. Ind.*, Vol. II. Part X. p. 80

§ No. LIX. *Epig. Ind.*, Vol. II. Part X. p. 80.

¶ No. LVI. *Epig. Ind.*, Vol. II. Part X. p. 79.

THE CHAUMUKHA TUK.

(195) This is the largest *tuk* on the northern summit, and the principal temple is, next to that of Ādiśvara Bhagavān, the largest on the hill. Within the shrine, which occupies the centre of the building, is the great *chaumukha* composed of four colossal images of Ādinātha or Rishabhadeva. The floor of the hall is prettily inlaid with coloured marble with the *scastika* emblem in the centre. Great brass barred doors close the shrine. The images are adorned with massive gilt crowns, armlets, and breastplates. On the second storey is a shrine with canopy. A long inscription* records the setting up of the great *chaumukha* in *Saṃ.* 1675.

Images,—55 w, 1b and 2 brass=58.

(196) In front of the great temple is the shrine of Puṇḍarika. Upon the shrine door is an inscription† which gives the date of the erection of this shrine as *Saṃ.* 1675.

Images,—14 w and 1r=15.

(197) and (198) Two temples flanking the entrance to the great temple known as Śhet Devarāja's and Sundardās's temples respectively. Inscriptions‡ give the date of their erection as *Saṃ.* 1675.

Images,—17 w, 1b and 1r=19.

(199) A *chaumukha* in the north-east corner of the enclosure with a 14th century inscription.

Images,—4 w.

(200) A little shrine near the last.

Images,—3 w.

(201) to (209) A row of small shrines along by the northern corridor.

Images,—35 w.

(210) Temple at the north-west corner of the great temple similar to Nos. (197) and (198).

Images,—18 w and 1b=19.

(211) Temple similar to the last at the south-west corner.

Images,—2 w, and 1b=3.

(212) Temple immediately behind the *chaumukha* temple with an open pillared hall with a painted ceiling. The exterior of this temple is richly carved.

Images,—14 w and 1b=15.

(213) A small temple behind the last with some very neat *toranas*, dedicated to Śāntinātha.

Image,—1 w.

* No XVIII. *Epig. Ind.*, Vol. II Part X p. 62. See also Nos. XIX. and XX.

† No XIV. *Epig. Ind.*, Vol. II Part X p. 60.

‡ Nos. XXIII and XXIV *Epig. Ind.*, Vol. II Part X p. 67.

The corridor surrounding the *ṭuk* is, as usual, lined with cell-shrines.

Images,—68 w.

Total number of images in this *ṭuk*—144.

THE CHIMPAYASI TUK.

(185) This *ṭuk* is the enclosure to the east of the last having no regular arrangement. The temple nearest the entrance is a very modern looking erection with much plaster work about it. There are two neat pillars with *terana* in the porch.

Images,—3 w.

(186) A small temple to the north-east of the last.

Images,—1 w.

(187) A little shrine beside the last.

Images,—6 w.

(188) Farther eastward still, and of a curious plan, the shrine being in the centre with a *pradakṣiṇā* around it.

Images,—4 w, and 2 r=6.

(189) A small temple upon the opposite side of the *ṭuk*, of little account.

Image,—1n.

(190) and (191) Two small shrines besides one another. Upon the image in (191) is an inscription dated *Sam.* 1330. The image is probably older than the shrine.

Images,—2 w.

(192) One pair of *pāduka*s under a large *rāyana* tier. Beside it is a row of empty shrines.

Total number of images in this *ṭuk*—19.

THE PANCHA PĀNDAVA TUK.

(193) This temple is without doubt an old Hindu shrine converted to Jaina use. The exterior, which remains in much of its original condition, has been beautifully carved, but has also been much mutilated. The proportions of the images which decorate the walls are much better than those of any other statues on the hill. Among them are the Hindu gods and goddesses Mahākālī, Varuṇa, Vāyu, Kubera, Īśa, Sarasvatī, etc. Two inscriptions* in this temple record the setting up of the images of Timamuti (not Bhīma-muni) and Yudhisṭhira in *Sam.* 1788.

(194) Behind the last is a small temple containing a *sahasrakūṭa*, i. e., a central pedestal or block of marble having 1,008 little images of *jinas* carved upon its sides.

THE CHAUMUKHA TUK.

(195) This is the largest *tuk* on the northern summit, and the principal temple is, next to that of Ādiśvara Bhagavān, the largest on the hill. Within the shrine, which occupies the centre of the building, is the great *chaumukha* composed of four colossal images of Ādinātha or Rishabhadeva. The floor of the hall is prettily inlaid with coloured marble with the *svastika* emblem in the centre. Great brass barred doors close the shrine. The images are adorned with massive gilt crowns, armlets, and breastplates. On the second storey is a shrine with canopy. A long inscription* records the setting up of the great *chaumukha* in Sam. 1675.

Images,—55 w, 1n and 2 brass=58.

(196) In front of the great temple is the shrine of Puṇḍarīka. Upon the shrine door is an inscription† which gives the date of the erection of this shrine as Sam. 1675.

Images,—14 w and 1r=15.

(197) and (198) Two temples flanking the entrance to the great temple known as Śhet Devarāja's and Sundardās's temples respectively. Inscriptions‡ give the date of their erection as Sam. 1675.

Images,—17 w, 1n and 1r=19.

(199) A *chaumukha* in the north-east corner of the enclosure with a 14th century inscription.

Images,—4 w.

(200) A little shrine near the last.

Images,—3 w.

(201) to (209) A row of small shrines along by the northern corridor.

Images,—35 w.

(210) Temple at the north-west corner of the great temple similar to Nos. (197) and (198).

Images,—18 w and 1n=19.

(211) Temple similar to the last at the south-west corner.

Images,—2 w, and 1n=3.

(212) Temple immediately behind the *chaumukha* temple with an open pillared hall with a painted ceiling. The exterior of this temple is richly carved.

Images,—14 w and 1n=15.

(213) A small temple behind the last with some very neat *toranas*, dedicated to Śāntinātha.

Image,—1 w.

* No. XVIII. *Epig. Ind.*, Vol. II Part X, p. 62. See also Nos. XIX. and XX.

† No. XIV. *Epig. Ind.*, Vol. II Part X p. 60.

‡ Nos. XXIII and XXIV. *Epig. Ind.*, Vol. II Part X p. 67.

(214) A neat little hall projecting from the middle of the west wall of the *tuk*.

Images,—3 w.

(215) and (216) Two little shrines beside each other, the former having a small *chaumukha* and the latter a figure of Ādinātha.

Images,—5 w.

(217) A small shrine in front of the last two with a number of *pādūkās*. An inscription* round them records that they were placed there by the same party who built the walls of the *tuk* in *Sam*. 1675.

(218) A small rectangular temple in front of the last, of white polished marble but very plain. The curved roof is also of white marble, the slabs of which are so thin that they are translucent. Outside, on the front wall, is an inscription† recording its erection in *Sam*. 1910.

Images,—10 w (?)

(219), (220), (221) and (222) are four small shrines beside the last, containing *pādūkās* and *chaumukhas*.

Images,—7 w.

(223) A small canopy behind the last covering innumerable small *pādūkās*.

(224) A small shrine to Pārśvanātha.

Images,—6 w.

(225) to (230) A row of small shrines along the south wall of the *tuk*.

Images,—10 w.

(231) to (236) A cluster of small shrines in the south-east corner of the *tuk*. No. (236) are little canopies covering 2,503 *pādūkās* or foot-prints.

Images,—18 w, 1b and 2 brass=21.

In the corridors of the *Chaumukha-Tuk* are a number of old fragments and images with many of the *simhāsana*s dated in the 14th century *Sam*., while these images are dated in the 17th century. One is dated *Sam*. 118, but there is evidently a numeral omitted here.

Images,—193 w, 6b and 3r=202.

The following temples, though outside the principal enclosure round the great *Chaumukha* temple, are reckoned with it as being within the *Khartaravasi Tuk*.

(237), (238), (239), (240) and (241) Five shrines in a line outside the great *Chaumukha* enclosure on the east. Nos. (237) and (239) are dated *Sam*. 1892 and 1891, respectively, and No. (241) *Sam*. 1887‡. No. (240) has an inscription dated *Sam*. 1960! (the present year being only 1952).

Images,—22 w, 2 r and 2 brass=26.

(242) A temple standing in front of the last with an open pillared hall, and a long rectangular shrine with three doors.

Images,—13 w and 2b=15.

* No. XV. *J'p'j Ind.*, Vol. II. Part X. p. 60

† No. XCVI. *J'p'j Ind.*, Vol. II. Part X. p. 81.

‡ Nos. LXIX. LXVIII. and LX *J'p'j Ind.*, Vol. II. Part X. pp. 81, 80, and 81.

(243) and (244) Two small shrines on one platform, the former with plain and the latter with decorated walls. No. (243) has an inscription* which records its erection in Sam. 1885.

Images,—16 w.

(245) A square plain domed building containing a *chaumukha* with other figures seated on low benches round the walls and in niches.

Images,—62 w and 3 n = 65.

(246) A small temple facing north with an open pillared hall. The exterior of the walls are very well carved, being of the same class of work as in the Ahmadabad buildings.

Images,—8 w.

(247) A larger temple to the north of the last upon a high basement, with three porches. Inlaid marble floor. The walls and pillars are all painted red, picked out with yellow and black. An inscription† gives its date as Sam. 1905.

Images,—34 w, 2 n and 3 brass = 39.

(249) Temple of Marudevi Mātā, a plain little square temple.

Images,—14 w.

(249) Sampriṭi Rājā's temple with an open hall with three porches. The doorway to the shrine looks like an old frame from an older temple. It is carved in a yellow clay-stone. Round the basement of the temple are eleven *pliyās* which are said to mark the spots where some of the builders were killed by the scaffolding giving way.

Images,—15 w, 1 n and 1 brass = 17.

(250) Temple of Narsi Keśavji Nāyak. Interior gaily painted and adorned with mirrors. A long inscription‡ records the building of this temple by Keśavji in Sam. 1921.

Images,—99 w, 6 n and 15 brass = 120.

Total number of images in the Khartaravasi or Chaumukha Tuk = 759.

(251) and (252) are two temples standing by themselves outside upon the eastern side of the Motishāh tuk, the former to Vimala and the latter to Ananta. The latter has an inscription recording its erection on the hill in Sam. 1893 by Devachand Kalyānchand of Bombay.

Images,—81 w, 1 n and 1 r = 83.

The number, therefore, of free standing images upon the hill, as actually counted in 1889 were 6,416, which, with the innumerable small ones upon the *Sahasrakāṭas*, tablets and symbols, not detached, amount to more than 10,000; and these are being daily added to.

* No. LIV. *Epig. Ind.*, Vol. II Part X p. 79.
† No. CV. *Epig. Ind.*, Vol. II Part X p. 74.

‡ No. XC. *Epig. Ind.*, Vol. II Part X p. 83.

VIII.—KACHH.

- III. 1. Bhadres'var, 12 miles E.N.E. from Mundra: (1) The large Jaina temple of Jagaduśāh, outside the village, has been largely rebuilt and repaired at different times: on the walls and pillars are some inscriptions, but only very partially legible (see *Archæol. Report, W. Ind.*, vol. II.). (2) Two old mosques, one much buried up in the sand, the other in tolerable repair. (3) Beside an old *kunḍa* is a temple of Mātā Āśāpūtrā; and on a broken pillar is an inscription dated 'S'mvat' 1358 (A.D. 1302). (4) The *dargāh* of Pīr Lāl Shobhālā has an old Arabic inscription along the upper course of the wall. The foundations of the old city of Bhadrāvātī extend over a large area close to the modern town (*Archæol. Report, W. Ind.*; vol. II.).
- IIb. 2. Bhuvad, 7 miles N.N.E. from Bhadres'var: An early temple of Bhuvaneśvara Mahādeva, of which the shrine has fallen, but the *maṇḍapa* still remains, and is a good example of the early Kachh style. It bears an inscription, very illegible, but dated *Samvat* 1246 (A.D. 1190).
- III. 3. Vira, 6 miles east from Bhadres'var: The *kubā* or domed tomb of Pīr Jādīa, a Sayyid from Sindh, built by Nayi Punjā, about 250 years ago. The temple of Yogiudevī, rebuilt by Gurji Motichand of Anjar, about 30 years ago; *śrāddha* ceremonies are performed at the *kunḍa* by the Hindus of surrounding villages.
- III. 4. Anjar, 16 miles north-east from Bhadres'var, and 23 south-east from Bhuj: No remains of much interest, most of the temples, &c., having been rebuilt after the earthquake of 1819. It contains the *sthānas* or sacred places (1) of Ajayapāla—said to have been a prince of Ajmir (Tod's *Rājasthān*, vol. I. p. 205n): the head of the *matha* has a copper-plate grant of *Samvat* 1673, and two others: (2) of Jesal or Jesar Jīr, said to have been a notorious freebooter who was reclaimed by Turi, a Kāṭhī woman: (3) Temples of Wankal Mātā, Mahādeva Baḍeśvara, Ambā Mātā, and Māhanrāi,—but of little interest.
- III. 5. Barai, near Mundra. Temple of Mahādeva Nilakantha, built in 1668 A.D. The *linga* is said to have been brought from Bhadres'var.
- III. 6. Gedi, 13 miles north east from Rāpur (lat. 23° 44' N., long. 70° 45' E.) said to be the ancient Vairātīnagarī; old coins are found about the locality. (1) Mālan Vāv, of which the pillars are half buried in the ground and the well overgrown with trees; an inscription said to have belonged to it, lies in the temple of Achales'vara, and is dated in 1476 A.D. (2) Temple of Mahādeva Achales'vara, said to be about 300 years old, but built on an older site by a Śāchora Brāhmin. (3) Temple of Lakshmi-Nārāyaṇa, built in 1841, on the site of one destroyed by the earthquake, some of the old images remain, and in a niche over a Ganapati is an inscription of *Samvat* 1675. (4) Temple of Mahāvīra, containing images of Ādiśvara dated *Samvat* 1534, and of Śāntinātha dated *Samvat* 1925. (5) On an image of a Kshetrapāla in the bazar is the date *Samvat* 1268. The tomb of Ashaba Pīr is only a platform with tombs on it.
- III. 7. Rav, 9 miles south-west from Gedi: The temple of Ravechi Mātā, built by Śimabū Mātā, the priestess, in 1822 A.D., on the site of a very old one, and at a cost of 24,000 *koris*;

the temple maintains about 500 cows and feeds all travellers. On a *pāṭiyā* is the date *Samvat* 1328 "when Arjunadevi of Anahillipattan reigned through his viceroy Māhadeva. The temple stands on the verge of a fine *kunda*.

- III 8 **Movana**, 14 miles north east from Gedi. The old site is to the north of the village, and there are two caverns in the hill.
- III 9 **Kanthkot** 16 miles south west from Riv and 36 north east from Anjar. (1) A Jaina temple of the 13th century, much ruined and having some abraded inscriptions one dated *Samvat* 1340. (2) Temple of *Sūrya* containing an image of that god. (3) Temple of *Kanthad* in *mitha*, a neat small shrine on the site of the old one destroyed by the earthquake. It belongs to the *Kunphāṭi* sect.
- III 10 **Varnun** 25 miles south east from Gedi and 24 E N E from Chitrod. On the edge of the Ran is an old temple said to date from the time of Māhārāja. It is small, with three porches. In repairs executed in 1851 an inscription is said to have been plastered over.
- III 11 **Chitrod**, 13 miles E S E from Kanthkot. Four old and much dilapidated temples at *Mewasa*, about a mile to the north have been sculptured. The temple of *Mahadeva* at the ruins of *Beti*, a mile east of *Mewasa*, has an inscription of *Samvat* 1559.
- III 12 **Lakadiya**, 11 miles south east from Kanthkot and 8 south west from Chitrod. *mandr* built by *Jadeja Devaji* in 1760 on a platform. It is octagonal and said to be about 10 ft in diameter and 14 ft high, with balconies and a dome.
- III 13 **Katariya** 5 miles south east from Lakadiya. A small temple of *Mahadeva Bhadesvara* on the west of the village erected in 1683 by a *Bhātīya*. *Pāṭiyās* or *satis* on the bank of the *kunda* bear dates *Samvat* 1684, 1764 &c. The Jaina temple in the bazar is deeply buried in the earth and dilapidated, but has been richly carved.
- III 14 **Sikarpur**, 4 miles south east from Katariya. The tombs of the *pīrs* *Patha Gebrānshāh*, *Multāni* and *Ashūrāh* are of no interest.
- III 15 **Manfara**, 7 miles west from Kanthkot. A temple and monastery.
- III 16 **Sikra** 15 miles south west from Kanthkot and 3 W N W from Bhachau. The ruined temple of *Kagesvara*, two tombs of *Momāna Kunbis* built in 1667 of good workmanship, a *pīr* stone on the site of the old town, and a fine Jaina temple of *Vasupujya* built in 1717, also some old *pāṭiyās*.
- II 17 **Kotai**, 13 miles north from Bhuj. A fine old temple attributed to *Lakha Phulani*, and well worth preserving. Also others more dilapidated but all of considerable age. Perhaps of about the 10th century (*Archaeol. Reports* vol II).
- III 18 **Bhuj** the capital. (1) The tombs of the *Rāva* much injured by the earthquake in 1819, but several of them are deserving of repair and preservation. In the tomb or *chhatra* of *Bhārmalya* is a *pāṭiyā* bearing an inscription commemorating the *sati* of *Bai Śrī Lilavati*, daughter of *Māndalka* of *Jūngrad* in *Samvat* 1688. The *chhatra* was erected in *Samvat* 1714. Another inscription in the *chhatra* of *Prāgnalya* gives the date of his death.

in *Samvat* 1772, *Śaka* 1637; and states that he married the daughter of Rāv Rāvalsingh of Idar. (2) The old palace has some good architectural details. (3) The mosque inside the gate is of some interest. (4) There are temples of Suvarnarāya, Kalyāṇeśvara, Svamaṇḍapa, &c.

- IIb. 19. Kheda, 11 miles south from Bhuj and 18 north from Mundra: said to have been the capital of Lākṣhā Phulāni. The *vimāna* of a very fine temple of about the 10th century remains, and is well worth preservation; the *maṇḍapa* was thrown down by the earthquake (see *Archæol. Rep.*, vol. II). Near the town is a fine modern tomb and other buildings raised by Ghulām Ali Shāh Kāḍivāl since A.D. 1792; they belong to the Khojahs or Shāh-Imāmi-Ismaeli sects introduced into Gujarāt by Sudru'd-dīn; they reverence Ali and Fatima, their sons Hasan and Husain, and Muḥammad, of whom they have representations but without faces.

- III. 20. Māndavi, 23 miles west from Mundra and 24 south-west from Kheḷa: (1) Temple of Sundaravara, belonging to the Vaiṣṇava sect, built by the *Dandār* in *Samvat* 1631, but is going to decay; the *maṇḍapa* is domed and surrounded by parapet walls. (2) Rāneśvara, built by Kamābāi, the sister of Bhārmaḷji, in *Samvat* 1684; it is larger and finer than Sundaravara, the dome being supported by 16 pillars; it is a Śaiva shrine. (3) Lakṣmī-Nārāyaṇa, built by Sāth Topan in *Samvat* 1664, and is larger than the others. (4) Rāñchodji Mahārāja, of the Vallabhāchārya sect, is of two storeys. (5) Qāziwālī Masjid, *Samvat* 1665, ruined by the earthquake. (6) Jamī Masjid, *Samvat* 1660, built of materials from a Hindu temple, but also ruined; neither mosque was of much pretensions.

- III. 21. Gundiylai, 3 miles S.E. from Māndavi: Temple of Rāval Pir, built by two *Shets* in 1820, on the shore, and visited by Hindus and Musalmans at the annual fair.

- III. 22. Bagada, 7 miles north-west from Bhadreśvar: between this village and Vāghorā is a small temple of Phulkeśvara, rebuilt about 1838; also the Selora step-well, restored in 1854.

- III. 23. Godhra, 8 miles north-west from Māndavi: The town was built in 1600; the temple of Chaturbhujarāya *Samvat* 1776, and another smaller one *Samvat* 1751, are of little interest.

- III. 24. Vinjān, formerly Kāñchibī-Pāṭṭan, 2 miles west from the present village, was a place of importance, and coins are sometimes found on the site, where also is a shrine of Kālākā Mātā. The temple of Rakheśvara Mahādeva, at Viñjān, is 15 ft. by 35 ft., built of hard yellow stone, *Samvat* 1688.

- III. 25. Guntri, 26 miles north from Viñjān and 36 W.N.W. from Bhuj: The ruins of a deserted city, surrounded by walls with towers 2250 yards in circuit. It was the capital of the Sindh Rājputs, perhaps about A.D. 1300, and deserves examination. (*Trans. R. As. Soc.*, vol. III, p. 586).

- III. 26. Lakhadi, 16 miles south-east from Guntri and 18 west from Bhuj: Near it and Majal another village to the south-west is Puvragad or Paddhargal, an ancient fort, said to have been built by Pūrvā Gahāni, the nephew of Lākṣhā Phulāni. The walls are 2385 yards in circuit. The larger palace is about 55 ft. square and 20 high, built of large blocks

of stone and with considerable taste, it is of two storeys, and the upper was supported by 84 round pillars, about 7 ft high and mostly of single blocks of stone, having square capitals ornamented with the heads of men and animals. The porch and colonnade in front are carved. The area in the centre is open to the sky. The smaller palace called Addhatara, is about 40 ft long by 23 wide, of one storey, with front and pillars carved, but inferior to the larger one. The Mint is a heap of ruins, but there is a small building in the enclosure which has perhaps been a temple. The gateway on the west is a very narrow one. Near it is a fine old Saiva temple, similar to the one at Kheda, with sculptures. To the west of the fort are two temples of the Meghavalas or Dheds now in ruins, one of them is on a platform, 70 ft by 50, it has pillars 10 ft high supporting a very fine dome, and the shrine door is richly sculptured. The other is quite a ruin. These ruins are probably of about the same age as the remains at Kheda and at Bhumli in Kathiawad.

III. 27 Kothara, 9 miles north-west from Vinjan. The great Jain temple of Śāntinātha, built in 1802, at a cost of 16 lakhs of Rupees, is similar to that of Hathisingh at Ahmedabad.

III. 28 Dhinedhar, 27 miles north west from Bhuj and 12 E N E from Guntri. The chief seat of the Kānphatī, with a small temple of Dharmanātha the founder of the sect, and other buildings, on a hill 1,260 feet high.

III. 29 Kora, 24 miles W N W from Guntri and 5 north-west from Mañh. The ruins of the *medī* or house of Pīr Ajī Ajī, of little interest.

III. 30 Mata no Madh. On a hill to the north east is a small temple to Āśpūrī, built about 1745. At the top of a hill called Jāgorā Dongar, 2 miles to the north, is a small cavern dedicated to Āśpūrī. The temple of Āśpūrī at Madh is said to have been founded in the 13th century, but was destroyed by the earthquake and rebuilt in 1824, it has a *pralashind* and is 58 feet long by 32 wide. The Kāpālī sect of ascetics are devotees of Āśpūrī, who is the *Kula devatā* of the Jīkja clan. The temple and *kunda* of Chachar is partly hewn out of the sandstone rock, the water is charged with sulphates and used in the manufacture of gum.

III. 31 Patgad or Vaghām Chavād's *gaḷ*. 10 miles north of Kora and near Sairā and Aratī. the site of an ancient city extending about 3 miles along the banks of the stream, with two forts, much of the materials have been carried off to build the town of Lakhpat. To the west of the site is a cave with a hall 35 feet long by 30 wide the roof supported by two 16 sided pillars with capitals their shafts being 8 feet high, to the right is a room 12 feet square with a carved door and beyond it is a third, while a fourth is in the back of the hall. The temple of Katesvara was rebuilt in 1820 on the east of it is the *kunda* with stone steps. The temple of Kalika Mata was re built in 1839 of old materials.

III. 32 Lakhpat, 6 miles west of Sairā. The *kuld* of Gosa Muhammad, begun in 1555, on a platform 5 ft 6 in high is octagonal and about 7 feet in diameter, of black stone and richly carved with fine stone lattice work, it is floored with marble and has a marble canopy over the grave.

III. 33 Chher, 7 miles south west from Lakhpat. The *kuld* of Pīr Chāhī is of brick and not noteworthy.
1102-71

- III. 34. **Bakanoj**, 4 miles north-east of Amara, on the north bank of the river Kinnar and the south side of the Sanandbro: the ruins of an ancient town, extending for more than a mile, with heaps of ruined temples and other buildings. The tomb of Kara Kâsim is a mile west of Amârâ; he is worshipped by both Hindus and Muhammaḡans, and a legend is told of him, which would identify him with Muhammad bin Kâsim, 712 A.D.
- III. 35. **Nârâyana'sâr**, 18 miles south-west from Lakhpat and 26 west by north from Maḡh, a place of reputed sanctity, and a rival to Dwârakâ. The temples were erected by a Râṇi of Râv Desalji I. in *Saṃvat* 1780 (A.D. 1734), and are of considerable splendour. That of Trikamarâya is 72 feet long by 68 wide; it has three porches and a *maṇḍapa*, supported by pillars 12 feet high with capitals, and having cusped arches between; the domes are carved; the doors are plated with silver; the image is of black marble on a *siṃhâsana* of silver work, and over it are 40 gold and silver *chhatras*. In the same enclosure are temples to Kalyāṇarâya. Lakshmi, Dwârakânâtha or Rañchhodaji, Govardhananâtha, Âdinârâyaṇa and Lakshmi-Nârâyana, with inscriptions of *Saṃvat* 1790 and 1797.
- III. 36. **Kotes var**, close to Nârâyansâr: On a mound to the north-west is a walled enclosure with a temple of Koṭeśvara Mahâdeva, built, or rather re-built, in 1820; beside it is a smaller one to Kalyāṇeśvara; at the pier is the Gayâkuṇḍa: also the temples of Nilakanṭha, Kanakeśvara or Jag Dado; and Rûpeśvara.

IX.—SĀVANTVĀDI AND KOLHĀPUR

SĀVANTVĀDI.

Nerur, 15 miles north of Sundarādi

Inscriptions —A number of copper plate grants were found here many years ago (see *I. B. R. A. S.*, vol III pt ii pp 203, 212-338, *Ind. Ant.* vols VIII and IX).

KOLHĀPUR

In the valuable *Statistical Report on the Principality of Kolhāpur*, compiled by Major D. C. Graham in 1834, almost all the antiquities are noticed in some detail.

1 Kolhāpur, the capital, 68 miles south from Sitarā ($16^{\circ} 43'$, $74^{\circ} 17'$)

- II 6. (1) The temple of Ambubān Mahādevī is in the middle of the town, about 100 yards north west from the Rajasolpalice. The main portion of the building is of two storeys, and is built of black stone from local quarries. For *śikhara*s or spires are said to have been put up by a Śaivite king, of Śiva Śaivī, the 7 in name harmonize with the carved stonework below which is earlier work but still much later than the better Chālukya work of the Kāmarādi districts. The lower work is of the same age and style as that of the temple of Kōpāyūt at Kālikūr. The greater part of an older and smaller temple still exists with its own columns and śikhara combined, as it were, within the larger building and in the smaller subsidiary shrines in the courtyard we find still more of the old work. All this is genuine old Chālukya in manner, but it is now so much encrusted with whitewash that the minutest details of the carving are obliterated. The liberal coatings of crude whitewash with which the *śikhara*s are covered throws them into violent and painful contrast with the well finished black stone work which they surmount. The walls are covered outside by a multiplicity of mouldings, and with figures in niches along the upper portion of the lower story. The plan is cruciform, with three shrines—of Ambubān as the principal one, Mahādevī on the left and of Mahādevasvati in a smaller one on the right. The length from east to west is 144 feet, and from north to south 157 feet, and the total height of the *śikhara*s 52½ feet. The outer and principal *manḍapa* and the vestibule of the shrine are crossed with columns. In the court are many necessary buildings. The Navagrāha and Śeṣhaśaī temples, said to have formed parts of Jaina *bastis* were removed from other parts of the town and fitted up in the enclosure. The carving on them is very good.

- II 6. Inscriptions —To the left of entrance on the left side of the porch or outer *mandapa*, in Devanāgarī characters dated Śaka 1113, (2) on a pillar on the left hand after entering the courtyard also in Devanāgarī, Śaka 1138, (3) on a pillar of the small temple of the Navagrāha to the left of the main building, in Devanāgarī, (4) and a fourth is behind the temple, on the left hand when entering from the eastern gate (see Graham's *Kolhāpur*, p. 330 ff Nos 11, 12, 17, 19, 23, 24, and 27). (5) gathered at the Town Hall are some inscribed stones in Kānarese and Devanāgarī. (6) on a beam in the *manḍapa* of the Śeṣhaśaī temple.

- III. 12. *Samangad*, 14 miles east from *Bhādhargad*, was dismantled at the same time.
- III. 13. *Ra'yabā'g*, about 50 miles south-east from *Kolhāpur* and about 14 miles north-east of *Chikodi* ($16^{\circ} 29'$; $74^{\circ} 50'$). It is said to have been the capital of a Jaina principality in the 11th century, as were also *Berud*, *Khelnā* and *Sankeśvara*. (1) The Jaina *bastī* is said to be the oldest building in the place. It is of black stone, 76 ff. by 30 ft, with massive pillars supporting the roof (*Bom. Sel. CXV*, p. 4) (2) Temple of *Narasimha* is an underground structure, 31 feet by 26 feet, with a modern *sabha-mandapa* added above. The image is said to be very well carved. (3) Temple of *Siddheśvara* on the west side of the old village is 168 feet long by 136 wide; it is of black stone, much dilapidated, but now being repaired. (4) Temple of *Somesvara* is of *kurundi* or red stone richly worked, but falling to ruins. (5) The dome of *Randullā Khān* is about 32 feet long, 20 wide, and 22 feet high. It is being destroyed by vegetation.

Inscriptions.—One on two slabs in the Jaina *bastī*, dated *Śaka* 1124 (*Graham's* No. 9, pp. 330-415); a Persian one in *Randullā Khān's* dome, stating that it was built by *Abu Bakr Vazir*, and that it cost Rs. 10,300.

- III. 14. *Khedra'pur* on the *Kṛṣṇā*, 30 miles east from *Kolhāpur* and 7 miles south-east of *Kurundwād* ($16^{\circ} 37'$; $74^{\circ} 45'$), held in *inām* by the *Svāmi* of *Sankeśvara*. (1) The temple of *Kopeśvara* is a comparatively late structure of the style of the great temple in *Kolhāpur* city and that at *Yeoat* near *Poona*. Moreover, it has never been finished, save with rude brick and plaster in the most vulgar style. The workmanship, though elaborate and careful, lacks the finish, delicacy, and richness of design which are found in the older work. There is a clumsiness and stiffness in all the figure sculpture never found in the latter. Before the temple stands an unfinished open hall which would have been an imposing and ornate building had it been completed. It was intended that it should have had a magnificent domical ceiling, as a few lower courses of the moulding shew; but this unfinished top has been crowned, in later times, by a very ugly, low, crenelated, rough brick parapet in the very worst taste. The whole of the spire of the temple is of similar workmanship. This temple probably occupies the site of an older one, for fragments and pillars of a genuine old *Chālukyan* shrine lie about, and are built into the gateway to the temple enclosure and elsewhere. In the village at a short distance from this one is a small Jain temple of about the same date, judging from the style. In the village of *Jugal* are some old pillars, but no sign whatever of any old temple having been built there.

Inscriptions.—By the south door of the great temple is a *Devagiri Yādava* inscription of *Simhaddeva* in *Devanāgarī* date *Śaka* 1135 (*Graham's* No. 10, pp. 418-424).

I b. Inscription.—A Śilāhāra inscription on a stone in old Kānarese characters dated Śaka 1040, making a grant to a Jaina temple (Graham's No. 2, pp. 349-356).

III. 17. Sirol, 4 miles north of Kurundwāḍ (16° 44'; 74° 40'). "There are a few very sacred temples here in excellent preservation, and one especially called Bhojaputra and dedicated to Dattātreyā, an incarnation of Śiva" (*Graham's Report*, p. 324).

18. Honur, 8 miles south of Kāgal (16° 27'; 74° 20').

III. Inscription:—Of Ballāḍadeva and Gandharāditya (Graham, No. 23).

19. Savagaon, 3 miles east of Kāgal.

III. Inscription:—On the *āsana* of the image of Pārśvanātha in a Jaina temple (Graham, No. 18).

20. Sidnorli, 4 miles south-west from Kāgal. Temple of Siddheśvara.

III. Inscription:—Dated Śaka 1199, on a slab in the wall of the portico of the temple (Graham, No. 16).

21. Bamni, close to Sidnorli.

I b. Inscription.—In a Jaina temple, dated Śaka 1073 (Graham, No. 5).

"The territory throughout," says Graham, "teems with religious edifices, and every village is most amply supplied with temples, endowed with all the appliances in wood and stone requisite for the purposes of the grossest superstition."

MIRAJ,* &c.

III. 1. Miraj, 28 miles east from Kolhāpur (16° 50'; 74° 43'). *Dargāh* of Pir Sham-namir about 60 feet square, built of black stone and the dome of brick. The outer and inner courtyards are surrounded by corridors. Some verses from the Qurān are on the dome inside.

III. 2. Mudhol, 16 miles E.N.E. from Kalidgi (16° 20'; 75° 21'). Two old granite temples in the Jaina style, dedicated to Śiva.

III. 3. Loka'pur, 8 miles E.S.E. from Kalidgi. A temple of Lokanātha of sandstone, of fair size but probably of no great age.

Inscription:—A short one.

III. 4. Panchgaon, 4 or 5 miles to the west of the village, on the high road from Belgaum to Kalidgi, close to the roadside and apparently in Native States' territory, there is a small but typical temple, probably of Jaina origin, which will before long fall down if the sides, which are bulging out, are not repaired or propped up. At Panchgaon itself there is a very small *līṅga* shrine of rather peculiar construction, and the remains of another like it beside it.

* Return of the Political Agent, Kolhāpur, No. 310, of 17th September 1879. For other remarks on the Miraj territory, see under Dhārwar Zilla, p. 150, "*Śakalsmetāra*".

Translation.

"Chronogram of the auspiciously inaugurated *Tānkah*.
When in the mosque of the good Muḥāfiz Khān,
The wonderful reservoir of saccharine nature was completed,
I asked for the chronogram of the year from the invisible world.
A celestial herald replied:—'The fountain of paradise-water'
1059 [begun 15th January 1649]."

As some slight mistakes were made in Prof. Blochmann's decipherment of the inscriptions in Rānī Sipri's (p. 68, No. (4),) and Dastur Khān's (p. 69, No. (13),) mosques, when copied in 1874, the readings of these two inscriptions are here given afresh:—

4. From Dastur Khān's masjid¹:—

قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا وقال النبي صلى الله عليه وسلم من بني مسجد الله بني الله مثله بنا في الجنة ممر صارة هذا المسجد الجامع في عهد سلطان لسلطين ناصر الدنيا والدين ابو الفتح محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان العبد الراجي برحمة الله المالك الملك غني خاضع زاده المخاطب من حصرة الا هلي واللباء المعلي بدستور الملك يدوم الله معاليه ابتغاء لمرفات الله وطبا لجزيل ثوابه وكان العاشر من شهر شعبان سنة سبع وستين وثمانماية من سنة النبي محمد

5. From Rānī Sipri's mosque:—

قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا وقال النبي صلى الله عليه وسلم من بني مسجد الله تعالى بني الله له قصر في الجنة بني المسجد في عصر السلطان والاظم المريد بنائيد الرحمن شمس الدنيا والدين ابو الفتح مظفر شاه بن محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله ملكه بانيه المسجد المذكور والداه ابي بكر خان بن سلطان محمود شاه السماء براني سرائي شهر سنة اربع شمسه سنة العشرين وتسعمائة

6. Over the central *mihraab* of Sayyid 'Alamu'd-dīn's masjid (p. 69, No. (14),) is the following inscription:—

كبير آسا علم دولت دين مرب است • شهر ياري كه شهناز جهانش لقب است
لبرقار وكرم ومكنتش اندر حست است • سيد عالم ابو بكر حسني نسبت است
[نه] من و بازنده و فرة ماه رجب است

¹ Copied by Shakh Chulām A'li bin Muhammad A'li Sahib, the Nā'ib Qā'iz.

Translation.

"Like the *Ka'bah*, science is the glory of the Arab religion! The prince whose title is the *Shahanshah* of the world. Whose dignity, generosity and power is under ground. Sayyid 'Alam Abu Bakr Hasbi is annihilated.

"It is the first of the month Rajab in [nine] hundred and fifteen" [26th October 1509].

7. On Qutub'd-din Shāh's Mosque¹ (*ante* p. 70, No (18),) over the central *mihdrāb*, is the following inscription, which however has been brought from elsewhere and inserted within the last few years :—

قال الله تبارك وتعالى ان المساجد لله فلا تدعوا مع الله احدا وقال النبي صلى الله عليه وسلم من بني مسجد الله بني الله له بيتا في الجنة بني مباركة هذا المسجد بني مهد السلطان السلاطين غياث الدنيا والدين المعاهد محمد شاه ابن احمد شاه ابن محمد شاه بن المظفر السلطان العبد المعقر الي الله المستعان اممي نظام بن هلال السلطاني المخاطب بمختص الملك مميقة قزين ابتغاء لمرغبات الله وطلبه لجزيل ثوابه وكان ذلك في التاريخ من هجرة النبوة سادس من شهر رمضان المبارك سنة ثلثة وخمسين وثمانماية

Translation.

"Allāh, who be blessed and exalted, has said.—'Verily the mosques belong to Allāh, therefore do ye not invoke any one with Allāh.' And the prophet, upon whom be the benediction of Allāh and peace, has said.—'Who builds a house for Allāh, Allāh will build a house for him in paradise.' The edifice of this mosque was constructed in the reign of the Sultan of Sultans Ghuyāthu'd-dunyā wa'd-dīn al-Muhammad, Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar the Sultan, by the slave who has need of the aid of Allāh. I mean by Nizām the son of Halāl's Sultan who bears the title of Mukhtisū'l-Mulk Maimanat-qarin, desirous for the approbation of Allāh and hoping for his abundant reward. This was [indited] in the era from the exile of prophethood, on the the sixth of the blessed month Ramadān in the year eight hundred and fifty-three [21th October 1419]."

8. On Nawāb Shuj'at Khān's tomb (p. 70, No (19),) is an inscription in which no name of the person buried is given; it is as follows :—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله قل يا صادقي الذين سرفوا علي اعصم لا تعصوا من رحمة الله ان الله يعثر الذنوب جميعا انه هو المغفور الرحيم تاريخ وادته الرابع عشر يوم الخميس في شهر مفر سنة الف وماية اثلث عشر من الهجرة النبوية

Translation.

" In the name of Allāh, the merciful, the clement ! No God but Allāh, Mubammad the messenger of Allāh. Say, O my servants, who have transgressed against your own souls, despair not of the mercy of Allāh ; for Allāh pardons all sins, because he is forgiving and merciful.¹ Date of his decease, Thursday the fourteenth of the month of Safar, in the year one thousand one hundred and thirteen of the prophetic exile " [14th July 1701.]

9. The following inscription occurs over the central *mihrab* of Bihāj's mosque at RAjāpur (*ante* p. 79, No. (102)) :—

قال الله تعالي وان امساجد الله فلا تدموا مع الله احدا و قال عليه السلام من بني
مسجد الله تعالي بني الله له بيتا في الجنة بني هذا المسجد الجامع الرفيع ممدومة جهن
امن السلطان الاعظم قطب الدنيا والدين ابو المظفر احمد شاه ابن الحمد شاه ابن احمد شاه
بن محمد شاه ابن مظفر السلطان وكان تاريخ بنا هذا مسجد من الحجر ربع الاخر سنة ثمان
وخمسين وثمانماية

Translation.

" Allāh, who he exalted, said, ' Verily the mosques belong to Allāh, therefore do ye not invoke anyone with Allāh.' And he to whom be salutation [*i. e.* Mubammad] said :— ' Who builds a house for Allāh, be he exalted, Allāh will build a house for him in paradise.'² This noble Jam' mosque [*surnamed*] ' Mistress of the world ' [*Makhdumat Jahān*] was built by the great Sultān Qutbu'd-dunyā wa'd-dīn Abu'l-Muzaffar Ahmad Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar, the Sultān ; and the *Hijra* date of the building of the mosque is Rabī' II, in the year eight hundred fifty-eight " [April 1454].

10. On the east of the mosque is a *rauza*, with some good open lattice work, and containing a marble *qadr* or tomb on which are the following inscriptions round the base : (1) on the east side, —

قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء
وتذل من تشاء بيدك الخير انك على كل شيء قدير [و] فاذا ذوالقعد [] سنة احدى ستين
وثمانماية

Translation.

" Say, O Allāh, be exalted of the kingdom ; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt ; thou exaltest whom thou wilt, and thou humblest whom thou wilt. In thy hand is good, for thou art almighty."

¹ Qur'an, ch. XXXIX, v. 4. ² Qur'an, ch. LXXII, v. 18. ³ In the *Hajjah*. ⁴ Qur'an, ch. III, v. 2.

Decease [in the month of] Dhu'l Qa'dah in the year eight hundred and sixty-one " [October-November 1457]

(2) On the west side,—

شَهِدَ اللهُ اَنْهُ لَا اِلَهَ اِلَّا هُوَ وَالْمَلٰئِكَةُ رَاٰوَلُوْا الْعِلْمَ قَايِمًا بِالْقِسْطِ لَا اِلَهَ اِلَّا هُوَ عَزَّوَجَلَّ الْحَكِيْمُ
اُمِّ الْاَدْيَانِ صَلَّوْا عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

Translation

"Allah hath borne witness that there is no God but he, and the angels and those who are endowed with knowledge [profess the same] dealing righteously. There is no God but he, the mighty, the wise. Verily the religion in the sight of Allah is Islām."

(3) On the north end,—

اَللّٰهُ لَا اِلَهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَّهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
مَنْ ذَا الَّذِى يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ
اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَـُٔودُهٗ حِفْظُهُمَا وَهُوَ الْعَلِىُّ الْعَظِيْمُ

Translation

"Allah! there is no God but he—the living, the self subsisting, neither slumber nor sleep seizeth him, to him belongeth whatever is in heaven and on earth. Who is he that can intercede with him except by his permission? He knoweth their present and their past, and they encompass nothing of his knowledge except so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty."

11 On the Queen Rājā's tomb at Sarkhej [ante p. 81, No. (5)] are the following inscriptions (1) at the top,—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ نَحْمَدُهٗ وَنُثَنِّقُ بِرَحْمَتِهِ الْمَوْتِ اَللّٰهُ حَمْدًا وَهُوَ
الرَّحِيْمُ الرَّحِيْمُ يَا حَافِظَ لَا اِلَهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Translation

"In the name of Allah the merciful the element! Assistance from Allah and a speedy victory—and do thou bear glad tidings to the true believers! Allah is the best guardian—and is the most merciful of those that show mercy! O guardian no God but Allah, Muhammad the messenger of Allah."

(2) At the bottom—

تَارِيْخُ وُلَاةِ رَايِ رَحْمٰى سَهْ بَع وَتَمِيْنُ رَسْمِيَّاهُ مَوْلَا الشَّهْرَبَانِي سَلْطَانِي ٩٩٩

¹ Qanda ch III v. 10 and 11. ante p. 81.

² This is the whole of the inscription. Thence we can infer that the Qanda ch II v. 2 r. 10 is a continuation of the inscription on the person.

³ Qanda ch I v. 1.

⁴ Qanda ch II v. 1.

Translation.

"Date of the decease of Rānī Rājābāi; year nine hundred ninety-nine (999). Her usually known name was Bibi Sultān, A.H. 999" [began on the 30th October 1590.]

12. Inscription in the mosque in the Gāikwād's Haveli. After the *Bismillāh* we have the usual LXXII. 18, from the *Qurān*, and the saying of the prophet about the house in paradise; then:—

بنی المسجد فی مصر سلطان الامم ناصر الدنیا والدين ابو الفتح محمود شاه بن احمد شاه
بن محمد شاه بن مظفر السلطان خلد الله ملكه قد مضى السادس عشر في شهر ذوالحججه سنة ٨٩٢

Translation.

"This mosque was built in the reign of the very great Sultān Nāsirū'd-dunyā wa'd-din Abū'l Faṭḥ Shāh, son of Muḥammad Shāh, son of Muzaffar the Sultān, may Allāh perpetuate his kingdom. Verily the sixteenth Dhū'l-Hijjah has elapsed. Year 892" [4th December 1487.]

13. Inscription in Bībī Achut Kūkī's mosque (p. 77, No. (93)). Exactly the same as the above, but after the words "may Allāh perpetuate," the conclusion "his kingdom" being omitted, we have:—

العبد الراعي لرحمة الله المالك الملك تهليله سلطاني المخاطب من حضرت الاملي
والعلياء المعلي بدستور الملك يديم الله معاليه ابتغاء لمرقات الله وطلباً للجزيل ثوابه وكان
ذلك في التاريخ من جمادي الخامس — سنة ستة وسبعين وثمانماية

Translation.

"By the worshipper hoping for the mercy of Allāh, the Mālik Malik Tahlijah' Sultāni, surnamed Dasturū'l-mulk by the exalted refuge [i. e., the king] may Allāh perpetuate his exaltation, desirous to obtain his abundant reward. And this was on the date of the fifth Jumādā.....in the year eight hundred seventy-six" [19th October 1472.]

14. Inscription on Darvish 'Alī's mosque (p. 71, No. (23)) :—

No *Bismillāh*, but only LXXII. 18; then:—

هذا المسجد المبارك من شاه الامم بن محمود شاه بن محمد شاه بن احمد شاه بن
محمد شاه بن مظفر السلطان خلد الله ملكه دولته — در ماه مهر و در سنه عشر وتسعمائة

Translation.

"This blessed mosque is of his majesty, Shāh Maḥmūd, son of Muḥammad Shāh, &c., [as in the preceding two numbers] may Allāh perpetuate his kingdom and prosperity...in the month Safar and in the year nine hundred and ten" [between 14th July and 12th August 1504.]

15. Inscription in the court of Ahmad Shâh's tomb (p. 147, No. (13)) —

The following five Persian distiches, flanked by two vertical lines which contain the whole of the throne verse (II 256) —

درال شمش و شش بهان کو بوالجان * آمد نروں و ردت حراماں سوی حمان
هفتم و ماه شعبان بود است کان مرور * در ریز خاک کرد رخ سپر بهان
حر دام نکوی اندر رمس نکشت * آن حاتم رمابد تومق مسعان
فیس مسم او بهر خلق چون رسد * گوید دگر حمرش تا شراس و حان
ای خالق کریم برس تربت شریف * ناراض لطف و رحمت از فضل نران

Translation.

"In one thousand sixty six secretly Kutwal Khân
Came out, and departed walking to the mansion of paradise
It was the seventh of the month Sha bân¹ when that beloved one
Concealed under ground his moon like countenance
He sowed but good grain on the earth
That Hâtum of the period by the grace of the helpful [God]
As his universal bounty extended to all mankind
Even the wicked among men and genu praise him¹
O gracious creator, upon this noble tomb
Pour the showers of mercy and reward "

16. Inscriptions on the tomb of Mr. Ballantyne's child in the court of Ahmad Shâh's tomb

Superscription —The *Kalimah* then the following two Persian distiches —

باربع ششم ماه مسم * ددار القا کرد حوص حرام
چمان کشد بر نور و نور بخش * کر می بود رشک ماه تمام

Translation

"On the sixth of the fasting month [Ram lán]
To the mansion of eternity Joys [Joseph?] departed
The *sa'ra* became so full with the light of his spirit
That the full moon bore him envy "

17. On a tomb in the court of Musâ Subâghî's mosque, between the city and camp —

This is a double inscription the first part in English capital letters, thus —

'To the memory of Subedâr Peer Khân Order of merit XIV Regiment, XI who died on the 19th July 1860, aged 50 years. This is erected as a token of respect by the officers of his regiment "

Translation.

"Date of the decease of Rānī Rājābāi; year nine hundred ninety-nine (999). Her usually known name was Bibi Sultānī, A.H. 999" [began on the 30th October 1590.]

12. Inscription in the mosque in the Gāikwād's Haveli. After the *Bismillāh* we have the usual LXXII. 18, from the *Qurān*, and the saying of the prophet about the house in paradise; then:—

بني المسجد في مصر سلطان الالمظ ناصر الدنيا والدين ابوالفتح محمود شاه بن احمد شاه
بن محمد شاه بن مظفر السلطان خلد الله ملكه قد مضى السادس عشر في شهر ذوالحجه سنه ٨٩٢

Translation.

"This mosque was built in the reign of the very great Sultān Nāsiru'd-dunyā wa'd-din Abu'l Fath Shāh, son of Muhammad Shāh, son of Muzaffar the Sultān, may Allāh perpetuate his kingdom. Verily the sixteenth Dhu'l-Hijjah has elapsed. Year 892" [4th December 1487.]

13. Inscription in Bibi Achut Kuki's mosque (p. 77, No. (93)). Exactly the same as the above, but after the words "may Allāh perpetuate," the conclusion "his kingdom" being omitted, we have:—

العد الراجي لرحمة الله المالك الملك تهليله سلطاني المخاطب من حضرة الاله
والمجاة المعلي بدستور الملك يدوم الله معاليه ابتغاء لمرضات الله وطلباً للجزيل ثوابه وكان
ذلك في التاريخ من جمادي الخامس — سنه ستة وسبعين وثمانماية

Translation.

"By the worshipper hoping for the mercy of Allāh, the Mālik Malik Tahlijah¹ Sultāni, surnamed Dasturu'l-mulk by the exalted refuge [*i. e., the king*] may Allāh perpetuate his exaltation, desirous to obtain his abundant reward. And this was on the date of the fifth Jumādā.....in the year eight hundred seventy-six" [19th October 1472.]

14. Inscription on Darvish 'All's mosque (p. 71, No. (23)). —

No *Bismillāh*, but only LXXII. 18; then:—

هذا المسجد المبارك من شاه الالمظ بن محمود شاه بن محمد شاه بن احمد شاه بن
محمد شاه بن مظفر السلطان خلد الله ملكه ودولته — در ماه مهر و در سنه عشر وتسعمماية

Translation.

"This blessed mosque is of his majesty Shāh Mahmud, son of Muhammad Shāh, &c., [*as in the preceding two numbers*] may Allāh perpetuate his kingdom and prosperity...in the month Šafar and in the year nine hundred and ten" [between 14th July and 12th August 1501.]

¹No diacritical points and therefore not certain.

15. Inscription in the court of Ahmad Shâh's tomb (p 147, No (13)) —

The following five Persian distiches, flanked by two vertical lines which contain the whole of the throne verse (II 256) —

دورالف و شصت و شش سہاں کوتوالخان * آمد بروں و رمت حراماں سوی حباں
 ہفتم رماء شعبان بود است کان مریر * در ریز خاک کرد رج سپر مہاں
 حر داند نکوی اندر رمی نکشت * آن حاتم رمابہ بتوفیق مستعان
 نص مسم او بہر خلق چوں رسد * گویدہ ذکر حشرش تا شراس و حان
 امی خالق کریم بریں تربت شریف * باران لطف و رحمت از فضل بران

Translation.

"In one thousand sixty six secretly Kutwâl Khân
 Came out, and departed walking to the mansion of paradise
 It was the seventh of the month Sha bân¹ when that beloved one
 Concurred under ground his moon like countenance
 He sowed but good grain on the earth
 That Hâtum of the period by the grace of the helpful [God]
 As his universal bounty extended to all mankind
 Even the wicked among men and genu praise him '
 O gracious creator, upon this noble tomb
 Pour the showers of mercy and reward "

16. Inscriptions on the tomb of Mr Ballantyne's child, in the court of Ahmad Shâh's tomb

Superscription —The *Kalimah*, then the following two Persian distiches —

باربع ششم ماه صام * دارالقا کرد حوص حرام
 چمان کشہ پر نور دودہ بانش * کر می برد رشک ماہ تمام

Translation

"On the sixth of the fasting month [Ramdan]
 To the mansion of eternity Jojes [Joseph?] departed
 The *mauza* became so full with the light of his spirit
 That the full moon bore him envy

17. On a tomb in the court of Musâ Suhagî's mosque, between the city and camp —

This is a double inscription the first part in English capital letter, thus,—

"To the memory of Subedar Peer Khan Order of merit XIV Regiment, \. I
 who died on the 19th July 1860, aged 55 years This is erected as a token of respect by the
 officers of his regiment

The second part is in Urdu but begins with the Arabic Kalimah, and corresponds to the English with the exception of the words "the *Sāheb-loq* of the regiment have given him much *abru*," which is not a happy rendering of "token of respect by the officers"; also the *Hijrah* date 1276 and 30th Dhul Hijah is added. The whole text is as follows:—

سویدار بہادر پیر خان چودھریں رجمنٹ کے وفات پائی تاریخ اسیسویں ۱۹ ماہ
جولائی سنہ ۱۸۲۰ عیسوی میں ہنپادوں برس کی تھی اور رجمنٹ کے صاحب لوگ انکو
نہایت آبرو بخش کی تھی اور سنہ ۱۲۷۶ ہجری تاریخ ان تیسویں ماہ ذی الحجہ روز جمعرات

18. Inscription in the Shāhpur mosque (p. 69, No. (15)) :—

This consists of the following two Persian distiches, with the words *حررہ دوست محمد* "written by Dust Muhammad Sakhar" on the intersection of the bars which separate the lines in the shape of a cross surrounded by a frame :—

قطب زمانہ شیخ حسن ساخت مسجدی کانجا کنند اہل مبادت دمای شیخ
چون شیخ این رفیع مکان را بنا نمود تاریخ سال ارشد رضا بنای شیخ

Translation.

"The axis of the period, Shaikh Hasan built a mosque,
That their religious people may pray for the Shaikh.
When the Shaikh built this exalted edifice
The date of it became *rafī'u bnay shaikh*."

19. Another inscription in the same mosque, in one long line, is broken in a few places, but contains *Qur'ān* IX. 18 complete, and nothing else.

20. Inscription in the Her'āti mosque, near the Delhi gate (p. 160, No. (73)). This begins with *Qur'ān* LXXII. 18, followed by the usual saying of the prophet about the house in paradise; then we have:—

عمارت ہذا المسجد الجامع فی مہد السلطان الزمان ناصر الدنیا والدین ابوالفتح
محمود شاہ بن محمد شاہ بن احمد شاہ بن محمد شاہ بن مظفر شاہ السلطان خلد اللہ ملکہ
العبد الراعی الی رحمت اللہ المالك الملك فنی — سلطانہ المصطفیٰ من النصارى الا علی
بملك البر وقوام الملك دام ملوہ ابتغا لمرفات اللہ وطالبہ تجزیل ثوابہ فی التاريخ السادس
من ذوالقعدة سنہ ثمانین وثمانیہ

Translation.

"The construction of this blessed Jāmi' mosque [*took place*] in the reign of the reigning Sultān Nāṣir-u'd-dunyā wa'd-dīn Abū'l-Fath Mahmūd Shāh, son of Muḥammad Shāh, &c., . . . May Allāh perpetuate his kingdom, By the worshipper hoping for the mercy

¹ The words in italics give 1254, which began on the 37th March 1838.

² Pedigree as in Dastur Khān's mosque, *Jad Aul* vol. IV. p. 291, in the mosque in the Gāhlanad's Haveli, in Bih Achut Kuk's mosque and in several others

of Allāh, the Mālik Malik Ghant [*an illegible word*] Sultān who received from his most exalted majesty the title of Maliku'l barr and Qawwimu'l mulk may his exaltation be permanent, desirous of the approbation of Allāh and craving for his abundant reward, on the sixth Dhul Qa'dhal in the year eight hundred and eighty' [4th March 1476]

21 Inscription in 'Ināyat Shāh's mosque,—a ruined brick *mayil* near the Shāhpur gate (p 74, No (47))

It begins with *Qurān* LXXII, 18, like the above, but the usual saying of the prophet is omitted then we have —

الواقف بالله المئان ناصر الدنيا والدين ابو الفتح محمود شاه ابن لطيف شاه ابن مظفر شاه
ابن محمود شاه ابن محمد شاه ابن احمد شاه ابن مظفر شاه السلطان بهر طامعت ساحت مسند
شمس خان بهر خدا بود بهر مدد و شش و حد تاريخ ابن سال نياكسد مدد الهى بن على

Translation

* "The confider in the gracious Allāh Nāṣiru'd duniā wad dīn Abul Fath Mahmud Shāh, son of Latif Shāh son of Muzaffar Shāh, son of Muḥammad Shāh son of Ahmad Shāh son of Muḥammad Shāh, son of Muzaffar Shāh the Sultan For the sake of worship Shams Khān built the mosque for God The year nine hundred and six was found to be the date of the building [*Began 28th July 1500*] Written by 'Abul Hayy, the son of 'Alī'

22 An inscription over the central *mihrāb* of mosque behind Shāh Ali's *Rauza* (p 73, No (37)) contains only *Qurān* LXXII 18

23. Over the left *mihrāb*, Shāh Ali's mosque Rohilwāl —

This is a rather ugly specimen of writing but appears to contain the pedigree of the prophet, and terminates with a date As however in the trouble of decipherment *le jeu ne vaudrait pas la chandelle* only the beginning is here given —

محمد رسول الله على الله عليه وسلم بن محمد الله بن محمد المطلب بن هاشم بن عبد مناف
بن قصى بن —

Translation

"Muḥammad the messenger of Allāh, upon whom be the benediction of Allāh and peace, [*was the*] son of 'Abdu'l-lah [*who was the*] son of 'Abdu'l Muṭallib [*who was the*] son of Hāshim [*who was the*] son of 'Abd Munāf [*who was the*] son of Qusayy [*who was the*] son of

The first half of the last line is —

سنة احدى و تسعين

' Year nine hundred and sixty " [*Began 10th December 1652*]

21. Over the right *mihrab*, in the 'Shâh Alij's mosque, Rohilwâda.

This contains nothing but the pedigree of the penultimate king Ahmad, thus :—

المعتمد بالله الرحمن فياث الدنيا والدين ابو المعتمد احمد شاه ابن عم محمود شاه
بن لطيف شاه اخ بهادر شاه بن مظفر شاه بن محمود شاه ابن محمد شاه بن احمد بن محمد
بن مظفر السلطان خلد ملكه

Translation.

"The securely trustful in Allâh the merciful, defender of the world and of the religion, possessor of landable qualities, Ahmad (Shâh, cousin of Mahmud Shâh [III], son of Latif Shâh, the brother of Bahâdur Shâh, the son of Muzaffar Shâh [II], son of Mahinud [surnamed *Biqarah*] Shâh, son of Muhammad Shâh [II] son of Ahmad Shâh [I], son of Muhammad Shâh [I], son of Muzaffar Shâh [I] the Sultân, may his kingdom be perpetuated."

Then come two distiches in mixed language which I am not bold enough either to transcribe or to translate, but give only the chronogram embodied in the last distich :—

مسجد جامع كي بيچ بتهايا ني نور

As Ahmad, the penultimate king of Gujarât, who began to reign a.n. 961 [began 7th December 1553] was only eight years on the throne, and the kingdom was finally annexed to the dominions of the Mughal emperor Akbar in 969 [began 11th September 1561], the inscription appears to have been made even after the reign of the last king of Gujarât, Muzaffar Shâh III.

25. In the small mosque of Musa Subâg on the right side of the road to the camp (see above No. 17) —

بسم الله الرحمن الرحيم انما يعمر مساجد الله من آمن بالله واليوم الآخر واقام الصلوة
واتي الذكوة ولم يخش الا الله نعي اوليك ان يكونوا امن المهتدين قال رسول الله
عليه واله وسلم من بني لله مسجدا نبي الله تعالي له بيتا في الجنة كتبه حلال
في سنة ١١٠٢

Translation.

The *Bismullâh*; then IX 18 of *Qurân* complete; then the usual saying of the prophet that Allâh will build a house in paradise for him who builds a mosque for Allâh. Lastly:—
"Written by Jalâl," in the year 1102" [Began 5th October 1690]

¹ Who was slain by the Portuguese in the island of Diu on the 14th February 1537, as described by me in my Article in the *Calcutta Review* (January 1852) "How the Portuguese obtained a footing in the island of Diu." —F. R.

Then the following two Persian distiches —

چون سونق یزدی جعفر • صاحب مسجد برپا وزیمت و ساز
گفت احمد برای تاربخش • کرد آراستہ مکان ساز
١١٠٠ | ١١٠٠ ١١٠٠ ١١٠٠ ١١٠٠ ١١٠٠

Translation

"When by divine grace Ja'far
Built a mosque with elegant arrangements
Ahmad said for the date of it —
He adorned the place of prayer."

The last hemistich gives the number 1100, and beneath the inscription we read — "Year 1100"

26 Arabic inscription on Dildā Harīr's Vav or step well (p 80, No (110))

It will be seen from the inscription that this Vav was constructed during the reign of the same King Mahmud, surnamed Bīgarah, under whose sway the Herātī mosque, that in the Gāikwād's Haveli, Bībī Achut Kukās, Dastur Khān's, and others were built. The illegible portion of this inscription probably contained the name of this king's Vazīr, Mahk Malik Ghāni, which likewise occurs with variations in other inscriptions. What the figures 26 below may mean is unknown.

بسمی هذه العبارة الطريفة والبقعة الشريفة
والرواق الرفعة والجدر الاربعة المصورة وعرس
الا شجار المشجرة بالغواكسه مع البر والبركة
لنفع الناس وخدمه في عهد سلطان سلاطین
الزمان الواثق بایده الرحمن ناصر الدنيا والدين ابوالمع
صمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه
السلطان حلد الله ملكه [حزیر سلطانی الی
جعلها الحصرة العله حاوطه البانر الدار
المعروسة في الثاني من حمان الاول سنة تسع وتسعين وتسعمائة
٢٦

Translation

"This elegant building with the noble arrangement, the lofty gallery, the four walls with pictorial ornaments, was constructed, and the productive fruit trees were planted, and the well with the reservoir provided, for the benefit and service of the people, in the reign of the Sulṭān of Sulṭāns of the period, who trusts in the aid of the merciful [the Creator], Asir al dunyā wa d dīn 'Abū'l Faṭḥ Mahmud Shāh, son of Muḥammad Shāh, son of Muḥammad Shāh, son of Muẓaffar the Sulṭān, may Allah perpetuate his kingdom [so as to be] the well guarded. On the second of the month Jumādā I in the year eight hundred ninety six [19th March 1491]

27. Sanskrit inscription on the left side of the same well :—

1. नमः सृष्टिकर्त्रे । नमोर्पापतये तुभ्यं सर्वजीवनरु-
2. पिणे । वरुणाय नमस्तुभ्यं नमः । सुरुतसाक्षिणे ।
3. जपति जगत्प्रयजननी कुण्डिलिनी नामनः परा श-
4. क्तिः । सुरुनरंधितचरणा वापीरुपात्मना सततं । २
5. नमामि विश्वकर्मणि (भीमं) सकलाभीष्टदायकं । रुपातो
6. यस्य सर्वं स्युः कर्तुं कर्म कर्तुं क्षमा नराः ॥ ३ स्वस्तिश्री
7. गूर्जरधरिण्या श्रीमदहिम्नदवादनगरे पातुसा-
8. ह श्री श्री श्रीमद्भद्रविजयराज्ये राज्ञोऽतःपुरद्वारे स-
9. र्वविष्कारिणी बाई श्री हरिरनाम्नी श्रीनगरादीशान-
10. दिगाश्विनहरीरपुरमध्ये चतुर्दिगायातानेकतृपा ।
11. कुलमनुष्यपशुपक्षिवृक्षादिचतुरशीतिलक्षजी-
12. वोपभोगायपरमेश्वरप्रोत्यर्थं संवत् १९५६ चैषं त्रा-
13. किं १४२१ प्रवर्तमाने पौषशुदि १३ सोमे वापीं कार-
14. यामास । यस्यामगाधामृतपानीयराशिमन्त्रे-
15. न्य क्षीरोदधिर्निवासमकरोदिव । सा स्वेदजाड-
16. जोद्विज्जगरामुजपोषणार्थमाचंद्रार्कं स्थिरा सु-
17. यात् । तत्र व्ययीकृतद्रव्यसत्त्वा ३१९००० सर्पे
18. महद्भद्र महीपालंमन्त्रिमुत्पा प्रनयिनी । धर्माधिनी हरिरा-
19. त्वा वापीमियमचीकरत् । खनुपधे चरशारत्तुर्हरज-
20. नसकुले आचंद्रार्कमिषं वापी मधुरा पीयतां जनैः । ३
21. हुर्माणि पुण्यानारामान् शतशश्च जराशयान् । मदे
22. पदे च सत्राणि भनिनः सति योगनाः । ३ महाधनव्य-
23. य ह्ना विद्वेषोपहृतिहेतवे । बाई श्रीहरिरान्मनी वा-
24. पीमियमचीकरत् । ४ वापीनिर्माणेऽधिकारी परमेश्वराज-
25. पालकमन्त्र श्रीचिरामद तथां गजरायैरपसूतः वीरात-
26. पाहाकर सू० देवा श्रीगिरणामहंसाया आनधामहवीर

1556, and of Śāla 1421, on Monday the 13th of the bright half of Pausa, (*the Bâi*) caused a well to be made, wherein, seeing the deep volume of ambrosial water, the milky ocean, as it were, took up its abode

"May it be established as long as the Sun and Moon endure for the sake of sustaining beings taking birth from sweat, eggs, the soil, and the womb The money spent upon the well is 3,19,000¹ The illustrious and charitable chief minister of the king Mahmūd, named Harīra, caused this well to be made May this sweet well, pleasing to wayfarers coming from the four directions, be drunk by men, while the Sun and Moon endure Forts, holy groves, tanks by the hundred, choultries at every step, are the pride of rich men, this Bâi, named Śrī Harīra, for the benefit of the whole world, having incurred an expenditure of much treasure, caused the well to be made The manager in the making of the well (*was*) Bihāmād the executor of the orders of the great king "

28 Inscription on the north side of the corridor in the Jamī' mosque (p 145, No (8)) This consists of the following six Persian distiches —

دیدم دهر حر مرک حسن کسی • که داتاش ناست هر مد ناست
 نگار خلق حلقش در زکا پوست • ملک حمر سمش پیشوا شد
 سان حوی کوثر برکه ساخت • که کوثر دیدش را روپا شد
 مگر آید اسکندرست این • که سر تا پا شد دور و مفا شد
 اگر دهرم بند در لطف و پاکی • دزش چون کعبه حاجت روا شد
 بی سال نایش گشت نایب • مفا برکه مرک را ما شد
 ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰ ۱۰۰۰

Translation

"This age has seen no one except Mirak Hasan,
 Whose character has become the occasion for every praise,
 His whole nature is engrossed with the affairs of the people
 In the realm of beneficence his efforts have become exemplary,
 He made this reservoir resembling the basin Hauṭhar [in paradise],
 Which stands forth as the image thereof
 Is this perchance the [wonderful] speculum of Iskandar [Alexander] ?
 From top to bottom all light and purity
 If it has not become like the Zamzam in pleasantness and limpidity,
 It is [nevertheless] accessible like the Kaḥah of necessity [the throne of God]
 [et al in all the necessities apply]
 Of the year of its construction Fāṭid said —
 The purity of Mirak's reservoir was effected by us "
 [This last line which gives 1000, which year began 16th March 1611 "

¹ The coin is a silver well

² The last two lines contain some abbreviated words, and are lacunary etc. they are left untranslated

29. On a doorway near Shâh Alijî's in Rohilwâd, Ahmadâbâd (p. 73, No. (37)) :—

Above, some very large characters which may be read "Allâh fee Muhammad." Below are a number of words indistinctly jumbled together in one mass.

30. Inscription in the gateway of the Bhadr :—

This inscription consists of six distiches, about 5 feet long and $1\frac{1}{2}$ broad. Each hemistich stands in a separate compartment and was carved in *relievo* in large beautifully flowing Persian characters, but appears to have been purposely defaced by some Vandal. Whether accidentally or not, the most legible words are only two, which seem to read *house of tyranny*. Fortunately the date 1032 being on the margin, outside, was also left untouched ; that year began on the 5th November 1622 when the kingdom of Gujarât had lost its independence, and had been already 52 years annexed to the Mughal empire.

31. Inscription from the entrance to the jail at Ahmadâbâd :—

همایون جاه سلطان ابن سلطان * یکی صاحب پرست از بدگانش
 که هست از جان و دل منتان فرمان * بهار عدل اعظم خان غازی
 که تیغش کشت جسم ملک را جان * سرایی کرد در کجرات بنیاد
 که مثلش را ندیده چشم دوران * ز بهی. حالی بنا کز روی رفعت
 که شمشیر پاییز قدرش ز کدوان * بخوئی و لطافت چون بهشت است
 بدریانی او شاکستد رضوان * سرا و قیصریه یافت اتمام
 بامر خان مادل نقد مردان * ز هاتف سال نارنجش چو جستم
 ندا آمد مکان خبر و احسان
 ۱۰۳۲

Translation.

"Humâyun jâh Sultân son of a Sultân
 One of his servants, obeying companions,
 Who with soul and heart is subject to command,
 The spring of justice 'Azam' Khân Ghâzi,
 Whose sword has become the soul of the body of the realm,
 Has built a *sardi* in Gujarât
 The like of which the vision of the period has not beheld,
 Bravo ! For the high edifice which in altitude
 Has excelled Saturn by the basis of its excellence.
 In beauty and gracefulness it is like paradise,
 Rudâia [the gate-keeper of paradise] is worthy to be its porter.
 The top of it has received a complete Qaisariyâh
 By order of Khân 'Âdil the jewel of men.
 When of the invisible herald I asked for the chronogram,
 The exclamation came :—'Place of goodness and beneficence.'
 1037 [Began 26th May 1637].

32. In the Borah mosque in Nova Mohallāh, on a marble slab (p. 74, No. (45)).

This inscription belongs to the reign of Ahmad, the founder of Ahmadābād and of Ahmadnagar; several mosques of Ahmadābād were also built during his reign, and it is not improbable that this was carried off from one of them and placed here.

The inscription begins with a Persian distich, and the whole of it is in that language as follows:—

یک ذرّۀ عنایت تو ای بنده نواز • بهتر ز هزار سالہ خیرست و نواز
در ایام دولت و نوبت سلط خلیفہ العبد والزمان الوائق المستعان باللہ ناصر الدنیا
والدین ابوالفتح احمد شاه بن محمد بن مظفر شاه السلطان خلد خلافتہ و بد رافتہ عمارت کرد
این بیت و بقعہ شریف لطیف للہ بندہ آمیدوار برحمت الہد کار حقیر فعیف عالم کبر
نوزدعم محرم الحرام سنہ ستہ و عشرین و ثمانیہ

Translation.

"One atom of Thy grace, O cherisher of [thy] servants,
Is better than a thousand years of gifts and prayers."

During the reign of the Khalifah of the period who trusts in and asks help from Allāh Nāsiru'd-dunyā wa'd-din Abu'l-Fath Ahmad, son of Muhammad Shāh, son of Muzaffar Shāh the Sultān, may his Khalifate be perpetuated and his clemency spread, this house and noble, graceful locality was built for [the worship of] Allāh, by the mean, feeble adorer 'Ālamgir who hopes for the mercy of the Creator. The nineteenth of the sacred month Muharram, in the year eight hundred and twenty-six" [24th December 1423].

33. In the Nova Mohallāh mosque, right hand. It will be seen that this inscription belongs to the reign of Maḥmūd [Bigarāh] whose name occurs on so many others. There is no *Bismillāh*, but only *Qur'ān* LXXII. 18, with the usual saying of the prophet about the house in paradise. Then:—

عمل السلطان الاظم ناصر الدنیا والدین ابوالفتح محمود بن محمد شاه بن احمد شاه
بن محمد شاه بن مظفر شاه السلطان خلد الله خلافتہ — ثمان عشر بتاریخ المحرم سنہ ستہ
وتسعين و ثمانیہ

Translation.

"The work of the great Sultān, defender of the world and of the religion, possessor of victory, Maḥmūd, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh the Sultān, may Allāh perpetuate his Khalifate.....[illegible]. Eighteenth of the month of Muharram in the year eight hundred and ninety-six" [2nd December 1499].

34. In Pir Muhammad Shāh's mosque:—

This is a distich with the *Kalimah* prefixed, and the name of a person with the date appended, thus:—

لا اله الا الله محمد رسول الله
چراغ و مسجد و محراب و منبر و ابوبکر و عمر و عثمان و حیدر

Translation.

"No god but Allāh, Muhammad messenger of Allāh

Lamp and mosque and *mihrab* and pulpit

'Abu Bakr and 'Umar and 'Uthmān and Haidar [*i. e.* 'Alī]

Hadrat Mir Mahiud-din. Year 1135" [Began 12th October 1722].

35. In Pir Muhammad Shāh's mosque. This consists of two Persian distiches between which the writer's name is inserted as well as the date, but for the sake of distinctness that line is given the last in the following transcript:—

خوشا مسجدی ساخت سید محمد • که مردی توانکرد یان خلیلی
سز کر کعبه کنی تو امانی • که تاریخ او کشته بیت خلیلی
کاتبه عبد الرحمن سنه ۱۰۹۲

Translation.

"Sayyid Muhammad built an elegant mosque

In which the most glorious [God] may be worshipped.

It is proper for thee to trust in the Ka'bah

The date whereof is:—*Bait Khalili.*

The writer of it was 'Abdu'r-rahman, year 1092."

This date is also the numerical value of the two last words, and their meaning is:—*House of Khalil*, namely of *Abraham* in his capacity of the *Khalil*, namely *friend* of God.

36. Left of central *mihrab*, Pir Muhammad's mosque;—

لا اله الا الله محمد رسول الله یق ابوبکر و عمر و عثمان علی آلہی خیر جای باد
سنه ۱۰۷۷

Translation.

"No God but Allāh, Muhammad the messenger of Allāh. May it be prosperously inaugurated O Allāh! by the merits of 'Abu Bakr, and 'Umar, and 'Uthmān, and All. In the year 1077 [Began 4th July 1666]."

37. Over a window to the left of the central *mihrab*, in Pir Muhammad's mosque:—

نماند بمعبان کسی در کرو • که دارد چنین سیدی پیش رو
نهندارم که معدی را بآزاری و بگذاری • که او جز سایه افش ندارد درحان جائی

Translation

"No one remains plunged in sin who has such a Sayyid for his guide, I do not think you will injure and abandon Sayyid, for he has in the world no other place, but the shadow of his favour."

38 At Sháh 'Alam, over the door of the tomb (p. 147, No. (2f) —

This is a wretched doggerel composition which contains no date nor information of any kind, and the beginning of it is quite sufficient for insertion in this place. It is as follows —

سم الله الرحمن الرحيم المنة چون حمة رسولانك حاي للناس قد تعالي انعم وفضلها
علامات الجنان اي دارروي الجنة الفردوس نس روم برپور شاه عالم ملا جهان

Translation

After the *Bismilláh* — "Beneficence is like paradise. Rasulabad is a place verily bestowed by the Most High (God) upon man, it contains characteristics of the garden, that is to say the abode of the face of the *jinnat* of paradise. Behold the adorned *rauza* of Sháh 'Alam, moon of the universe. [Then follows a description of the beauties of the garden, &c.]

39 Round a tomb in the second *ruza* at Sháh 'Alam —

The following two Persian lines make together a distich, —

مد شكر كه شد حاك سرم در قدم دوست • اين عشق كه دارد كه مراد در قدم دوست

Translation

"A hundred thank, that my head has become the dust at the feet of the friend
[i.e., at the feet of God]

"Who has this life like that which I have at his feet"

40 Round the railing of the great tomb at Sháh 'Alam —

سم الله الرحمن الرحيم شاه عالم ماله نور عالم سرور عالم نادر عالم منجي عالم
مهران عالم سد عالم بحار عالم حواجر عالم درويش عالم شمع عالم مخدوم عالم
امير عالم ولي عالم اوليا عالم مير عالم كبر عالم قطب قطب اعقاب عالم
جوت عالم معش عالم هادي عالم حاض عالم شرف عالم اعظم عالم اكرم عالم نص عالم
احص حواص عالم اول عالم آخر عالم ظاير عالم باطن عالم حاضر عالم ناظر عالم رامل عالم
كامل عالم مكرم عالم عالم عالم عالم قمت عالم مقصود عالم سعاد عالم
محب عالم محبوب عالم عالم عالم عالم عالم عالم عالم عالم عالم عالم
عالم عالم عالم عالم عالم عالم عالم عالم عالم عالم عالم عالم عالم
معرف عالم معن عالم علامه عالم ملوك عالم محسن عالم حمت عالم حبر عالم حسن عالم عالم

لهم جليل عالم حاج عالم لطيف عالم حامد عالم حبيب عالم مقرب عالم منج عالم
 فرح عالم شوق عالم خليل عالم مجيب عالم عرب عالم عارف عالم بناء عالم برهان عالم
 حيت عالم

Translation.

"In the name of Allāh, the merciful, the element ! Shāh of the world, moon of the world, light of the world, server of the world, Bādshāh of the world, the liberal of the world, the benevolent of the world, the Sayyid of the world, the Bukhārī of the world, the Kh'ājāh of the world, the Darrish of the world, the Shekh of the world, the served by the world, the Aīn of the world, the Wall of the world, the Avliā of the world, the chief of the world, the great one of the world, world, the axis of the axes of the world, the implored of the world, the aid of the world, the director of the world, the paragon of the world, the most noble of the world, the most great of the world, the most generous of the world, the beazle of the world, the most exquisite of the exquisites of the world, the first of the world, the last of the world, the extension of the world, the interior of the world, the present one of the world, the supervisor of the world, the arrived of the world, the perfect one of the world, the honour of the world, world, world, world, world, world, the intention of the world, the wished-for of the world, the prayer carpet of the world, the lover of the world, the beloved of the world [the word world repeated 17 times], the arising of the world [5 times world], the praised one of the world, world, the honour of the world, the assistance of the world, the 'Ullāmah of the world, the exalted benefactor of the world, the mercy of the world, the benefit of the world, the beauty of the world, world, world, the glorious one of the world, the Hāj of the world, the gracious one of the world, the grace of the world, the praiser of the world, the praised of the world, the implored one of the world, the marrow of the world, the joy of the world, the ardent desire of the world, the friend of the world, the answerer of the world, the Arabiser of the world, the 'Arif of the world, the asylum of the world, the argument of the world, the evidence of the world."

41. Over the central *mīhrāb* of the mosque at Batwā (p. 81, (No. 3)) :—

This inscription is of the reign of Mahmūd [Bīgarah]. Like so many others it has no *Bismillāh*, and begins with *Qurān* LXXI. 18, followed by the usual saying of the prophet about the house in paradise ; then we have :—

امير عمارت هذه المسجد الجامع المبارك في عهد ناصر الدنيا والدين ابو الفتح محمود
 بن محمد شاه بن احمد شاه بن محمد بن مظفر شاه السلطان بسعي العبد الراجي الي رحمت الله
 بغير سلطان خواجه الخطاط من النصرة الا علي نفواس الملك — بني في عشر صفر سنة
 اربع و سبعين و ثمانماية

Translation.

"The edifice of this blessed Jāmi' mosque was renewed during the reign of the protector of the world and of the religion, the possessor of victory, Mahmūd son of Muḥammad Shāh, son of Ahmad Shāh, son of Muhammad, son of Muzaḥfar Shāh the Sultān, by the efforts of the worshipper hopeful of the mercy of Allāh, Bashīr Sultānī Khājāh who

obtained from his most exalted majesty the title of Khāsu'l mulk [one word is not clear]
Built on the tenth Safar, year eight hundred and seventy four " [10th August 1469]

42 Inscription inside Batwa mosque —

درین حاه سبک پای حاره مدفون است

Translation

"In this well gravel is buried"

43 An inscription on a loose stone at Batwa consists of the following three Persian distiches —

بعد دولت شایسته حابی • که رو کشته بای دین موسی
بتوفیق الهی ناظر ادراک • بوده محمد نا حوص نعس
بی سال نایش گشت بادی • بگو مسجد شده بست المقدس
س ۱۰۶۳

Translation

' During the incumbency of governor Shāyistah Khān
Who had the foundation of the edifice of religion,
By the divine grace the spectator has
Beheld the mosque with the exquisite reservoir
Concerning the year of its construction the guide said,
Say — *The mosque has become the holy house* [i. e. Jerusalem]
Year 1063 '

The numerical value in the last hemistich gives 1064, whereas the figures sculptured are 1063 which latter year began on the 2nd December 1652

44 On a loose stone No 2 at Batwa, after the *Bismillāh* we have Qirā' LXXXII 10, and then the following Persian line, which makes a distich —

سود شد جهان ربی چهار گوهر • انوکر و میر و عثمان حدر

Translation

"The universe was illuminated by these four jewels,
Abu Bakr and Umar and 'Uthmān, Haider

45 On a pillar of the porch of the great *mosque* at Batwa —

This consists of the following two Persian distiches with the name of their maker under them as follows —

نظ عالم که هست شاه افلاک • او درویش بود حاه افلاک
ربی پیش کلاه آسمان بی سربود • شد کمد او سر کلاه افلاک
حادر ران این درگاه حلال بی محمد بن حلال شاهی کشته

Translation.

"Qutb 'Alam who is sovereign of the spheres
 Has by the *rauza* augmented the glory of the spheres.
 Ere this the vault of the sky had no crown ;
 His *Gunbad* [sepulchral cupola] became the crown of the spheres.
 Composed by the born slave of the family Jalāl bin Muhammad bin Jalāl Shāhī."

The following four inscriptions (46—49) are from 'Abdu'l-Wahhāb's mosque (p. 73, No. (40)) :—

46. Over the left *mihdab* we have again the usual saying of the prophet about the house in paradise; but as it occurs here in a more elaborate form than hitherto, it may not be quite superfluous to insert the whole of the inscription :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنِيَ لِلَّهِ تَعَالَى بَيْتًا بَنِيَ
 بَعْدَ فِيهِ اللَّهُ مِنْ مَالٍ حَلَالَ اللَّهِ تَعَالَى لَهُ بَيْتًا فِي الْجَنَّةِ مِنْ دُرَّةٍ وَيا قُوت

Translation.

"In the name of Allāh the merciful, the clement ! The prophet, may Allāh bless and keep him ! has said :—Who builds from lawfully acquired property, for Allāh, be He exalted ! a house in which Allāh may be worshipped, Allāh, be He exalted ! has built for him in paradise a house of pearls and rubies."

47. A Persian distich :—

مريد و معتقد حصرت محي الدين * بصدق خواجر شهناز انك دهر شود

Translation.

"A disciple and confidential of Hadrat Mahfū'd-dīn
 In truth Khājah Shāhbāz as the world will exist."

48. A Persian distich :—

برومر فراح افزاي شاه غياث الدين * ملك سريرت سيد جليل فيض درود

Translation.

"To the joy augmenting *rauza* of Shāh Ghīyāthu'd-dīn
 Malik Sarīrat Sayyid Jalīl abundance of greetings."

49. A Persian distich :—

برخست و برضاي شد اماجد دين * از آنچه باشند را طريق حق نمود

Translation.

"With permission and approval Amājīd Dīn departed
 With what appeared the proper way of his departure"

The preceding three inscriptions, now on loose slabs, evidently constitute one piece, which is however not satisfactory either in meaning or in style, as must be evident also from the English translation

50 Two Persian distiches —

چو رکن الحق از دار دنیا رفت • بک لفظ در طل طوبا رفت
حر داد هاتف رسال وصال • اریحا هر دوس الا رفت
س ۱۲۰۰

Translation

"When Rukn al haqq [pillar of the truth] from the mansion of the world went,
In a moment he into the shade of the Tabi [name of a tree in paradise] went,
An invisible herald gave notice of the year of the arrival —

Hence to the highest paradise he went Year 1200 [4th Nov 1785—3rd Oct 1786]

51 On a fallen stone in Bābā Lulū's Rauza (p 78, No (93)) —

بسم الله الرحمن الرحيم
لا اله الا الله محمد رسول الله • محمد علي فاطمه حسن حسن
حود کمت نارنج آن نست رهرا • محمّد که نس بود باحر شد
س ۱۱۱۷
والده محمد جعفر ولد سد محمد علي بن سد محمود سادات ناره ساکن کهنوره •

Translation

' In the name of Allāh the merciful the element ! No God but Allah, Muhammad the messenger of Allāh, Muhammad Ali, Fatimah Husayn, Husayn That daughter of Zuhri [planet Venus] has herself pronounced the chronogram the option which was sufficient was completed well Year 1117 The mother of Muhammad Jafar, son of Sayyid Muhammad Ali, son of Sayyid Mahmud Sidat Bārah, inhabitant of Kihiturah

The above-named year 1117 begun on the 25th April 1700, and the three last words باحر شد constitute the chronogram

52 Two Persian distiches on a Qādhī's tomb near the Madrasah give in the last hemistich a chronogram, but as the piece is rather obliterated, and requires guesswork, I shall not attempt to translate it it appears to be one of value

53 In Qutb Shāh Dīvān's ma'jīd near the Kāhī Masjid in Ahmadābād —

بسم الله الرحمن الرحيم ادخلوها بسلام امس بعهده دولت قاهرة و ايام مملکت
حسد و تاحدا حدیر نامدار سلطان
السلطان رمان ماحی کفر و طعان نامردا والدین احمد شاه بن محمد شاه
بن مشعر شاه السلطان بن السلطان بن السلطان حمد الله ملکه

زاین دولت و سلطنت بنا کرد این مقبره را بنده امیدوار برحمت پروردگار قطب
بن خواجگی
اتمام این خبر میرور برائی نبل سرور در ماه محرم

Translation.

"In the name of Allāh, the merciful, the element: 'Enter ye therein in peace and security.' [Qurān, sūrah XV. v. 16.] During the period of the conquering monarchy and in the days of the permanent reign of the crown-wearing celebrated Khidiv, the Sultān of the Sultāns of the āge, the abolisher of unbelief and of rebellion, the protector of the world and of the religion, Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh the Sultān, son of Sultān [twice], may Allāh perpetuate his kingdom and augment his monarchy and his sultānship this sepulchre was built by the slave hoping for the mercy of the Nourisher [God] Qutb bin Kh'ajagi. Completion of this pious good work for the sake of acquiring [eternal] joy, in the month of Muharram" [year not given].

54. Inscription at Adāraj well (p. 81, (No. 4) :—

- 1 संवत् १९९९ वर्षे । माघ मासे । पंचमी दिने । पादसाह श्रीमहिमूदराजा
- 2 ओं नमो विनायकाय नमः ॥ यस्यान्वये मोकलसिंह आसीदंदाहिदेशधिपतिर्नरैः । बाघेल आखंडल
- 3 तुल्यधामा । योद्धादि यो भागवतप्रधानन ॥ १ ॥ तस्याभन (त्) सूनुरतुल्यवीर्यः । कर्णो नृपः कणव
- 4 सप्रागभूमि महती हि लब्धा । हता विपक्षाश्च धनुष्मता ते ॥ २ ॥ उन्मूलयिता परेषां । मूलराजावा
- 5 नाथरः । तस्माद
- 6 जायत नृपा । द्वैतुकेयो यथा भगोः ॥ ३ ॥ महीपतीनां प्रवरो । महीप इति विश्रुतः । तस्य सूनुर-
- 7 भूपतिः । ४
- 8 धिष्टिर इवापरः ॥ ४ ॥ महीपतनयो आसीद्वीरसिंहो धराधिपः । लीलामूहीतदेहोसी । रामो दशरथादि-
- 9 व ॥ ५ ॥ अमृतां नृपती यौतु आतरो रामलक्ष्मणी । वरसिंहश्च जेतश्च महीपतनयायुभौ ॥ ६ ॥ द-
- 10 दाहिदे-
- 11 शाधिपति । वीरसिंहो धराधिपः । क ! त्यवहृत्समासाय । स्वशोभित पुरंदरः ॥ ७ ॥ तस्य श्रं-
- 12 वीरसिंहस्य । रात्री रात्री
- 13 रमेव या । वापिकां शिल्पिमुद्दयैश्च । रुडादेवी व्यचीकरत् ॥ ८ ॥ स्वस्तिश्रीनृपविभक्तमार्कसमयातीते
- 14 काले सांनं । संन्यचदशेनु पंचमिलिते वर्षे पंचा शति । वीरश्रीवरसिंहदेवनपतेर-
- 15 डी हि रुडाभिया । वापी देवधुनीमम सुतनया निर्गतिवेणेशितुः ॥ ९ ॥ कौबेरी दिशमा
- 16 श्रिते दिनपती मासे च माघाभिषे पत्रे शुक्रमे तिथि कणभूमी वारे बुधस्थोत्तरा । न-
- 17 क्षत्रे भवसङ्के च करणे योगे च सिद्धोपरे । रुडाद्यापतिदेवता तु महती वापीमकार्पांलुमां ॥ १० ॥
- 18 यानसाह्य सरो दिव्य । क्रिया स्वर्गोपमा किमु । कैलाशो वेति सर्वथा विभ्रमं विदधाति
- 19 या ॥ ११ ॥ या वापिकेनि तनुने विशयं मुराणां । वातायनी सुवृक्षमविष्टैश्च । स्वर्गो
- 20 अतो किमु न या सुस्वप्नः सा । सा किनु जन्तुनया अयनेयमुद्यैः ॥ १२ ॥ अपाशुलानां
- 21 प्रथमाभिषेया । या रुडरात्री वाविकलवह्नी । श्वाभैश्चरिते । स्वकुलं च पशु । विभासंवी
- 22 किल मेषिलीव ॥ १३ ॥ कौटिर्धनं तृणमिन् प्रसृष्टं (?) ययातु । क्षिप्रं नृपेषु विबुधेषु तुल्य तु तस्याः
- 23 का नाम राजदयिषा न च कामधेनुनीप्येति कल्पलितना किल रुडापरायाः ॥ १४ ॥ टंककानां
- 24 तु लक्ष्मिणि । पंचानीतानि कोशान् । वापीकृतेऽनया राश्या । रुडादेव्येनि संश्रुतं ॥ १५ ॥ अडालिजे
- 25 वरप्राप्ते । वीरसिंहस्य वल्लभा । रुडारात्री व्याघ्रापी । भूतिता वलमीशतिः ॥ १६ ॥ स्वस्तिश्री-

- 22 मन्पतिरुमसमपातीता आपादादि सवत् १९९९ वर्षे शाक १४२० प्रवर्तमाने उत्तरायनगते
 23 श्रीसूर्यशिशुवती मावमासे शुक्लपक्षे पञ्चम्यां तिथौ बुधवासरे उत्तराश्विपददक्षणे । सिद्धि
 24 नागिन योगे व्यवकरणे मीनराशौ स्थिते चन्द्रे । पातसाहश्रीमहमूदविजयराज्य । दंडाहिदेशाधि
 25 पतिनृपतिचक्रवर्त्तुडामणिवर्षेण श्री महीपतिनयराजश्री वरक्षायीनी धर्मपनी राणी श्री रुक्मा
 26 इ भवोत्सपद्मलोकाधि बडालिजि वावि करायी । श्रीमालीजाति । महभीमा । सुतमराण
 27 वाविनीपजावीटकालाय ९०००१११ अवेपाचलीक्षय्या । आचद्रर्कस्थिरस्थायवत्वरु ।

Translation

"On the fifth day of the month of Māgha in the *Samvat* year 1555 (in the reign of) the king Pāṇḍarāha (Pāṇḍshah) Śrī Mahimād

"(1) Om Salutation to Vināyaka Salutation ! In whose family was Mokala-simha the sovereign king of Dandāhudeśa, a Vagheṛa, equal to Indra in power, who protected the assembly of *Bhḍgaratas*¹,

"(2) His son was prince Karnā, an earth ruler, of unequalled valour, like Kṛṣṇa, for having attained a great battlefield the enemies were slain by him the archer

"(3) An uproofer of enemies, Mālurāj, lord of the earth, sprung from that king even as Rāmukeya² from Bhṛigu

"(4) The best of kings, famed as Mahīpa, was his unrivalled son, even as Yudhi-
 shthira was of Pāṇḍu

"(5) The king Virasimha, most graceful in body, was Mahīpa's son, as Rama was of Dīśaratha

"(6) The two kings Virasimha and Jetrā were (like) the two brothers Rāma and Lakṣmīnara, and were the sons of Mahīpa

"(7) The king Virasimha, the lord of Dandāhudeśa, shone beautifully like Indra with his desire fulfilling creeper

"(8) Thus Virasimha had a queen named Rudidevi, resembling queen Rāmā (Lakṣmī), who caused this well (cūp) to be made by the best of masons

"(9) Hail ! After fifty five years add 1 to fifteen hundred of the era of the king Vikramārka have passed, Rudidevi the queen of the valorous Virasimha and a very good daughter of the ruler of Vena, (r) caused this well, which is like the Ganges, to be made

"(10) The Sun starling in the region of Kuberā (north) on Wednesday the fifth of the month of Māgha the Śukla fortnight in the Uttarā Nakṣatra (afternoon), in the Āraṇa called Bārā and in the Śrīlha yoga, (the la 1) called Rātā who has her husband to her god, made this good and great well

¹ The derivatives of Vagheṛa according to the

² The name of the son of Pāṇḍu

"(11) This well creates a doubt in the minds of all as to whether it is the divine lake Mānasa, or the celestial river Ganges, or Kailāsa itself.

"(12) This well by its niches adorned with the images of celestial damsels creates a doubt even in the minds of gods, whether it is heaven, or a celestial mansion, or the great daughter of Jahnu.

"(13) The queen Rudā, the foremost of virtuous women, the poets' desire-fulfilling tree, like Sitā rendered her and her husband's family illustrious by her praiseworthy actions.

"(14) She was a queen by whom a *kror* of coins were at once bestowed as (if it were worthy as) a straw upon wise kings. (?) No other queen, nor the Kāmadhenu nor the Kalpavalli can be named as an equal to the queen Rudā.

"(15) It is said that for this well 5 *lāḥs* of *tankas* were brought from the royal treasury by the queen Rudādevī.

"(16) In the good village of Adāḷaj Rudādevī, the beloved queen of Virasimha, made a well adorned with hundreds of niches

"(17) Hail ! While the year 1555 of the era of the king Vikrama and 1420 of the Śaka was current, in the Āshāḍha month and Śis'ira season of the Uttarāyana, on Wednesday the fifth of the light fortnight of Māgha in the *nakṣatra* of Uttarābhādrapadā in the Yoga called Siddhi and in the Karan named Biva, the moon being in the Mīnarāśi (Pisces), in the victorious reign of Pādśāh Mahamūd, the queen Rudābāī, the faithful wife of Virasimha—Mahip's son, the lord of the country of Dandūth, a Vāghela, the crest-gem of all kings—made a well at Adāḷj for the benefit of all. The overseer was Mahan, the son of Bhīma of the Śrīmāl caste. The money spent in building the well was 500,111, or in round figures five *lāḥs* only. May this continue firm during the existence of the Sun and Moon !"

55 Inscription at Borsad step-well (p. 95, No. (1) :)—

- 1 उम् संवत् १५५३ वर्षे श्रावणकदि १३ रवौ अयेहश्रीस्तमतीर्थवास्तव्य । ललाटमातीय वसा । सोमा सुन । वसा वेता सुन
- 2 वसा परवत सुन वीरपाल ॥ वसा सोमा सुत वसा हवरमसी सुत वसा नरस्युग सुत वसा श्रीरंग भ्रात्रि
- 3 रुवा श्रीपाल ॥ वसा सोमा सुन वसा माणिक सुत वसाद वीवा सुतवसा सगर सुतसाद ॥ सुनार वर दे ग. नरवद ।

Translation.

In the *Sambat* year 1553 on the 13th day of the dark half of Śrāvana, the day of the week being Sunday, on this day here, Vasāsomā, resident of Stambhatirtha (Cambay), Lalāṭa by race, his son Vasā Khētā, his son Vasā Parabata, his son Virapāla,

Vasā Somā, his son Vāsā Dharamsi, his son Vasā N-
Śrīranga, his brothers Rāpā and Śrīpāla (or sister and L
vā, his son Vasā
Śrīpāla)

Vasā Somā, his son Vasā Mīnik, his son Vāsā Vikā, his
son Sā. ā Sagara, his

Architect Varade, ga, Narābada

56 Epitaph on the end of a tomb among those known as the Dutch tombs at Kan
karia tank (p 81, (No 119)) It is engraved in Armenian capitals, and reads thus —

JS | KS

Ays o'dabanes Tarv-
iztzi Shamiri ortilo-
ussy hoki Tavout
Khamin ar atz pokhve-
tzau Rm Gamar za

Literally — "Jesus Christ This is the tomb of the Tabrizian, Shamir's son, the
illuminated soul of David Khān To God he was removed in 1170, Gamar 11th '
(30th July 1720)

Or more freely — "This is the tomb of the illuminated soul Dawūd Khān, son of
Shamir of Tabriz He was removed to God on the 11th of Gamar in 1170"

2 INSCRIPTIONS FROM CAMBAY

No 1. Over the north entrance of the Jāmi mosque (p 96)

It appears from the date at the end of this inscription that this mosque was built in
the first year of the 10th Pathān Sultān of Hindustān, before Gujarāt had become
independent and had its own king.

After the usual *Bismillāh* comes *sūrah* LXXII, v 18 of the *Qurān*, to which also
the saying of the prophet, that "for him who builds a mosque for Allāh Allāh will build
a house in paradise," is added Then the inscription continues as follows —

هذا ما وقف الله وعايه نبي هذا المسجد الجامع والمبارك ومكان الجمعة وكلاه من حاله
ماله ما الله من فضله وكرمه حاله الله تعالى في عهد السلطان العالم العادل محمد شاه بن
تعلق شاه السلطان حلد الله ملكه وسلطانه العبد الضعيف الراحي الى رحمة الله تعالى وسمه
محمد البوقاري حصل الله مراده ودليل في الثامن عشر من الحرام سنة خمس ومئتين
وسبعماية

Translation.

".....This is a *waqf* [bequest] and dedication to Allāh. This blessed Jāmi' mosque and place for the congregation has all been built from the private property [bestowed] by the grace and bounty of Allāh and offered to Him, may He be exalted; in the reign of the learned and righteous Sultān Muhammad Shāh, son of Tughlaq Shāh the Sultān, may Allāh perpetuate his kingdom and his sovereignty by the feeble worshipper, who hopes for the mercy of Allāh, be He exalted! and for His grace, Muhammad Al-Bātmarī may Allāh grant his wishes and guide him; on the eighteenth Muharram, in the year seven hundred and twenty-five" [5th January 1325].

No. 2. Over the central *mihrab* in the Jāmi' mosque.

After the *Bismillāh* comes *sūrah* IX., v. 18, of *Qur'ān* complete, and nothing more.

No. 3. Over the south *mihrab* in the Jāmi' mosque.

Sūrah III., v. 16, of *Qur'ān* beginning of v. 17. Exactly the same as in the set of inscriptions from Rājapur Tomb, west side.

No. 4. Over the north *mihrab* in the Jāmi' mosque.

Sūrah XXXIV., v. 36, complete, and nothing else.

No. 5. This is a Persian inscription and about the worst of the lot both in caligraphy and in style. It was written during the reign of the 20th Pathān Sultān of Hindūstān and pretends to be poetical. After the usual *Bismillāh* we have before the text the following superscription:—

بنا کرد این مسجد را بنده حصره سلطنت سلطان فیروز

"This mosque was built by a servant of the majesty of sovereignty Sultān Firūz"
[a few words illegible of the title].

بعد سلطان ظفرخان گستری بانی * بنا کرد این مسجد عادل چون سلطانی
وسند شمس و سبعین و هفت صد از هجرت محمد * که این مسجد مرمت کشت بر رونق سبحانی
خدا رحمت کند بر بنده کو اندر این مسجد * گوید بر جان و دل دعا خبر بر بانی

Translation.

"In the reign of the [above-named] Sultān, Zafar Khān Gustarī,¹ the architect, built this mosque upright like royalty [Sultān].

And in the year seven hundred seventy-five from the *Hijrah* of Muhammad [Began 23rd June 1373]

This mosque has been repaired for the worship of God [lit., adornment of the glorious.]

¹ This cognomen may be read also in several other ways on account of the absence of diacritical points.

² May also be read Al Shustarī.

May God have mercy upon the worshipper who in this mosque
Utters from soul and heart a prayer for the architect."

No. 6. On the tomb at the Jāmi mosque, Cambay—upper* and lower band together.

Contains *Qurān*, *sūrah* XXXVI, vv. 28—42 inclusive, complete—the upper beginning with v. 28 and the lower with v. 36.

No. 7. On a reservoir in the court of the Jāmi mosque, Cambay:—

فرغ من مزمه هذه البركة ومجري الماء الي العوض لي من الف وثلاثين اقل عباد الله
الهادي علي بن عبد النبي البغدادي

Translation.

"The repairing of this reservoir and of the water-channel to the basin was completed in the year one thousand and thirty [*Began* 26th Nov. 1620] by the meanest of the worshippers of Allāh, the director 'All the son of 'Abdu'n-nabl al-Baghdādī."

No. 8. On a mosque in ruins at the back of Khājā Khezir's tomb (p. 96, No. (7.))

After the superscription *بسم الله خير الاسماء* "In the name of Allāh, the best of names," come the following seven Persian distiches in elegant Persian calligraphy:—

آن خدیو زمانه مومن خان • حامی دین سید کونین
بغده جان نثار او جاوید • کرد حامل سعادت ازین
برکه ساخت بهر تشنه لبان • تا شفیع شود جناب حسین
خالق و خلق ز بنا خوشنود • و آنکه زوگشت فتح بدر و حسن
لب دریا و چشمه شیرین • کن قماشای مجمع البحرین
سال تاریخ این بچسته بنا • آمد بدلم بطرله مین
کعت هاتف بگير نام امام • آب مائی بغور باد حسین
۱۲۱۹ ۸۲

Translation.

"That Khudiv of the period Mumin Khān,
Defender of the religion of him who is prince of men and angels,
The servant who is always ready to sacrifice his life for him,
Attained felicity hereby that he
Constructed the reservoir for the thirsty-lipped
That the lord Husain may become his intercessor.
The creator and the creatures are pleased with the building
Whereby the victory of Badr and Husain is glorified.
The shore of the sea and the sweet fountain
Contemplate the union of the two seas
The chronogram of this auspicious edifice
Occurred to my heart in the twinkling of an eye;

The celestial herald said, take the name of the Imām 82

And quaff limpid water to the memory of Husain 1219" [Began 12th Apr. 1804.]

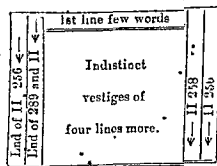
No. 9. Tomb of Khāja Khezir, Cambay.

The upper portion of this inscription is wanting, since what is left contains only the beginning of *sūrah* II. v. 256, and the end of it.

Also beginning of *sūrah* II. v. 285, and end of *sūrah*

II. v. 289, completing *sūrah* II., the intermediate portions having no doubt been on a portion of the inscription, which is lost. The adjoining figure will better explain what is meant.

Upper portion wanting



No. 10. Tomb of Khāja Khezir, Cambay, about a mile west of the town.

There is no *Bismillāh*, but only "Allāh has said, &c.," as before, *sūrah* LXXII. v. 18, with the saying already mentioned of the prophet, appended. Then:—

۸۲

صدق الله بنا هذا المكان المبارك وكان ذلك — خواجه خضر — سنة احدى وسمبعين و سبعمائة

Translation.

"Allāh is veracity. This blessed place was built which was [illegible] Khāja Khezir [date of month illegible] in the year seven hundred and seventy-one" [Began 5th Aug. 1369.]

No. 11. Tomb of Khāja Khezir, Cambay.

Like the preceding, namely *sūrah* LXXII., v. 18, and the saying of the prophet, Then comes a Persian inscription in the style of No. 5 consisting of the following six distichs:—

حد مقام خواجه خضر و کعبایت • مهر الیاس را از ابتدا
بود صد ساله اما قدیم حلد • یانته بود از باری تعالی سخت
بنده را مجبور داد کرد کار • از حلال بهال خود کرد بنا
چو او چو قرض آن نبه • ساخت از اساس نوهر خدا
تا نیاید آزاد مرد جواب • اعمال نیست خبر رما
عالم زمان بلا خزین • هست مدو احد و سمن

Translation.

"Boundary of the Maqām of Khāja Khezir and of Cambay"

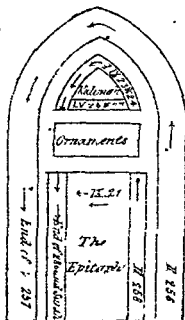
The senior Elias from the beginning!

He was a centenarian, but had of yore eternity

- Received decidedly from God, who be exalted.
 The creator bestowed tombs upon His worshipper
 Who built them up from his own legal property ;
 That beneficence and liberality was not a religious duty,
 He built upon new foundations for the sake of God.
 That a liberal man shall not get the reply :—
 ' Works are nothing but ashes.'
 The people of the period grieve for the Mullâ.
 Seven hundred and seventy-one" [same as at the end of No. 10.]

No. 12. Tomb of Hâjji Yûsuf, Cambay :—

The actual epitaph is framed in by verses from the *Qurân*, as shown in the figure, namely—



- Outer frame *sûrah* II., vv. 256 and 257, large letters.

Inner arch *sûrah* LIX., vv. 23 and 24, completing the *sûrah*.

Base of ditto, *sûrah* LV., vv. 26 and 27.

Base of ditto, *Kalimah* or confession :—

"No God but Allâh, Muhammad messenger of Allâh"

On right and left side of the oblong parallelogram containing the epitaph, in smaller and more crowded characters, *sûrah* II., vv. 258 to 266 inclusive, completing the *sûrah*.

Above the epitaph, *sûrah* IX. v. 21.

The Epitaph.

هدا قبر المرحوم و المغفور العبد الراحي الي رحمة الله تعالى الكريم حاجي الحرم
 الشريفين— يوسف ابن سيد احمد ابن محمد ابن ميمي ابن عبد السلام ابن احمد العاجب
 القرشي يعفره الله بالرحمة والرموان في يوم الدين— الثالث عشر من ربيع الاخر سنة
 اربع و مئتين و ثمانمائة من الهجرة النبوية

Translation.

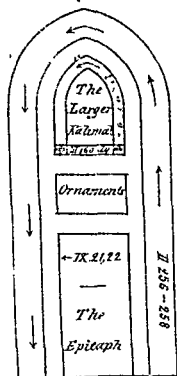
"This is the tomb of one received into mercy and pardoned; the worshipper who hopes for the mercy of Allâh, be he exalted! the bountiful; a pilgrim to the two noble

sanctuaries [3 laudatory lines] Yūsuf, son of Sayyid Ahmad, son of Muhammad, son of 'Isā, son of 'Abdu's-sallām, son of Ahmadu'l-Hājab ul-Quraishi, may Allāh overwhelm him with mercy and approbation on the day of judgment [a word not plain]. Thirteenth Rabi' II. in the year eight hundred and fourteen [6th Aug. 1411] of the prophetic exile."

No. 13. Tomb of Fakhru'd-daulah wa'd-din Abū Bakr:—

Here we have on the outer margin *sūrah* II., vv. 250—258 inclusive, running round;

and a little space being left vacant after last-named verse, it was filled up by adding the words "Allāh the most high, verifier."



Sides of small pointed arch *sūrah* LIX., vv. 22—24, completing the *sūrah*. Base of arch, *sūrah* III v. 16 only. Interior of arch, the larger *Kalimah*:—"I bear witness that there is no God but Allāh and that Muhammad is His worshipper and His messenger."

Oblong parallelogram, *sūrah* IX. vv. 21—22; then the saying of the prophet:—"Be thou in the world like a shadow, for thou art a stranger there-

in, and like a traveller," &c. Then comes

The Epitaph.

هذا قبر المرحوم الراجي الي رحمة الله تعالى مفخر لبار حزاين الاكابر والا حرار
فخر الدولة والدين ابوبكر ابن حسن ابن محمد ابن حسن ابن عيسى القريني الحكيم يعرف الله
ابرحمته والرفوان في يوم الدين سع مثر من مثر سنة ثمان ومقر وثمانايه من الهجرة

Translation.

"This is the tomb of one received into mercy hoping for the mercy of Allāh the exalted, most glorious dispenser of treasures to the pious and the righteous; Fakhru'd-daulat wa'd-din Abu Bakr, son of Hasan, son of Muhammad, son of Hasan, son of 'Isu'l-Quraishi ul-Hakim, may Allāh overwhelm him with His mercy and approbation on the judgment day. The seventeenth of Safar, year eight hundred eighteen of the *Hijrah* " [29th April 1415].

No 14. Tomb of Ikhty'aru'd dault wa'd dīn, treasurer of Cambay.

On the arch, *sūrah* LIX v 22, and part of v. 23.

Two outer bands and uppermost horizontal line, *sūrah* II. vv. 256 257.

Two inner bands, *sūrah* III vv 16-17

Interior oblong parallelogram. The *Kalimah* and after it the *Bismillāh*, & c, the words "In the name of Allāh the merciful, the clement." Then *sūrah* IX v 21, and *sūrah* XXVIII v 30 Lastly—

The Epitaph

هذا قبر الامير كنس المرحوم المعفور
السعد الشهيد احتار والدین مثن
معبرة كهبايت — برد الله مصغه وابسة
في لله حسه — سابع مفر من شهر حمادي
الاحر سنة سادس عشر وسبعماية

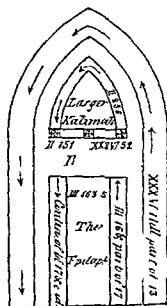
Translation

' This is the tomb of the great Amir, received into mercy, the pardoned, blessed martyr, Ikhty'aru d dault wa'd dīn, treasurer of the city of Cambay may Allāh cool his resting place and make it easy on the night of his reckoning Seventeenth of the month Jumādā II, in the year seven hundred and sixteen [6th Sept 1316]

No 15 Tomb of the Vazir 'Umr Ibn Ahmad al Kāẓirānī (p 135, No 21)

Exterior margin *sūrah* XXXII v 1, till part of v 13 Interior arch only *sūrah* II v 256, but complete the base of it is divided into two parts, containing the conclusion of v 151 and of v 52 of *sūrah* II and XXXVI respectively The enclosed space of this arch is filled in with the larger *Kalimah* as in No 13

The oblong parallelogram has on one side *sūrah* III v 16 with part of v 17, and on the other the continuation of the latter till its end The upper portion of the parallelogram is occupied by *sūrah* III vv 163—165, given complete Then comes—



The Epitaph.

هذا قبر العبد الضعيف السعيد الشهيد المرحوم المغفور ملك ملوك السرور الوزراء
المشهور العرب والعجم ركن الدولة والدين عمر ابن احمد الكازروني المخاطب بزور الملك
يغفره الله تعالى بالرحمة والمغفرة ورضوان الله في دار الجنان المتوفي الي رحمة الله
تعالى في يوم الاربعاء التاسع من صفر سنة اربع ثلثين وسبعماية

Translation.

"This is the tomb of the feeble worshipper, blessed, martyr, received into mercy, chief of chiefs, prince [server] of the Vazirs, celebrated in Arabia and Persia, pillar of the state and of the religion, 'Umar the son of Ahmadu'l-Kâzerûni, who bore the title of Zauru'l-Malik, may Allâh the most high overwhelm him with mercy, pardon, and the approbation of Allâh in the mansion of paradise. He departed to the compassion of Allâh, who he exalted, on Wednesday the ninth Safar, in the year seven hundred and thirty-four" [21st October 1333.]

No 16. Tomb of Bibi Fâtimah (p 96, No. (2)).—

Oblong parallelogram with a band on each vertical side, both of which are occupied by *sûrah* II v. 256 only.

The parallelogram itself has above the first four words of the *Kalimah*, "No God but Allah", then *sûrah* LV. vv. 26 and 27, and lastly—

The Epitaph.

هذا القبر المرحومه المغفورة فخر الساتح الخزاين بي ناطه الخواجه الكر ثلاني
المرحوم حسين زوجه ... توفي الي رحمة الله في احد عشر من شوال سنة ثلاث وثمانين
وسبعماية

Translation.

"This is the tomb of one received into mercy, pardoned, the boast of women, crown of treasures, Bibi Fâtûna who had performed the pilgrimage to Karbalâ...the deceased Husun, the wife. Departed to the compassion of Allâh on the eleventh Shawwâl in the year seven hundred eighty-three" [30th Dec 1381.]

No 17. Four bands belonging to the preceding tomb No 16 :—

1st band.—Part of first *sûrah*.

2nd band.—Continuation and end of it. Then these words:

اللهم اغفر لهذه المرحومة ونور قبرها بنور رحمتك يا ارحم الراحمين

¹ A who's life and fate, but certainly containing the name 'Umar and probably also the title after it as in No 15.

"O Allāh ' Pardon this deceased woman and illuminate her tomb with the light of Thy compassion, O most merciful of the merciful ' "

3rd band — *Surah* III v 16, with part of v 17.

4th band — Only *surah* III v 182, but complete.

No 18 Upper and lower bands along the west side of central tomb south of Jāmi Masjid

The upper band contains *surah* XXVI vv 65—71 inclusive, the lower contains *surah* XXXVI vv 72—79 inclusive

No 19 On a small pilaster to the left of the front face (head stone) of central tomb south of Jāmi Masjid First half of v 52 of *surah* XXXVI flanked by ornaments and ends of bands, running at right angles with this line

No 20 One line without beginning or end containing latter part of v 20 and first part of v 21 of *surah* XXVI

3 FROM SOJALI NEAR MAHMUDABAD (ante, p 93 No (1))

No 1 On the large tomb is an inscription consisting of only the *Bismillāh* and four verses, i. e. *surah* II vv. 256—259 Also on the tomb —

فامرف هواها وحادرا ان تولد ان الهوي ما تولي بعم بعم وراعيها وهي في الاحال
سايه وان هي اسحت المراهي فلا تسم كم لده حسنت للمرا قاتر من حث لم يدرا ان
السم في الدواسم احش الدسايس من جرع ومن شع قرب محمصه من شر النصارا
اسفرع الدمع من من قد اميلات من الحار ومن الزما حمه الدم وحالف النفس والخطا
واصمها وانها محمال الصبح فاتهم ولا قطع منهما حصا ولا حكما وانت تعرفت كد الجسم
والحكم اسفر من الله قول فلا عمل لقد بسنت له سلا الذي عقه امر بلام اجر لكن نانت
قمر استمت ومات له تولي لك استقم رتكم ولا ودت الموت نافله ولم امل سوي
درف ولم امم سه ظلمت من احي الظلام الي ان اشكت قد ماء الضر من تدم ورم
سبع حثارة وطوى تحت الحجار كشاة مرف الادم

Translation.

"Then cultivate her passion and beware of neglect, because lust is not discarded with muteness and becomes dumb. And regard her whilst she is pleased with practical demonstrations, and if she desires to love the guardian, she will not poison. How many a pleasure which was delightful to a man is lethal because he does not know it! the poison in the medicine is the worst of treacheries in hunger and in reptition, and often wretchedness results from the evil of potations, because the flow of tears from an eye already saturated with eat and with music is a prohibition to restraint. Accordingly resist concupiscence and Satan and disobey them, and they call for advice therefore ponder. Obey neither their suggestions nor their behests for thou knowest the fraud of altercations and judg

ments. I ask pardon from Allāh ! Words without deeds are attributed to a progeny which is followed by consequences blamed at last. The fruit however which thou hast desired to cherish, perished and is dead. But are not my words to thee :—Endeavour to cherish thy neck, and not love death voluntarily. I allude only to matters established by command [*Fard*] and do not discard those sanctioned by usage [*Sonnat*] which has been transgressed. Who revives transgressions so that even his ancestors have suffered indignity ; who repents but nevertheless dallies, his entrails are raked with pain, and he is buried under stones like a luxurious man who has abused his wealth unto his own destruction !”

2. On the same large tomb :—

خطي مبرة وشي مثل النهار علي خذ... فاي قتي يعرض الحب للنسا لاله الاشئ في
الهوا تعدي معذري ومبي البكا لولم تلم تصفت مد شك خالي لا سري مستر من الوشان
ولا دابي بتختيم مختي النصح لكن ليت ان الحب يسعه مزالعدن في الصبر تهت
النصح... لكنت سر بدا لي منه بالكتم لي جناح غريتها من يرد مرا يرد كما جناح النجل
بالجم فلا ترم بالمعاصي كثير شهوتها ان الطعام يقوي شهوة التهم والنفس كالطفل تهمله
شب علي حب الرضاع وان تظمه ينظم

Translation.

“ My writing is an admonition and something like daylight upon the face...[*some imperfect words*. And what youth is there who makes love to women, unless with some intentions of lust which pass my excuse ; and when the shedding of tears although not given up, clears away, the doubt of my case has ceased. My secret is not hidden from slanderers, nor is it my custom to shirk the trouble of advice, and to conclude it, but the lover pays no attention to it. The nobility of justice is in the mind which has meditated on advice...[*again several imperfect sentences*]. I would have concealed with concealment a secret which appeared to me from him. I have a mettle which I subdued Who restrains once, is restrained. like the mettle of horses by bridling. Do not therefore augment her abundant lust by sins. Verily food strengthens sexual heat, and concupiscence is like an infant whom youthfulness impels to the love of sucking, but if thou weanest him he is weaned.”

3. On the central grave-stone in the same tomb is a legend consisting of two lines :—

1st, the *Kalimah* with the *Bismillāh* prefixed.

2nd, “ In the name of Allāh and by Allāh, and with the religion of the messenger of Allāh.”

4. On the grave-stone east of the central one in the large tomb at Sôjālî is another exactly the same as the preceding, which, however, I here give in Arabic :—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله بسم الله وبالله وعلي ملا رسول الله

¹ Beginning unintelligible although several words are plain.

4. INSCRIPTIONS FROM DHOLKĀ AND BROACH.

Of ten of the inscriptions from Dholkā it is not worth while to give separate descriptions, as they contain only the profession of faith; each is inscribed within a kind of pointed arch resembling the top pieces of tomb-stones under which verses of the *Qur'ān* occur and the epitaphs; under these Dholkā ones, however, there is nothing. All are more or less ornamental, and only one of them exceeds two feet in length, being more than five long, and contains, besides the central arch with the profession of faith, two lateral compartments with the word *Allāh* in large characters. All these are from the mosque of Qadhi Balol Khān at Dholkā.

The six long-slips marked K, M, N, O, P and Q, copied by hand from an inscription painted upon board panelling, now much obliterated, run round the inner walls of the mosque, beginning from the south end of the west or back wall:

K, at the south end of the west wall, ends with the words "Who is he that can intercede with him?" of *sūrah* II. v. 256 of the *Qu'ān*; a few words of the beginning of this verse are wanting. The remaining portion of the verse was no doubt on L, which is over the *mehrab*.

M, on the north end of the back wall, contains the beginning of *sūrah* I, but the latter part of the slip is now blank.

N, on the west end of the north wall, bears the latter part of *sūrah* II. v. 231, and the remaining part is filled in with a benediction upon Muḥammad.

O, on the central portion of the north wall, is almost totally blank; and the few letters at the beginning and end of the slip do not allow of identification with any verse from the *Qur'ān*.

P, on the east end of the north wall; on this are legible only a few letters at the end of the slip; the rest is now blank.

Q, on the north end of the east or front wall, still bears part of *sūrah* II. v. 283, which being towards the end of the *sūrah*, it may be presumed that the whole of it had been completed on some of the remaining panels, which could not be copied because the letters have disappeared, or nearly so.

1. From a stone built into a brick supporting wall in Qadhi Balol Khān's Masjid at Dholkā:—

بسم الله الرحمن الرحيم قال الله تعالى ان المساجد لله فلا تدعوا مع الله احدا عمارت
 اين مسجد در عهد سلطان الاعظم ابوالمجاهد محمد ابن تغلقشاه و بنوبت ملك الملوك
 الشرق ركن الدولة والدين نتاج مره اريدك خاص بنا كرده مغفرا الامر مقرب الدوله
 والدين خلال ملاي معمار بنده عبد الكريم لطيف في التاريخ السابع والعشرين من ذالحجه
 سنه ثلاث و ثلاثين وسبعماية

Translation.

"In the name of Allāh, the merciful, the element. Allāh, who be exalted, has said [in the Qur'ān LXXII. 18] :—'Verily the mosques belong to Allāh, therefore do ye not invoke any one with Allāh.' The edifice of this mosque was—during the reign of his majesty the Sultān Abul-mujāhid Muhammad, son of Toghlughshāh and during the period of Malek-ulmulūk-ushsharq Rokn-uddaulat-vuddyn-faitāh Sirdār [or Server] yekdilkhās—constructed by Mofakhr-ullomrā muqarrab-uddaulat-vuddyn Iillāl Mollāy [or Malekī] the architect being the slave A'bd-ulkarim Latif. Dated the twenty-seventh of the month Dilhejjah, in the year seven hundred and thirty-three" [8th September 1333.]

The following three inscriptions are from the Tanka Masjid at Dhokā, and bear the same date in the reign of Firuz Shāh III, the 20th Sultān of the Pathān dynasty of Hindustān, whose name occurs also on each of them. The name of the individual at whose expense this mosque was constructed is also mentioned in each of the inscriptions and was Mufarrrah [exhilarator], who is also called by the title of Mufakhr-ul-khovās [the boast of, or the chief of favourite courtiers] and Mufarrrah Sultāni. The first and second inscriptions are in Persian rhymes, and the third in Arabic prose.

2. From outside of court-wall [300]:—

بعد دولت فیروز شاه اسکندر ثانی * مفرح مغفر الخواص خاص الخاص سلطانى
مصفا مسجد جامع بنا در دهو لقمه کرده * زمال خالص و خاصه بفضل الله ربانى
بعضر خشت بر آورده ملکست از مشک تاتارى * کسچ از کافور خام آمد زهی، فرخنده بانى
مروج همچو فردوس است و مردم بالاش خرام * بر بنج اوقات کند مسعود طای غارت سببانی
تاریخ ظفر بود از مرمر عاصر تا مرتب شد * ز هجرت هفت و شست و دو بود از قیض یزدانى
مبارک باد بر این بنایش تا کردن محشر * همه دشوار رد کردن و شود پس جمله بر آسانی

Translation.

"In the reign of Firuz Shāh, another Alexander,
Mufarrrah-Mufakhr ul-khovās khās-ulkhās Sultāni

Built the pure Jāmi' mosque in Dhulqah.

Of his own special private property by the divine favour of Allāh.

Upon amber bricks there are roses from musk of Tartary i. e., yellow tessellated pavement with black ornaments]

The mortar is of pure camphor [snowy whiteness], Bravo to the fortunate builder!

The meadow [surface] is like paradise, and men walk thereon.

The five stated prayers are performed there by Masu'd Tāyi [exemplar of liberality].

The glorious date at its [the mosque's] completion of hard marble was

Of the Hijrat seven hundred and sixty-two [Began 11th Nov. 1360] by divine grace.

Benediction be upon this building of his, till the day of resurrection,
May all difficulties be repelled and general prosperity ensue "

3 Over the south gate of the court [301] —

بنا کرد این مسجد این میل داشت * بعد دولت شاه جهان فیروز سلطانی
 زمان حال حاضر معراج الخواص و امرا * زمزمه معراج بعد از مرور شاه اسکندر ثانی
 دهم از شهر ربيع الاخر این جامع مرتب شد * سال بعد و شش و دوازده تائید رحمانی
 بعد سکندر زمان شد امر * جهانگیر فیروز شاه نام دار
 بنا جامع کرد که می حاسب یک نام * معراج ملک شاه داد و تدبیر
 بنا کرد در دهولقر مسجدی * بتوفیق از فال ز کردگار
 ز هجرت دده بعد و شست و دو * که این حجر شد در جهان بایدار
 حرایم مقام مقدس چمن تمارت جهان * ندیده دیده آن مهر نور چرخ گردان
 بدور دولت فیروز شاه روی زمیں * که در جهان گردست سجده گاه سجدای عظم
 بوقت مناسب اقطاع شد گاه مسک * دان که احسن دولت بعد سلطان
 معراج ملک عظم عهد مال حاصل * دهم اسکندر ثانی بعد قوی و نشان
 تمام کشت رصل الله از هجرت * دهم بعد و شست و دوازده دوران

Translation

"He built this mosque, he obtained this favour,
 In the reign of the Shāh of the world Firuz Sultān
 Of his own private property, [he was the] exultator among intimate courtiers
 and Amirs

Mufarrah [exultator] the slave of Firuz Shāh, another Alexander,
 On the tenth of the month Rabi II, this Jamī [mosque] was completed,
 In the year seven hundred and sixty two [17th Febr. 1361] by divine aid
 In the reign of the Alexander of the period the command went forth,
 The conqueror of the world, Firuz Shāh the celebrate l.
 He built the Jamī for he desired a good name
 Mufarrah Melik the Shāh of liberality and deliberation,

At the command of one who is a second Alexander in justice, power and glory.

Completed by the grace of Allāh, when from the *Hijret*

It was the year seven hundred and sixty-two of the era."

4. Over the central *mehrab* [302]:—

بسم الله الرحمن الرحيم شهد الله لا اله الا هو والملائكة واولوا العلم قايما بالقياس
لا اله الا هو العزيز الحكيم ان الدين عند الله الاسلام المعبود هو الله فاحفظه قال رسول الله
وأتراف سلام الله والجنة ورضوان الله عمر هذا المسجد الجامع الشريف في عهد السلطان
الاعظم والقهر مان المكرم ظل الله في الارض آمحي السنه والفرض الواثق بتأييد الرحمن
فيروز شاه السلطان خلد الله ملكه ولبد دولته من خالص مال الملك المعظم صاحب السيف
والقلم والي العلم والعلم مغفر الخواص اختيار الدولة والدين مفرح السلاطاني دومت له
خاص مكنه ولله فلا البواب وكان ذلك في العاشر من ربيع الاخر سنة اثنين وستين وسبعماية

Translation.

"In the name of Allāh, the merciful, the element!" [*Qurān* 111, 16, and part 17]:
"Allāh hath borne witness that there is no God but he; and the angels and those
who are endowed with knowledge [*profess the same*]; who executeth rightcousness;
there is no God but he; the mighty, the wise. Verily the religion in the sight of
Allāh is Islām.' The object of adoration is Allāh, wherefore keep it. The prophet of
Allāh has said:—'And mercifulness is the peace of Allāh, and paradise, and the
approbation of Allāh' This noble Jāmi mosque was built in the reign of the most great
Sultān and the honoured Qaharmān; shadow of Allāh upon earth, vivifier of the Sonnah
and the Fard confider in the aid of the merciful [Allāh]; Firuz Shāh the Sultān, may
Allāh perpetuate his kingdom, and eternalize his monarchy, from the special property
of his majesty the king, lord of the sword and of the pen, protector of [divine] know-
ledge and [*of secular*] knowledge, by Mufakhr-ulkhovās Akhyār-uddaulat-waddyn [pa-
ragon of the chief civil and religious dignitaries] Mufarreḥ-ussultāni, may his special
dignity be permanent, and may the shadow of the [royal] portals be extended
towards him. And this was on the tenth of Rabi' II, in the year seven hundred and
sixty-two" [17th Feb. 1361.]

5. Also from the Tānka Masjid of Dhokkā: over *mehrab* in the women's gallery (303).—

This is only LXXII. 18 from the *Qurān*, which is quoted many times in these inscriptions.

6. Over the central *mehrab*, Jāmi mosque, Broach [304]:—

This inscription contains no date, but from the form and condition of the letters it can hardly be regarded as very old.

Transcript.

بسم الله الرحمن الرحيم قال الله تبارك وتعالى وإن المساجد لله فلا تدعوا مع الله
 أحدا وقال النبي صلى الله عليه وسلم من بنى لله مسجدا يستحي به وجه الله بنى الله له
 مثله في الجنة وعنه عليه السلام من بنى لله مسجدا ولو كعص قطاة سمى الله له بيتا في
 الجنة وعنه عليه السلام نشر الملائكة في الظلم إلى المساجد نار التام يوم القيمة

Translation

"In the name of &c, LXXII. 18 And the prophet, upon whom be the benediction of Allah, and peace, has said — 'Who builds a mosque for Allah, desiring thereby the face of Allah, Allah builds him one like it in paradise,' and the prophet also said — 'Who builds for Allah a mosque, although it be only like the nest of the bird Qatab, Allah builds him a house in paradise,' and the prophet also said — 'Give glad tidings unto those who walk in the dark to mosques, of full light on the day of resurrection' "

7. Over the central *mihrab*, Jāmi' mosque, Broach [305] —

This is a paltry little inscription about three inches long, the first line of which contains the profession of faith, and the second is indistinct.

INSCRIPTIONS FROM GIRNAR.

INSCRIPTION No. 1.

Over the west door of the temple of Vastupāla and Tejapāla on mount Girnār is an oblong slab containing the following thirteen lines with about 120 letters in each. The characters are mostly distinct, and the writing on the whole fairly correct.

॥ - नमः श्रीसर्वज्ञाय ॥ पायान्नेभिजिनः स यस्य कथितः ॥ स्वामीकृतागस्थितावमे रूपदिदृक्षया स्वितावते
प्रोति पुराणां प्रभौ ॥ काये भागवते [वनेत्र - क] - - - [द्विपोलाविने] शंसतामिदशा - - - - मयि
- - - [वनाजये] ॥ १ ॥ स्वस्ति श्रीधिक्रमसंयत् १२८८ वर्षे कागुणशुदी १० सुये श्रीमदणहिल-

पुरवास्त्वप्राग्वाटान्वयप्रसूत ठ. श्रीचंडप्राग्मज ठ. श्रीचंडप्रसादागज ठ. श्रीसोमननुज ठ. श्रीआशाराजन्-
दनस्य ठ. श्रीकुमारदेवीकुक्षिसंभूतस्य ठ. श्रीलुण्णिगमहं श्रीमालदेवयोरनुनस्यमहं. श्री तेज.पालाप्रजन्मनो महामा-
स्यश्रीवस्तुपालस्यामजेमहं श्रीललितादेवीकुक्षिसरो-

वरराजहंसापमानेमहं. धीजयतासिंहे सं. ७९ वर्षपूर्वं स्तंभनीयमुद्राव्यापारान् व्यापृण्वति सति सं. ७७ वर्षे
श्रीशत्रुंजयाजयतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमदेवाधिदेवप्रसादासादितसुधाधिपलेन चौलुक्यकुलनभस्त्र-
लप्रकाशनेकमासैवमहाराजाधिराजश्रीलवणप्रसाददेवसु-

समहाराजश्रीवीरधवलदेवप्रतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापलेन महामास्यश्रीवस्तुपालेन तथा
अनुजेन सं. ७६ वर्षपूर्वं गुर्जरमंडले धवलकक्रममुखनगरेषु मुद्राव्यापारान् व्यापृण्वतामहं श्रीतेज.पालेन च श्रीशत्रुं-
जयाश्रुंदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुषु-

रस्त्रंभनकापुरस्त्रंभतीर्थदर्शनतीर्थवलकक्रममुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिश्रीभिनवधर्मस्थानानि
प्रभूतजीर्णोद्धारस्थ कारिता. ॥ तथा सचिन्धिरश्रीवस्तुपालेन इह स्वय निर्मापितश्रीशत्रुंजयमहातीर्थव्यवहारश्रीमदादि-
तीर्थैकश्रीकपमदेवस्त्रंभनकापुरावतारश्रीपार्श्वनाथदेवसत्यसु-

रावतारश्रीमहावीरदेवप्रशस्तिरसहितरुद्रीपवतारश्रीसत्स्नतीर्थातिदेवकुलिकाचतुष्टयजिनसुगलअम्बावलोकना-
शाम्भुप्रसन्नसिखरेषु श्रीनेमिनाथदेवालट देवकुलिकाचतुष्टयनुरगाधिकृष्टस्नपितमहमहं. श्रीसोमनिजापितुठ. श्री-
आशाराजमूर्धाक्षितपचासुतोरात्रयश्रीनेमिनाथ-

देवशास्त्रीवर्षजप्रतामुजपुत्रादिमूर्तिसमन्वितसुखोदघाटनकस्त्रंभश्रीअष्टापदमहातीर्थप्रभृति अनेककीर्तनपर-
पराविराजिते श्रीनेमिनाथदेवाधिदेवविभूतिश्रीमदुज्जयचमहातीर्थे आभनस्त्रया स्वधर्मचारिण्याः प्राग्वाटजातीयठ.
श्रीकान्हडपुत्र्या. ठ. राणुकुक्षिसंभूतायामहं. श्रीललितादेव्याः

पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भद्राकरश्रीमहेंद्रसूतिसतने शिष्यश्रीशांतिमूर्तिशिष्यश्रीआणंदसूतिश्रीअमरसूतिय-
दे भद्राकरश्रीहरिभद्रसूरिपद्मालंकरणप्रभुश्रीविजयसंनसूरिप्रतिष्ठितश्रीअजितनाथदेवादिश्रुतितीर्थकरालंकासोमभिनवः
समरूप. श्रीसमेतमहातीर्थव्यवहारप्रासादः कारितः ॥

वीर्यपूरस्य च वस्तुपालमंदीरसिन्धुआयमियात्र विमद. ॥ एकः पुनर्वावयति प्रमोतं प्रवीयमाणं तु मुनि
द्वितीय ॥ १ ॥ श्रीदश्रीदयिनेश्वरप्रभूतयः सतु वचित् तेपि ये प्रीणति प्रभावैष्णवोपि विमर्षनैर्निकचनं क च
न ॥ सोय सिंचति काचने. प्रतिदिनं दारिद्र्यदावानलप्रमथना पृथिवीं नवीनजन्तुः श्रीवस्तुपालः

पुन ॥ २ ॥ आत पातकिना किमत्र कथया दुर्मित्रिणामंतया येषां चेतासि नास्ति किंचिदपरं लोकोपकार
विना ॥ नमस्तेन गुणांगुणीहि गणश श्रीनस्तुपालस्य यस्तद्विशोपकृतिवत् चरति यकार्गेन चौर्ण पुरा ॥ ३ ॥
भीष्म भानु भोजराजे प्रपाने श्रीजिज्ञेपि स्वर्गसाम्राज्यभाजि ॥ एक. सप्रत्यर्थिनां वस्तुपालसिंहवधु-

संदनिष्कदनाय ॥ ४ ॥ चौहून्वयक्षितिपालमोलसचिन त्वरकीर्तिकोलाहलस्वैलोक्येपि विलोक्यमानपुलकानं-
दाश्रुभिः श्रूयते ॥ किं चेना कलिदूषितापि भगता प्रसादवासीप्रपाकूपारामसरोवपमृतिमिर्धतो पवित्रीकृता ॥ ५ ॥
स श्रीमेजपालः सचिवश्चिक्तालसु तेजस्वी ॥ येन वय निश्चिताश्चिन्तामणिने-

व नंदाम. ॥ ६ ॥ लवणप्रसादपुत्रश्रीकरणे लवणसिंहजनकोसौ ॥ मंत्रिलमन कुहतां कल्पशतं कल्पत-
कल्पः ॥ ७ ॥ पुरा पादेन दैत्यारेभुनोपरिवर्तना ॥ अधुना वस्तुपालस्य हस्तेनाध-रुतो बलिः ॥ ८ ॥ दयिता लज्जि-
तादेवो तनयमधीतनयमाप सचिवद्रात् ॥ नाम्ना जयनसिंह जयनभि-द्रात्पुलोमपुत्रीव ॥ ९ ॥

[एते] श्रीगुर्जरेश्वरपुरोहित ठ. श्रीसोमेश्वरदेवस्य स्तभतीर्थेन कायस्थवशे बाजडनदन ॥ प्रशस्तिमेतामलिखत्
जैतसिंह धुरः सुधीः ॥ १ ॥ बाहडस्य तनुजेन सूत्रधारण धीमता ॥ एषा कुमारसिंहेन समुत्कीर्णा प्रयन्तत. ॥ २ ॥
श्रीनेमिजगद्गुरुवायाश्व प्रसादत ॥ वस्तुपालन्वयस्यासु प्रशस्तिः स्वस्तिशान्तिनी ॥ ३ ॥

Translation.¹

"Salutation to Sarvajña.² May Nemjina..... whose
..... protect....."

"In the auspicious year 1288³ of Vīkrama, Wednesday the 10th. of the bright half of Phālguna,

"Thakur Chandapa, an inhabitant of Anahilapura and of the Prāgrāta family, begat Chandaprasāda, who begat Soma, whose son was Āśārāja—his son, by Kumāradevi, was the great minister Vastupāla, younger brother of Luniga and Māladeva and elder brother of Tejapāla,—his son was Jayatasimha, who was born like a royal goose in the lake-like womb of Lalitādevī. Before the *Samvat* year 79 Jayatasimha was trading as a banker in Stambhatirtha; karors of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage, such as Śatruñjaya, Arbudāchala, &c., in the prosperous cities of Anahilapura, Bhṛngupura, Stambhānakapura, Stambhatirtha, Darbhavati, Dhavalakkaka and other places, by the great minister Vastupāla and his younger brother Tejapāla. In the year *Sam.* 77—Vastupāla, who had obtained the leadership of a pilgrim-party by the favour of the lord of gods, manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Viradhavala Mahārāja, son of Mahārājadhīrāja Lavana-prasāda, who was shining like the Sun in the heaven of the Chaulukya family and was blessed by the favour of Śarādā (*Sarasvatī*) with a son, and his younger brother Tejapāla was carrying on banking transactions with the cities of Gujārāt of which Dhavalakkaka was the chief, in the year *Sam.* 76.

"Similarly the famous Vastupāla has caused to be built this new and splendid temple of the Mahātirthāvatāra with a *mandapa* adorned by twenty Tirthankaras such as Ajitanātha, which were religiously inaugurated by his holiness Vyajasensāsūri the ornament of the sacred seat of Bhāttāraka Haribhadrāsūri who occupied the office of Amarasūri, and by Ānandasūri a pupil of Śāntasūri, who again was a pupil and son of Bhāttāraka Ma-

¹ Translated by Mathurādās Amritāśīl, Esq. High School, Junāgadh and revised by Col J W Watson. The translations are not critical, but give the general sense of the inscriptions.

² This is an epithet of the Jinas, of the Boddhas and of Śiva,—meaning "all-knowing"

³ This date refers to *pradāśāla śāntāśā* in the last line.

hendrasūri, of the Nāgendra division,—for the augmentation of his own merit and that of his wife Lalitādevī, the daughter of Kāhnado by Rānū of the Prāgvāta family. On this great holy place, the famous Ujjayanta adorned by Neminātha the lord of the gods, and graced by various traditionally recounted places of pilgrimage,—the famous Ashtāpada, a pillar called Sukhodghātana containing the images of the happy Somā his grandfather, and of the venerable Āśārāja his father—both mounted on horses—of the famous Neminātha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c; the gods graced by the worshipful Neminātha on four summits known as Ambā, Avalokanā, Sāmba and Pradyumna, two Jinās and the four gods, viz. the famous Rishabhadeva the first Tirthankara, who was incarnate on the great holy place of Śatruñjaya, the famous god Pārśvanatha, who appeared in the flesh at Stambhanakapura, the famous Mahāvīradeva, who established himself as a deity at Satyapura, and the famous image of Sarasvatī, who was incarnate in Kāśmīra, with a eulogistic inscription,—were established and all set up by him (*Vastupāla*)”

(*Śloka*) “There is this difference between a flood of nectar and *Vastupāla*, the best of ministers,—the first restores the dead, the other restores the dying on the earth

“Let (*Kubera*) the giver of riches (*Vishnu*) the dear lord of *Lakshmi*, and *Śiva* the supreme ruler, be where they may—for though able, they do not satisfy the poor with treasures of enjoyment, while the famous *Vastupāla* every day sprinkles the earth, withered by the fire of poverty, like a fresh rain cloud with golden riches. O brother, what is the use of talking about sinful and wicked ministers who have nothing in their mind but malice against the people? Sing then by hundreds the virtues of *Vastupāla*, who observes a vow of universal good as *Karna* did in times of yore. After *Bhojarāja* ascending above the sun was gone and *Mufija* became sole lord of the dominion in heaven, there now stands only the famous *Vastupāla* to wipe off the trickling tears of the needy

“O chief minister of the *Chakrākya* line, the sound of thy glory is heard with hairs visibly on end and tears of joy even in the three worlds—for though polluted by *Kali* the earth has been sanctified by thee with temples, wells, charitable places to give water to the thirsty, ponds, gardens, lakes, &c

“May the celebrated minister *Tojahpāla* long be glorious.—*Tojahpāla* by whom we pass our happy days free from anxieties as by a *Chintamani* gem

“May this man, who is like a tree of paradise and a father to *Lavanasūbha*, and in charge of the state seals of the son of *Lavanaprasāda*, enjoy the ministership for a hundred ages

“In olden times *Bali* was pressed down by the foot of *Vishnu*, the enemy of the demons, from the earth, now the same is done by the hand of *Vastupāla*

“His wife *Lalitādevī* had, by this best of ministers, a son named *Jayantasūbha*, possessed of modest virtues as *Sachi*, the daughter of *Paloma*, had *Jayanta* 13 *Indra*.

“These (*ślokas*) are (the composition) of the *Thākur Somāvaradeva* the priest of the *kl.*, of *Gurjara*

“*Jaitrambha* surnamed *Dhruva* of good intelligence, son of *Vājada* and born in a *Kāyastha* family in *Stambhatrta* has written the eulogistic inscription

"This inscription has been carefully engraved by the ingenious Kumārasimha, the son of Vāhada, a mason by profession.

"May this inscription by the favour of Ambā and Nemi, the support of the three worlds, be fraught with blessing to the descent of Vastupāla"

INSCRIPTION No 2.

This is on the west door of Vastupāla and Tejapāla's temples. It is in 14 long lines. The first part is rather obliterated. The prose-text is the same as in the preceding with very slight modifications, but the *ślohas* are new.

॥ — — — — — य पु — — — — — तयदुकुक्षीरणवैदुर्जनो यत्पादाब्जपवित्रमौलिरसंश्री-
रञ्जयतोपय ॥ धत्ते मूर्ध्नि निजप्रभुप्रभूतमरोद्दामप्रभामडले विश्वक्षोणिभूदाधिपत्यपदवीं नीलातपत्रोचला ॥ १ ॥
रजसि श्रीधिकमसन्त् १२८८ वर्षे० लहि-

[लपुरवास्त्र]व्य० लुणिगमह. ठ. श्रीमाल० ललितादेवी-

[कुक्षिसरोवरराजह]साय० स. ७९ पूर्वे स्तभतीर्थमुद्राव्यापार व्या० धिराजश्रीलवण-

[प्रसाददेवमुन]महारा० महातीर्थेषु

[श्रीमदणहिलपुर]श्रीमुगुपुर० श्रीभूपभदेव-

[स्नभनकपुरातार]श्रीपार्श्व० चतुष्टयजिनद्वज्जवाबन्धे० रुद्रनिजपितामहठ. श्रीसोमस्य निजपितृ ठ.
श्रीआसाराज-

[मूर्तिद्वितय]चारुतो० श्रीउज्जययनमहातीर्थे आत्मनस्तथा स्वभार्याया० ठ कान्ठडपुत्र्या ठ.

[राणकुक्षिसमूताया] महश्रीसोखुक्ताया पुण्या० पहालकरणश्रीविजय० टितश्रीभूपभदेवप्रमुखचतुर्विंश-
तितार्थे० समड-

[प श्रीसमेतमहा]तीर्थीवतारप्रधानप्रासाद कारित ॥ छ ॥ ॥ येन किं कलिकाल सालसमशे किं मोह
नो हस्येने तृष्णे कृष्णमुद्रासि किं कथय किं निग्रीध मोषो भयान् ॥ भूम किं नु सपे न सेनते किमप्यस्मान-
मुग्रवृभित सैन्ये^१ यतिकल वस्तुपालकृतिना धर्मस्य सबर्धित ॥ १ ॥ य विधु वधव सिद्धमर्थिन शत्र-

— — — ॥ — — — — — पश्यति वर्ण्यतो किमय मया ॥ २ ॥ धैरि प्रभूतिभारत्यो प्रभुचप्रणिपणायो ॥
तेजस्विताप्रधानयो शमिन येन मरिणा ॥ २ ॥ दीप स्फूर्जति सप्तचक्रमलमस्नेह मुहु सहरतिदुर्मदलतृत्तल-
डनपर प्रद्वेष्टि मित्रोदय ॥ इर क्रूरकर पररय सहते तेजो न तेजस्विनस्तत्क्लेन प्रतिमं प्र-

[केमि सचित्र श्री]वस्तुपालमिध ॥ ४ ॥ अयाता कवि नैरयाति वाति नो यास्वनि नो वा वाति स्यने
स्याननियासिनो भवपथे पार्थीभयनो जना ॥ अस्मिन् विस्मयनीयगुह्यजलधिर्विषस्य दस्सन् करे कुर्वन् पुण्यविधिं
धिनोति वस्तुया श्रीवस्तुपाल पर ॥ ५ ॥ दधेस्य वीरधयलक्षितिपस्य राग्यभारे धुरधरधुरं

— — — — — ॥ शीतेतपालसचिवे दयति स्वभुमारोद्भूतानभिधुरैकपुत्रीगमाय ॥ ६ ॥ इह तेतपालसचिवो
विमन्त्रिदिवमन्त्रचलेद्रमभूतभुज ॥ क-वानुरमसरोवरमरगण प्रीणयाचके ॥ ७ ॥ [पते] श्रीमन्त्रधारिश्चन्द्रमूर्तिनां ॥
इह बालिगसुनसहजिगपुत्राननननुत्तवानइतमुज्ज ॥ आलि-

[खदिर्मा कायस्थस्तं] भपुरीययुवो जयतसिंहः ॥ ८ ॥ हरिभेडपनदीश्वरशिखीश्वरसोमदेवपौत्रेण ॥ यकुल-
स्वामिमुतेनोकोर्णा पुरुषोत्तमेनेयं ॥ ९ ॥ श्रीनेमिचित्तजगद्गुरुं दालिनी ॥ १० ॥ महामात्यं रियं ॥ महामात्य-
श्रीयस्तुपालभार्यामहंश्रीसोखुकायाधर्मस्थानमिदं ॥

Translation.

"Jina.....who purifies like the...moon in the milk ocean of the Yādava family.....
conquered..... Though this Ujjayanta has its summit sanctified by his lotus-feet
and possesses unrivalled splendour of its own, yet being surrounded by the eminent lustre
of its master, it wears on its head a dignity of superiority above all the mountains of the
world—bright as a dark umbrella.

• "In the auspicious year 1288 of Vikrama, Wednesday the 10th of the bright half of
Phālguna.

"Thakur Chāṇḍapa, an inhabitant of Anahilapura and of the Prāgvāṭa family, begat
Chāṇḍaprasāda, who begat Soma, whose son was Āśārāja—his son by Kumāradevī was
the great minister Vastupāla, younger brother of Luniga and Māladeva and elder brother
of Tejapāla—his son was Jayatasiṃha, who was born like a royal goose in the lake-like
womb of Lalitādevī. Before the *Samvat* year 79 Jayatasiṃha was trading as a banker
in Stambhatīrtha, *karors* of new temples were caused to be built and many old ones
repaired at great and renowned places of pilgrimage such as Śatruñjaya, Aṭbudāchala-
&c., and in the prosperous cities of Anahilapura, Bhṛigupura, Stambhānakapura, Stam-
bhatīrtha, Darbhavati, Dhavalakkaka and other places by the great minister Vastupāla
and by his younger brother Tejapāla in the year *Sam.* 77—Vastupāla, who had obtained
the leadership of a pilgrim-party by the favour of the lord of gods, manifested in virtue
of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c., who had obtained
authority in the kingdom by the favour of Virādhavala Mahārāja, son of Mahārājādhirāja,
Lavanaprasāda, who was shining like the Sun in the heaven of the Chaulukya family and
was blessed by the favour of Śaradī (*Sarasvatī*) with a son, and his younger brother
Tejapāla was carrying on banking transactions with the cities of Gujārāt, of which
Dhavalakkaka was the chief, in the year *Sam.* 76.

"Similarly the famous Vastupāla has caused to be built this new and splendid temple
of the Mahātīrthavatāra with a *mandapa* adorned by twenty-four Tirthankaras such as
Ajitanātha, religiously inaugurated by his holiness Vijayasenasūri, the ornament of the
sacred seat of Bhāṭṭāraka Haribhadrasūri, who occupied the office of Amarasūri, and by
Ānandasūri, a pupil of Śāntisūri, who again was a pupil and son of Bhāṭṭāraka Mahendrasūri
of the Nāgendra division—for the augmentation of his own merit and that of his wife
Sokhukā, the daughter of Kāhanada by Rājā of Prāgvāṭa caste. On this great holy
place, the famous Ujjayanta, adorned by Neminātha the lord of gods and graced by various
traditionally recounted places of pilgrimage, the famous Aṣṭāpāda, a pillar called Suk-
hodghātānaka, containing the images of the happy Soma, his grandfather, and of the
venerable Āśārāja his father—both mounted on horses,—of the famous Neminātha with
three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c., the
quadruple gods graced by the worshipful Neminātha on four summits (*Lower as*) Ambā,
Avalokānt, Śānta and Pradyūmna,—two Jinas and the four gods, viz. the famous
Rishabhdeva, the first Tirthankara, who was incarnate on the great holy place of Śatruñjaya,

the famous god Pârśvanâtha, who appeared in flesh at Stambhanakapura, the famous Mahāvīradēva, who established himself as a deity at Satyapura, and the famous image of Sarasvatī, who was incarnate in Kaśī'ra, with eulogistic inscription,—were established and all set up by him (Vastupāla) " {

(*Stoṭas*) "O Kāṭhālā, why is thy mind weary? O World delusion, why dost thou not smile? O Thirst, why art thou with a blackened face? Why, O multitude of obstacles is thy attempt not crowned with success? (They answer) what answer, friend, can we make but that our remedy does not progress well as the army of virtue has been greatly strengthened by the good deeds of Vastupāla

"How can this man be described by me?—a man whom his relations look upon as the moon, the needy as the object accomplished, and enemies as the deity of destruction .

"He is a minister by whom the natural enmities between wealth and learning superiority and subordination and pride and humility, have been laid at rest

"With what or whom can we compare the famous minister Vastupāla? For if (we compare him) with a lamp it continually sucks up oil (affection) and brings forth a sooty dirt, if (we compare him to) the moon it is always inclined to the diminution of his disk (circle) and envies the rise of the sun (friend) when the sun with torch like rays does not bear the light of another luminous body

How many have not come in the course of this world like travellers making a temporary halt, how many do not go away, and how many will yet not go? But Vastupāla, the ocean of admirable genius destroys all rogues, and keeping the treasures of merit in his hands, nourishes the earth

"He, the best of ministers bore the yoke of the king Viradhavalas kingdom, and the famous Tejapāla held a share in lifting the burden of his brother

"Here the minister Tejapāla making an unrivalled lake of nectarial water which purified Śitrungaya, satisfied the host of the immortals

"These are composed by Śrī Maladhāri Narachandrasāri

"Kāyastha Jayatasinha surnamed Dhruva, of Stambhapura the son of Vājada the son of Ātaka, who was the son of Sahajiga, the son of Vāḷiga has written this (inscription)

Purushottama the son of Bakula Svāmi the grandson of Somadeva
savers of Vishnu's temple and Śiva's bull

is the eulogy of Vastupāla the great minister

This is a temple of the virtuous Sokhulā the wife of Vastupāla the great minister"

INSCRIPTION No 3

On the north door of the same temple in 15 lines The prose text is very similar to that of the first and second inscriptions

ॐ नमः सर्वज्ञाय ॥ प्रणमदमरप्रैखन्मौलिस्फुरन्मणिधोरणी तक्ष्णकिरणश्रेणीशोणीकृताखिलविग्रहः ॥
सुरपतिकरोन्मुक्तैः [स्ना] नोदकैर्धुसृणारुणः कृततनुरिवापायात् पायाञ्जगति शिवाञ्जगत् ॥ १ ॥ स्वस्ति श्री-
विक्रम० व्यप्रा-

खाटा० सायमाने-

महं० श्री० व्यापारं व्यापृ० वीरध्व-

लदेवप्री० दर्भवतीध्व-

लक्ष्मक० श्रीसत्यपु० रदेव-

प्रशस्ति० धिरुदनिजपि० स्वपितृ० द्वितयकुंजराधिरुदमहामात्यश्रीवस्तुपालअनुजमहं० श्रीतेजःपालभूतद्वय-
चारुतोरणतय० स्तम्भश्रीसमेतमहातीर्थप्र० तथा स्वभार्यायाश्च आ० पुत्रपाः ८.

राणकुक्षि० श्रीसोलुकायाः पु० प्रतिष्ठितश्रीपद्मभेदप्रमुखदेवालंकृतोद्यमभिनवः समंढपः श्रीअष्टापदमहा-

तीर्थवतारनिष्पन्नप्रधानप्रासादः कारितः ॥ छ ॥ ॥ प्रासादैर्गङ्गाङ्गणप्रणयिभिः पातालभूलकैः कासारैश्च
सितैः सिताम्बरगृहेर्हलैश्च लीलावनेः ॥ येनेयं नयनिर्जितैरसचिवेनालंकृतालं क्षितिः क्षेमकायतनं चिरायुसुखदयी
श्रीवस्तुपालोस्तु सः ॥ १ ॥ संदिष्टं तव वस्तुपाल वलिना विश्वत्रयीयात्रकान् मत्वा ना-

रदतश्चरित्रमिति ते हृष्टोस्मि नृणांश्चिरं ॥ नार्थिभ्यः कुधमर्धितः प्रययसि स्वल्पं न दत्से न च स्वस्त्राणां बहु
मन्यसे किमपरं न श्रीमदान्मुखासि ॥ २ ॥ अखिलदलनश्रीवीरनामायमुष्वां सुरपतिरवतीर्णस्तर्क्यामस्तदस्य ॥
निवसति सुराष्ट्री वस्तुपालाभिधानः सुरमुखरपि तेजःपालसंज्ञः समपि ॥ ३ ॥ उदारः शूरो वा

रुचिरस्वचनो वासति न हि वा भवतुल्यः कोपि कचिदिति जुहुयैरसचिव ॥ समुद्रतथातिर्नियतमर्गतुं तव
यदास्ततिर्गोहे गोहे पुरि पुरि च याता दिशि दिशि ॥ ४ ॥ मा कुत्रापि युगत्रयी वत् गता सृष्टा च सृष्टिः सतां सीद-
त्साधुरसंचरसुचरितः खेलखलोभूकालः ॥ तद्विश्रांतिनिवर्त्तनेकमनसः प्रचोद्युना श-

युना प्रस्तावस्तथ वस्तुपाल भवते मद्रोच्चे तत्कुल ॥ ५ ॥ के निधाय वस्तुपालते धनं वस्तुपाल न यमालयं
गताः ॥ त्वं तु नंदसि निवेशयजिदं दिक्षु धावति जने सुधावति ॥ ६ ॥ पोत्रेण धारय वराहपते धरित्रीं सूर्य प्रका-
शय सदा जलदाभिर्पिच ॥ विश्राणितेन परिपालय वस्तुपाल भारं भरतु यदिर्न निदधे विधा-

ता ॥ ७ ॥ आत्मा त्व जगतः सदागतिरियं कीर्तिमुलं पुष्करं मैत्री मंत्रिधरः श्विरा घनरसः श्रोत्ररत्नमोक्ष-
शमः ॥ नोक्तः केन कस्तवामृतगरः कायश्च भास्वानिति स्पष्ट धूर्जटिमुत्तमः कृतपदाः श्रीवस्तुपाल त्वयि ॥ ८ ॥
विद्या यथापि वैदिकी न लभते सौभाग्यमेवा कचित् न स्मार्त्तं कुरुते च कश्चन वचः कर्णद्वये य-

वापि ॥ राजानः कृपणाश्च यद्यपि गृहे यद्यप्येवं च व्यवस्थिता कापि तथापि तिष्ठति न मे श्रीवस्तुपाले सति
॥ ९ ॥ कर्णे खलप्रलपितं न करोपि रोपं नावि.करोपि न कतोप्यपदे च लभं ॥ तेनोपरि स्वमन्त्रेणपि वचमानः
श्रीवस्तुपाल कालिकालम्बः करोपि ॥ १० ॥ सर्वत्र भौतिमती सर्वविदस्रवदम्बकयं कीर्त्तिः ॥

श्रीवस्तुपालवृत्तकमुनहरते संततिः प्रायः ॥ ११ ॥ सोपि चण्डयलेपः स्वस्मरणेभूतयैव कल्पतरोः ॥ श्रीवस्तु-
पालसचिवे मित्राते दानामृतेर्जगती ॥ १२ ॥ नियोगिनागेनु नरेश्वराणां भद्रस्वभावः राशु वस्तुपालः ॥ उक्षमदान-
प्रगरस्य यस्य भिभाष्यते कापि न मत्तभावः ॥ १३ ॥ विभुषेः पयोधिमप्यदेयो बहु-

भि. करीदुहपुष्पः ॥ बहवस्तु वस्तुपाल प्राप्ता विभुष त्वयेकेन ॥ १४ ॥ प्रयमं भनप्रयत्नेषोदेरधनाथमा-
मनः सचिवः ॥ अपुना तु सुत्रमिधुः मित्ररुदेः प्रमोदयति ॥ १५ ॥ श्रीवस्तुपाल मध्या जलधर्मभीरुता विराफ-
लिता ॥ आनीय ततो गङ्गाया स्वपतिद्वारे यदाकस्थिता ॥ १६ ॥ [९] ते श्रीमद्गुणेश्वरपुरोदि-

तठ. श्रीसमिभ्रदेवस्य ॥ इह वालिमुत्तसहजिग० ज ॥ अलिदिमा कायस्यस्तमपुरीयधुचो जयतासिंह
॥ १ ॥ हरिमदपन० नेय ॥ २ ॥ महामात्यश्रीवस्तुपालप्रशस्तिरिय निष्पत्ता ॥ शुभ भवतु ॥

श्रीनेमिखिच० शालिनी ॥ महामात्यश्रीवस्तुपालभार्या मह श्रीसोबुकाया धर्मस्थानामिद ॥ श्री कल्याणमस्तु ॥

Translation

"Salutation to Sarvajña May that son of Śiva whose whole body is red by the groups of tender rays proceeding from the bright gems in the chaplets of prostrated gods and who looks red like saffron (?) as if washed by the brithing water poured by the hand of the lord of gods—May that son of the god protect the worlds from calamity !

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phālguna.

"Thakur Chandapa, an inhabitant of Anahilapura and of the Prāgvyā family, begat Chandaprasada, who begat Soma whose son was Aśrīya—his son by Kumāradevi was the great minister Vastupāla, the younger brother of Luniga and Viradeva and elder brother of Tejapāla—his son was Jayatasimha who was born like a royal goose in the lake like womb of Lalitidevi Before the Samvat year 79 Jayatasimha was trading as a banker in Stambhatirtha *karas* of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruñjaya Arbudichala, &c. and in the prosperous cities of Anahilapura, Bhṛugupura Stambhatirtha, Durbhavati, Dhavalakkaka and other places by the great minister Vastupāla and by his younger brother Tejapāla In the year Samvat 77—Vastupāla who had obtained the leadership of a pilgrim party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Śatruñjaya, Ujjayanta, &c. who had obtained authority in the kingdom by the favour of Virādhlavala Mahārāja son of Mahārājadhīrāja Lavanaprasada, who was shining like the Sun in the heaven of the Chaulukya family and was blessed by the favour of Śārada (Saravati) with a son, and his younger brother Tejapāla was carrying on banking transactions with the cities of Gujaraṭ of which Dhavalakkaka was the chief in the year Samvat 76

"Similarly the famous Vastupala has caused to be built this new and splendid temple of the Mahātīrthavatāra with a *mandapa* adorned by Tīrthankaras such as Ajitanātha religiously inaugurated by his holiness Vijayasenāsūri the ornament of the sacred seat of Bhattaraka Haribhadrāsuri who occupied the office of Amarasūri and by Anandasūri a pupil of Śāntisūri who again was a pupil and son of Battāraka Mahendrasūri of the Nāgendra division—for the augmentation of his own merit and that of his wife Sokhukā, daughter of Kāhnadī by Rānu of the Prāgvyā caste On this great holy place the famous Ujjayanta adorned by Neminātha the lord of the gods and graced by various traditionally recounted places of pilgrimage such as the famous Aśtīpāda—a pillar called Sukhodghātana containing the images of the happy Soma his grandfather, and of the venerable Aśrīya his father—both mounted on horses, himself (Vastupāla) and his younger brother (Tejapāla) being both mounted on the same elephant—of the famous Neminātha with three decorated arches, and of his ancestors elder brother younger brother, sons, &c., the quadruple gods graced by the worshipful Neminātha, on four summits (known as) Amba Avalokanā Sīmha and Pradyumna, two Jinas and the four gods viz. the famous

Rishabhadeva the first Tirthankara, who was incarnate on the great holy place of Satruñjaya, the famous god Pārśvanātha, who appeared in flesh at Stambhārikapura, the famous Mahāviradeva, who established himself as a deity at Satyapura, and the famous image of Sarasvatī, who was incarnate at Kāśmīra, with eulogistic inscription, —were established and all set up by him (Vastupāla)

(*Ślohas*) "May this Vastupāla, the sole place of safety, be prosperous and long-lived—he who has surpassed the minister of Indra by prudence and has fully adorned the earth with palaces, whose foundations touched the very root of the earth and whose tops nodded in the sky, with lakes, and with white monasteries of Śvetāmbaras and with green gardens of pleasure

"O Vastupāla, Bali has sent thee a message that he has been much pleased by hearing from Nārada, who visits the three worlds, that though frequently solicited thou dost not extend thy anger to the needy, dost not give them sparingly, and attachest no importance to thy praise, that, in short, thou art not intoxicated by the pride of riches, and thou mayest long be happy.

"We think the lord of gods has come to the earth under the name of Vīra (dhavala) the destroyer of his enemy's armies, and therefore the desire fulfilling tree of paradise, under the disguise of Vastupāla, and Brihaspati, the preceptor of the gods, under that of Tejapāla, dwell about him

"O minister of the king of the Chaulukya line, thy glories, as if to ascertain whether there exists anywhere else a man who may be brave, generous and sweet speaking like thee, have gone in all directions seeking in every house and every town.

"Alas, three *yugas* have somewhere departed and the production of virtuous men has ceased, the time now prevails of Kali, when the sages are harassed, men do not perform good deeds and rogues are plying at large. Under these circumstances, O Vastupāla, Śiva has now heard that thy attention is solely directed to the removal of universal distress—do as it may please you

"Who have not gone to the place of Yama depositing their treasures in the ground? But, O Vastupāla, thou delightest in giving them (treasures) to hungry people roaming here and there in all directions.

"O lord of the boar, hold the earth in thy tusk! O sun, illumine her! O clouds, sprinkle water upon her, and O Vastupāla, protect her with thy charitable gifts, for the Creator has assigned these duties to you

"O Vastupāla, images of Śiva visibly reside in thee, for thou art the soul of the world, thy glory is ever spreading (like the wind), thy face is lotus like (like the sky), thy friendship, O best of ministers! is firm (like the earth) thy fame is sweet (like water), thy patience is dark-destroying (like the sun), and who has not declared thy hand to be of nectarial power (like the moon) and thy body bright (like Agni)?

"Though the Vedic knowledge fares not well in any place, though no one takes a word of *Smṛiti* into his ears, though kings are misers and there is so much expense in the house, yet I feel not the least concerned for all that so long as Vastupāla lives

' That dost not listen to the word of the wicked, manifestest no anger and turnest not thy ambition to an improper object By this, O Vastupāla ' though living on earth, thou treadest Kali underneath thy feet

' As a rule, offsprings follow their father, how then, O Vastupāla, can thy glory be doubtful, sprung though she is from thy all knowing self ?

' By the famous minister Vastupāla watering the earth with nectarial charities, the pride of Bali and Kalpataru has been greatly lowered

" Among the elephant-like courtiers of the king, Vastupāla possesses the good qualities of a Bhadra, for no intoxicated spirit ever comes out of him, though the profusion of gifts flows apace, just as a Bhadra is not maddened though rutting secretion flows profuse

" Only one elephant was obtained from the ocean by many gods while O Vastupāla, many elephants from the ocean (i.e., countries on the seashore) by one wise man (i.e., yourself) Vastupāla, thou hast pleased thy master first with streams of wealth, then with horses, and now thou, who art the ocean of virtuous deeds, hast pleased him with numerous elephants

" Vastupāla, thou hast indeed measured the depth of the ocean, for having thence conveyed a number of elephants thou hast placed them at the gates of thy master.

" These (śloka) are by Thākura Someśvara priest to the king of Gujarāt

" Kāyastha Jayatasimha surnamed Dhruva inhabitant of Stambhapur, the son of Vājada, the son of Ataka who was the son of Sahajiga, the son of Valiga, ' &c, &c, &c

INSCRIPTION No 4

This inscription is over the east door of the same temple The letters are distinct and the stone is entire

ॐ नम श्रीनेमिनाथदेवाय ॥ ॥ तीर्थेश प्रणतेन्द्रसहस्रिशिर कोटीरकोटिस्फुटतेजोजलजलप्रवाहलह-
शप्रक्षालिताभ्रिद्वय ॥ ते व केवलशूर्प कवलनारिष्टां विशिष्टामनी तामटादशशैलमौलिमणयोभिप्राणयन्तु
श्रिय ॥ १ ॥ स्वस्ति श्री० भगवन्

शुद्धि० पालस्या मने

मह० श्रील० तीर्थवेशकुलमुद्रान्यापारं व्याप० प्रकारानेक

मार्त्त० पावेन च श्री

शुभ्रज० कोटिशो धर्मस्यानानि० जयमहातीर्थव-

तार० धिल्लदाने

जपिताम० सृष्टिवृ० द्वितयतोरणत्रय० स्वभश्रीसमेनावतारमह० महातीर्थे आ-

त्मनस्तथा स्वभाषाय० प्रा० मह० श्रीतोमुपकाया पु० लकरणश्रीविमयमे० छि-

तश्रीमदादिनिजराजश्रीक्षरभदेवप्रमुपचतुर्विंशतितायवदालहतेयमगिनन सर्वद्वय श्रीशटापदमहातीर्थ-
बनारमधानप्रासादः पारितः ॥ ॥ छ ॥ ॥ स्वस्ति श्री बल्लभ नमोऽय नित्यं वर्गय दाने यमोरसाष्टोपि दुर्गाः

यश कियदिदं यथास्तदेता प्रजा ॥ दृष्टे संप्राप्तिं वस्तुपालसचिवत्वात् कारिष्यति तां कीर्तिं काचन या पुन
स्फुटमिव विभेपि नो मास्याति ॥ १ ॥ कोटारै कटकांगुलीयातिरक्तै केयूरहारादिभिः कौशेयैश्च त्रिभूषमाणयुगुपो
यत्पणिविश्राणितै ॥ विश्रातो गृहमागता प्रणयिनीरूप्यभिः श्रुतस्तैस्तै रप्यथै कथं कथमिव प्रत्याययाच-
क्रीरे ॥ २ ॥ न्यासं व्यातनुतां धितोचनसुत

स्याग कविर्विश्वेभ्य भासव्यासपुर सरा पृथुपुत्रायाश्च कीदृशत ॥ प्रज्ञां नाकपताकिनीगुह्यरपि श्रिवस्तुपाल
ध्रुव जानीमो न विप्रैरुमेकमहंतोत्सेसतु कौतस्कुन ॥ ३ ॥ यास्तव वस्तुपालस्य वेत्ति कथं गताद्भुत ॥ यस्य दानम
विश्रतमायस्त्रापि रिपुस्त्वपि ॥ ४ ॥ स्तोतव्यं यत्तु वस्तुपालसचिवं वैर्नाम राष्ट्रेभ्यैर्यस्य.

त्यागभिविधायि विविधाम् दारिद्र्यमुद्रा हठात् ॥ विश्वस्मिन्नपिलिप्यसूत्रयदसावर्षाति दातोति च द्वौ शब्दात्रमिवेप-
स्तुविरहव्याहन्ममानस्थितौ ॥ ५ ॥ आशेनाप्यपवर्जनेन जनिताधिवप्रमाथान्नुन स्तोके दत्तमिति नगातरगतानाहाययन्नाथिन
॥ पूर्वस्माद्रणसरपयापि गुणिन यस्नेष्यनावर्तिषु द्रव्य

दातुमुदस्तहस्तकमलस्तस्यै चिरं दुःस्थित ॥ ६ ॥ विश्वस्मिन् कलि पकपकिलतले प्रस्थानवीथीं विना सीदन्नेप परे
पदे न पुरतो गतेति संचितयत् ॥ धर्मस्थानशतच्छलेन विदधे धर्मस्य वर्षायस सचाराय शिखाबलापपदवीं श्रीवस्तुपालरुद्र
॥ ७ ॥ अभोजेपु मरालमडलरुचो हिंडिरपिडविव कासार-

पु पयोधिरोधसि दृढनिर्गिक्तमुक्तशिव ॥ ज्योत्स्नाभा कुमुदाकारेण सदनीयानेषु पुष्पेत्तवणा स्फूर्तिं कामिन वस्तु
पाल वृत्तिन कुर्वति नो कीर्त्तय ॥ ८ ॥ देव स्वनीय कष्टं ननु क इव भवान् नदनेद्यानपाल रेदस्त्रकोय केनाप्यहह
द्वतद्वत काननात्स्वपुष्प ॥ तु मा वादीरतदेतिरमपि

कहणया मानवानां मधेय प्रोत्यादिष्टेषु पुष्पैरुत्तिलं कृतितल वस्तुपाल उल्लेन ॥ ९ ॥ श्रीमनीश्वरवस्तुपालयशसा
मुच्चावचैवाचिभिः सर्वस्मिन्नपि लभिते धवन्ता कल्लोलिनीमडले ॥ गगैवेयमिति प्रतीतिविकलास्याम्यति वाम भुवि धाम्य-
तस्तनुसादमदितमुदी मदाकिनीयात्रिका ॥ १० ॥ व

क निर्वीसनाज्ञानयनपयगत यस्य दारिद्र्यदोर्द्धेष्टि पीड्यवृष्टि प्रणयिषु परित पेतुपी सप्रसाद ॥ प्रेमापत्तुं के
स्फुरदसमपरब्रह्मसवादवेदीनेदीया वस्तुपाल स खलु यदि तदा को न भाग्यैकमुति ॥ ११ ॥ साक्षात् ब्रह्म पर धरागतमिव
श्रेयोविर्वर्ते सता तेज पाल इति प्रमिद्धमहिमा तस्य नु

जन्माजयी ॥ यो धत्ते न दशा वद्रापि कलितानय माविद्यामयी य चोपास्य परिरुशानि कृतिन सद्य परा निर्वर्ति
॥ १२ ॥ आलष्टे कमलकुलस्य कुदशारभस्य सप्तमन बस्य व जगदाशयस्य यशसामार्मानिर्वासन ॥ मोह शत्रुपराक्रमस्य
मृतिरप्यन्यायदस्पोरिभि स्वेर पङ्क्तिवर्कमनिर्मातमया मत्रीस्य

मत्रीशितु ॥ १३ ॥ [२] ते मलयारिनेरद्वैतरेणा स्तभतीर्थेय कां ध्रुवं सुधा ॥ १ ॥ हरि मष्टपत्तं नैव ॥ २ ॥
श्रावस्तुपालप्रभो प्रशस्तिरिय निष्पन्ना ॥ मगल महाश्रा ॥ ३ ॥ छ ॥ ॥

Translation

"Salutation to the holy Nemināthadeva May those gods of holy places who are
jewels on the crests of the eighteen mountains whose feet are washed by streams of
radiant light proceeding from hundreds of coronets on the heads of prostrating gods and
whose images are unrivalled—May those gods of holy places give excellent and ever
devouring riches to you

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half
of Phālguna

"Thakur Chandapa an inhabitant of Agalhapura and an ornament of the Prāgya
family, begat Chandaprasada who begat Soma whose son was Ashvaja—his son is

Kumāradevi was the great minister Vastupāla, the younger brother of Lunga and Māladeva and elder brother of Tejapāla, — his son was Jayatasimha who was born like a royal goose in the lake like womb of Lalitadevi. Before the *Samat* year 79 Jayatasimha was trading as a banker in Staṁbhātīrtha, *Jarai*, of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruṣṭaya, Arbudāchala, &c., and in the prosperous cities of Anāhilapura, Bhṛigupura, Staṁbhānapura, Staṁbhātīrtha, Darbhavati, Dhavakhal and other places by the great minister Vastupāla and by his younger brother Tejapāla in the year *Sam* 77—Vastupāla who had obtained the leadership of a pilgrim party by the favour of the lord of gods, manifested in virtue of the solemnities at such holy places as Śatruṣṭaya, Ujṇayanta &c.—who had obtained authority in the kingdom by the favour of Virādhaśala Mahārāja, son of Mahārājadhīrāja Lavanaprasāda who was shining like the sun in the heaven of the Chaulukya family, and was blessed by the favour of Śārada (*Śarasvatī*) with a son, and his younger brother Tejapāla was carrying on banking transactions with the cities of Gujarat of which Dhavalakhalaka was the chief.

Similarly the famous Vastupāla has caused to be built this new and splendid temple of the Mahātīrthavartāra with a *mandapa* adorned by twenty Tirthankaras such as Ajitanātha, religiously inaugurated by his holiness Vijayasenāsuri, the ornament of the sacred seat of Bhūtīraka Hariḥhadrasūri who occupied the office of Amarasuri, and by Anandasūri, a pupil of Śāntisūri, who again was a pupil and son of Bhattarakha Mahendrasūri of the Nāgendra division. For the augmentation of his own merit and that of his wife Lalitadevi, the daughter of Kāṇhādī by Kāṇu of the Prāgavī caste—on this great holy place the famous (Ujṇayanta) adorned by Neminātha the lord of the gods and graced by various traditionally recounted places of pilgrimage such as the famous Aśtāpada, — a pillar called Sukhodghatanika containing the images of the happy Soma his grandfather, and of the venerable Aśarāja his father—both mounted on horses—of the famous Neminātha with three decorated arches and of his ancestors, elder brother younger brother, &c., the quadruple gods graced by the worshipful Neminātha on four summits (known as) Ananta, Avalokita, Samba and Pradyumna, two Jinas and three gods, — the famous Rishabhadevi, the first Tirthankara who was incarnate on the great holy place of Śatruṣṭaya the famous god Pārśvanātha who appeared in flesh at Staṁbhanakapura, the famous Mahāvīradara who established himself as a deity at Satyapura, and the famous image of Sarasvatī who was incarnate in Kāśmīra, were established with eulogistic inscription, all set up by himself (Vastupāla).

(*Śloka*) Let there be continuous salutation to holy Bali and Kāmra, who a charity though unseen has been the object of so much fame, consequently the people are worthy of worship and the great minister Vastupāla's charity which the people see with their eyes so great that even the world itself can scarcely contain it.

Many learned men adorned with diadems bracelets rings frontal marks armlets garlands and silken robes presented by him (Vastupāla's) hands became so changed that they with great difficulty and many oaths could persuade their partners of their identity.

The son of Virochana may extend (give) his gift of charity Bhāṇa, Vīra, &c. their riches of poetry Prithu Raghu &c., their vow of bravery and the instructor of the

army of gods may lend his intelligence; but, Vastupāla, we know not from what source thou hast derived thy prideless manners.

"Who knows the extraordinary deeds of Vastupāla as they really are—Vastupāla whose *dāṇas* (presents and punishments) are unceasing equally upon his implorers and enemies?

"With what epithets of greatness should the great minister Vastupāla be praised, whose ways of giving alms, at once destroying the stamp of poverty, have strung together the words *giver* and *needy* in the whole world and made them useless!

"Thinking that he gave little to supplicants, who being satisfied by his first gift did not like to return, he stood calling after them with hands outstretched to give many times more than the first amount.

"Thinking that the world is soiled by the muddy vices of Kāli, and that tottering virtue would stumble at every step without a path to walk on, he the great minister, has made places of charity as a pavement for the old religion to walk on.

"What new variety do not the glories of Vastupāla assume! They have the splendour of geese on the lotus; the brightness of a heap of foam on the lake, and beauty of spotless pearls on the sea shore; they look like moonlight in night-blowing lotuses and spreading white as flowers in gardens attached to the house.

"Alas, O lord of heaven, a great misfortune! 'Well, who are you?' (he says) 'a keeper of the garden of Paradise.' 'What is your affliction?' he asks; 'somebody has taken off the desire-fulfilling tree from the garden of your highness.' He replies; 'No, say not so; I have, out of special grace to men, sent it down to earth, which it now graces under the name of Vastupāla.'

"The whole river system being rendered white by the up-and-down waves of the great minister Vastupāla's glories, the pilgrims to the holy Ganges, mistaking every river for the real Ganges (*whose water is white*) wander here and there with minds very much perplexed and limbs exhausted and slackened with fatigue.

"Who is not fortunate when the minister Vastupāla is nigh? Vastupāla, whose face if once falling within the sight of stealing poverty, is a positive command for its departure, whose eyes if favourably cast are nectar showers to his friends, and whose kind conversation always turns upon the lucid and unrivalled discussion of the Supreme Being.

"His victorious younger brother, who never displays unholy anger in his eyes, and by whose shelter the virtuous at once get rid of their troubles, is known by the name of Tejapāla, and he looks like the embodiment of final beatitude to the virtuous on this earth.

"He is the attraction of riches, hindrance of misfortune, restraint of worldly desires, and the cause of sending glories to the utmost boundary of the points of the compass. He causes the exploits of his enemy to swoon away and is death to the thief, injustice. These six qualities are self-existent in this minister.

"These are by Narendrasāri Maladhāri," &c., &c.

5.

• ॐ नमः सर्वज्ञाय ॥ येदुज्जपेत्-----जयाम्प्रजाकल्याणा ॥ स्वस्ति श्रीविक्रमसंवत् १९८८
वर्षे पागुणशुदी १० बुधे श्रीमदणहिलपुरवा-

मानिमहः श्रीजयन्तीसिंहे स. ७१ वर्षपूर्वे स्तंभतीर्थं मुद्राग्यापारान् व्यापृण्वति सति स. ७७ वर्षे शङ्खज्योत्स्नयनप्रभृतिमहातीर्थयात्रोत्सवप्रसादधिभूयन् श्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्न्यै न चोलुभयकुलनंभस्तलप्रकाशनैकमासं डमहारानाधिराजश्रीलंघनप्रसादेवसुतमहाराजश्रीवीरधु-

वलदेवप्रीतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापलेन महामात्यश्रीवस्तुपालेन तथा अनुजेन स. ७६ वर्षपूर्व गुर्ज-
रमंडले धनलब्धक्रान्तिप्रमुनगणेण मुद्राव्यापारान् व्यापृष्यतामहं. श्रीतेज.पालेन च श्रीशकुन्यादिदाचलप्रभृतिमहातीर्थेषु श्रीम-
दणहिलपुरभृगुपुरस्त-

मनकपुरावतारोऽर्धमवतीवबलकः प्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोभिनवधर्मस्थानानि प्रभूतजी-
र्णोद्धारार्थं कारिताः ॥ तथा सचिवेश्वरश्रीवस्तुपालेनेह स्वयनिर्मापितश्रीरातुंजयमहातीर्थवतारश्रीमदादित्यैर्धरश्रीरूपभदे-
वस्तं मनकपुरावतारश्रीपार्श्वनाथदेवसत्यपुरावतारश्री-

महावीरदेवप्रशस्तिरसहितकदमीरावतारश्रीसुरस्वनी. मूर्तिदेवकुलि-काचतुष्टयजिनयुगलअम्बाबलोकनाशाम्बप्रद्युम्नशिख-
रेषु श्रोत्रोभित्तायेदवालेस्तदेवकुलि-काचतुष्टयतुरागिहृदस्वपितामहमहंश्रीसोमनिनपितृठ. श्रीआशाराजमूर्त्तिद्वितयचारुतोरण-
त्रयश्रीनेमिनाथदेवआसी-

यपूर्वेनामज्ञानुजपुत्रादिभूतिसमन्विनसुखोद्घाटनकस्त्रंभ्रीअटापदमहर्तार्थप्रभूतिअनेककीर्त्तनपरपराजिते श्रीनेमिना-
धदेवधिदेवधिभूषितश्रीमदुन्नयंतमहातीर्थ आत्मनस्तथा स्वर्गभचारिण्याः प्राग्जाटाजीपठ. श्रीकान्हडपुण्याः ठ. राणुकुक्षिस्-
भूनापामहं. श्रीललितादेव्या. पुण्याभि.

वृद्धये श्रीनामैरगच्छे भट्टारकश्रीमहेश्वरसिंहाने शिष्यश्रीनातिस्त्रिशिभश्चश्रीआण्डदमूरिश्री अमरसूरिपदे भट्टारकश्रीहरि-
भद्रसूरिपालकरप्रभुश्रीविजयसेनसूरिप्रतिष्ठितश्रीअभिन्तायदेवादिर्नातितीथी सरालहनोयमभिन्नयः समंडप श्रीसमेतमहा-
त्पीर्यावतारप्रासादः कारितः ॥ छ ॥

* सश्रीणिनाधिपतिप्रमुखाधुरीण. श्राध्वस्तदं कथमिवास्तु न वस्तुपालः ॥ श्रीशारदासुत्रकृतिनवादिभ्याः पुण्य
परिशुद्धति जंगमममो य ॥ १ ॥ विभुषाविजगद्विद्या विदग्धताविश्वविभरणविदेनेः ॥ य समभिधिकारः कलितोपि
बभार न विभारः ॥ २ ॥ यस्य भूः किमसावस्तु वस्तुपालमुनः सदा ॥ नावर्गमानय त्वेनो धर्मकर्मरुणी हनी ॥ ३ ॥ कस्यापि
कवितानविन-संप दृष्टासिप ॥ वास्तव्य वस्तुपालस्य पदपामस्तदस्य च य ॥ ४ ॥ दुर्गः स्वर्गगिरिः सन्त्यनहमिमेने न
चधुः पथि तस्मै कामगयी जगम जन्धेरतः स निरामणिः ॥ कालेस्मिन्नवलोक्य सस्य कष्टेन तिष्ठेन कोन्यः सतः पुण्य
सोस्तु न वस्तुपालसुत्रादी दानेकपीरः कथं ॥ ५ ॥ तोयं मत्री गुरुयनितरामुद्वन धर्ममरः श्रष्टामुमि नयति न कथ
वस्तुपालः सदेवं ॥ तेज पाल-स्य-लक्ष-१८-मर्कमीपलुद्धितीयाकाः कल्पतिवरा परा धीरेवकाव ॥ ६ ॥ द्वाभिन्यमु-
धागुधनलधरे श्रीवस्तुपाले जगज्जी कतो मिन्नसोयधेववनपेजितं शिव पदः

ति आस्ताम्यननाधनोद्दिशतशशीष्योहनाच्छयलादुणोद्दतैरस्य----- ॥ ७ ॥
 लक्ष्मीमाचलद्रभतणपरिचयादेवपारिष्ठयेवं भूभृगस्यैवभंगावकितमुगदशा प्रेमनस्यैतरस्या ॥ आयुर्निश्वासावायुप्रणयपरतयैवे-
 वमस्यैर्षदुस्यं स्यास्तुर्धनोयमेकः परमिति दृश्ये

वस्तुपालेन मेने ॥ ८ ॥ त्रैजःपालस्य विष्णोश्च कः स्वरूपं निरूपयेत् ॥ स्थितं जगत्रयी—[पा]तुं यदा यो बरकंधरे
 ॥ ९ ॥ ललितादेवीनाम्ना सधर्मिणी वस्तुपालस्यः ॥ अस्यामनिरस्तुनयस्तनयोयं
 जयतिसिंहाख्यः ॥ १० ॥ दृष्ट्वा वपुश्च वृ - च परस्परविरोधिनी ॥ विवादा - - जैत्रसिंहस्तांरूप्यवाद्रिकः ॥ ११ ॥ छ-
 तिरियं मलवारिश्चसोचंद्रसूरीणां ॥ स्तंभतीर्थत्र कायस्यवंशे बाजडनंदनः ॥ प्रशस्तिमेतामलिखत् जैत्रसिंहपुत्रः सुवीः
 ॥ १ ॥ वाडहस्य तनूजेन-सूत्रधारेण धीमता ॥ एषा कुमारसिंहेन समुक्तीर्णा प्रयत्नतः ॥ २ ॥ श्रीनेमिस्त्रिजगद्गुरुमवायाश्र
 प्रसादतः ॥ वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वरितशालिनी ॥ छ ॥ शुभमस्तु ॥

Translation.

"Salutation to Sarvajña. Those.....to the mount of Ujjayanta.....
for the benefit of the people.

"In the auspicious year of Vikrama 1288, Wednesday, the 10th of the bright half of
 Phalguna.

"Thakur Chandapa, an inhabitant of Anahilapura and of the Prāgvāta family, begat
 Chandaprasāda, who begat Soma, whose son was Āśārāja—his son by Kumāradevi was
 the great minister Vastupāla, the younger brother of Luṇiga and Mālādeva and elder
 brother of Tejāhpāla—his son was Jayatāsīmbha, who was born like a royal goose in the
 lake-like womb of Lalitādevī. Before the *Saṃvat* year 79, Jayatāsīmbha was trading as a
 banker in Stambhātīrtha, *karors* of new temples were caused to be built and many old
 ones repaired at great and renowned places of pilgrimage such as Sātrufājaya, Arbuddā-
 chala, &c., and in the prosperous cities of Anahilapura, Bhṛigupura, Stambhianakapura,
 Stambhātīrtha, Darbhāvati, Dhavalakkaka and other places by the great minister Vastu-
 pāla and by his younger brother Tejāhpāla. In the year *Saṃvat* 77—Vastupāla, who had
 obtained the leadership of a pilgrim-party by the favour of the lord of gods manifested in
 virtue of the solemnities at such holy places as Sātrufājaya, Ujjayanta, &c.—who had
 obtained authority in the kingdom by the favour of Viradhavala Mahārāja son of Mālārā-
 jādhirāja Lavaṇaprasāda, who was shining like the sun in the heaven of the Chaulukya
 family, and was blessed by the favour of Śārada (*Sarasvatī*) with a son, and his younger
 brother Tejāhpāla was carrying on banking transactions with the cities of Gujārāt, of
 which Dhavalakkaka was the chief, in the year *Saṃvat* 76.

"Similarly the famous Vastupāla has caused to be built this new and splendid temple
 of the Mahātīrthavatāra with a *mandapa* adorned by twenty Tirthankaras such as Ajita-
 nātha, religiously inaugurated by his holiness Vijayasēnasūri, ornament of the sacred seat
 of Bhaṭṭāraka Haribhadrasūri, who occupied the office of Amarasūri, and by Anandasūri,
 a pupil of Śāntisūri, who again was a pupil of the Bhaṭṭāraka Mahendrasūri of the Nāgen-
 dra division. For the augmentation of his own merit and that of his wife Lalitādevī, the
 daughter of Kānhaḍa by Rāṇu of the Prāgvāta caste—on this great holy place, the
 famous Ujjayanta adorned by Neminātha the lord of the gods, and graced by various
 traditionally accounted places of pilgrimage such as the famous Aśṭāpadā, a pillar
 called Sukhodghātānka containing the images of Soma his grandfather, and of the ven-

able Âśvîrjya his father—both mounted on horses—of the famous Neminâtha with three decorated arches and of his ancestors, elder brother, younger brother, sons, &c., the quadruple gods, graced by the worshipful Neminâtha on four summits (*known as*) Ambî, Avalokanî, Simba and Pradyumnâ, two Jinas and the four gods, viz. the famous Rishabhadeva, the first Tirthankara who was incarnate on the great holy place of Śātrañjaya, the famous god Parsvanâtha who appeared in flesh at Stambhanalapura, the famous Mahāvīradeva who established himself as a deity at Satyapura, and the famous image of Sarasvatī who was incarnate in Kāśmīra, with eulogistic inscription—were established and all set up by him (*Vastupāla*).¹

(*Śloka*.) "How can this Vastupāla, a leading member of the religion of the lord of Jina, be not an object of praise? He shines like a moving combination of learning, virtue, glory, prudence and a crowd of other qualities

"Though he is endowed with seven qualities,—nobility, valour, learning, wisdom, wealth, charity and judgment, all beginning with *Vs*!, yet is influenced by no passion

"May Vastupāla, this son, live for ever, created for the discharge of charitable duties, is not only the earth but even ships and oceans.

"We see in Vastupāla both the enjoyment of poetry and also other joys and happiness

"The tree of paradise grew on the celestial mountain which is inaccessible, the cow of heaven fled out of sight, and the desire fulfilling gem hid itself in the ocean—who else then can compete with Vastupāla's charity and solely call himself meritorious? If none, why should not Vastupāla be called the only unrivalled distributor of charities?

"How cannot this great minister Vastupāla, bearing as he does so much weight of religious duties, be the abode of peace (or master of politics) when he has Tejapāla, white as . . . and possessed of intelligence to understand all things, to put himself to the administrative yoke as a partner? (literally, *as a second bull*).

"While Vastupāla, the bearer of ambrosial water and supporter of the people, is day and night raining with various silver plenties which are the results of his excellent good qualities, pure as moonlight cleared of clouds, the people are living through his protection

"Vastupāla is fully convinced within himself that riches are restless because they had connection with the turning of the churning mountain, the love of women with eyes active like the gazelle is inconstant because it depends upon the amorous play of eyebrows, and that life is uncertain because it consists of the breath—and that therefore duty alone is firm

"Who can well describe the proper form of Tejapāla and Vihnu, who protect the three worlds on their shoulder?"

¹ This is a play on the word *Vikṛ*—J W W

"The wife of Vastupāla was by name Lalitādevī, who gave birth to a son named Jayatasimha, who was not wanting in justice.

"Jaitrasimha placed his youth immovable, between his body and evil passions.

"This is the composition of Sarachandrasūri Maladhāri.

"Jaitrasimha, surnamed Dhruva, is the copyist, and Kumārasimha the engraver," &c. &c.

INSCRIPTION No. 6.

This is on the south entrance of the same temple. The characters are distinct.

ॐ नमः श्रीसर्वज्ञाय ॥ समेताद्विशिर किरिटमगयः स्मेरस्मरहृत्किञ्चंसोद्भासितकीर्तयः शिवपुरम्प्राकारतार-
श्रियः ॥ अनलश्रिनसंविदादिविलसदल्लौघरत्नाकराः कल्याणावलिहृत्यः प्रतिकले ते संतु वस्तीर्थपा. ॥ १ ॥ स्वस्ति
श्रीविक्रमसंवत् १२८८ वर्षे फागुणशुद्धी १० बुधे श्रीमदणहिलपुरवास्तवप्रभावाटकुलालकरणे

श्रीचंडपात्मजठ. श्रीचंडप्रसादागजठ. श्रीसोमतनुजठ. श्रीआशाराजजन्दनस्यठ श्रीकुमारदेवीकुक्षिसंभूतस्यठ.
श्रीलुगिगमहश्रीमालदेवयोरनुजस्य महेश्रीतेज.पालप्रजन्मनो माहामालश्रीवस्तुगलस्मात्मजे महेश्रीललितादेवीकुक्षि-
स्रोवरंराजहसायमाने महेश्रीजयतसिंह सं ७९ वर्षपूर्व स्तंभती-

धमुद्राव्यापारान् व्यापृष्यति. सति सं. ७७ वर्षे श्रीशत्रुभ्याजयतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाभिर्भूतश्रीमदेवा-
धिदेवप्रसादासादितसर्वाधिपत्नेन चौलुक्यकुलनमस्तल्लप्रकाशनेकमार्तंडमहाराजाधिराजश्रीलवणप्रसाददेवमृतमहाराज-
श्रीवीरधवलदेवप्रीतिप्रतिपन्नारज्यसर्वैश्वर्येण श्रीशारदाप्रतिपत्तापत्नेन महामा-

स श्रीवस्तुपालेन तथा अनुजेन गुर्जरमंडले धवलककप्रमुखनगरेषु मुद्राव्यापारान् व्यापृष्यतामहं. श्रीतेजःपालेन
च श्रीशत्रुजयाधिदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभुगुप्तस्तंभनकपुरस्तंभतीर्थदेवमूर्तिवल्कलककप्रमुखनगरेषु तथा
अन्यस्तंभस्थानेष्वपि कोटिशोधिनवधर्मस्थानानि प्रभूतजी-

गोद्वाराश्च कारिताः ॥ तथा श्रीशारदाप्रतिपन्नपुरसर्वाधेश्वरश्रीवस्तुपालेन स्वधर्मचारिण्याः प्राप्तवाटजातीयठ.
श्रीकान्धडडुड्याः ठ राणकुक्षिसंभूतायामहं. श्रीललितादेव्यास्वधा आत्मन पुण्याभिगुह्ये इह स्वयंनिर्मापितश्रीशत्रु-
जयमहातीर्थवतारश्रीमदादितिर्थैकराश्रीरूपमेदेवस्तंभनकपुरवतारश्रीपार्श्वनायदेवसत्सुग-

वतारश्रीमहावीरदेवप्रसादसहितकामीरावतारश्रीमरस्वीमूर्तिदेवकुलिङ्गाचतुष्टयजिनपुगलभ्रम्यावलोऽकना-
शान्मप्रभुसन्निधौषु श्रीनेमिनाथदेवाले कर्तृदेवकुलिङ्गाचतुष्टयतुरगाधिकुल्लभितामहमहं. श्रीसोमस्वपितुठ श्रीआ-
शाराजमूर्तिद्वैतयचारुतेरणत्रयश्रीनेमिनाथदेवव्याप्तीयपूर्णजाप्रभानुजपुत्रादि मूर्तिस-

मर्तितसुखोद्भाटनकस्वमभीमटापदमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजति. श्रीनेमिनाथदेवाधिदेवविभु-
वितश्रीमदुजयतमहातीर्थे श्रीनारायणस्य महारकश्रीमहेंद्रसूरिसत्ताने शिष्यश्रीशांतिमूर्तिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदे
महारकश्रीहरिभद्रसूरिपट्टालकरणप्रभृतिविजयसेनसूरिप्रातिष्ठितश्री-

मद्रमिनाथदेवप्रभुपविंशतितार्थकरालेश्वरोदमभिनव. सुमंडप श्रीसेमन्तवतारमहातीर्थमासादः कारित. ॥ छ ॥

मुण्याति मंसभ यसु दिजगते गौरिगुप्तं लघयन् नो धत्ते परलोको भुवनदोहसापण्ये. कती ॥ लघौराक्षिक-
चक्रवाणमुकुटश्रीवस्तुपाल रुकुट भजे नाशिकनामप तव यदाः पूरः क्रुनस्या-

मिति ॥ १ ॥ श्रीपाटोवपरेः परेधल्लभमृगनृगक्षतक्षोणीशोदषदादसोमि जगधि. श्रीस्तंभतीर्थे पुरे ॥ खेदाम-
नटिनीपटापटनवाधैपरगुल रुकुतेनरिहमगभारि तामतनुमिस्तेदेव संपूरितः ॥ २ ॥ दिग्वाप्रेतस्यदीरीदीपयक्षो-

गोधराप्यासित प्राग्य राग्यस्य भारमाभित स्काधे दधल्लोल्या ॥ भाति भातरि दक्षिणे समगुणे श्रीवस्तुपाल कथ
न स्थाप्य स्वयमभराजतनुज काम सत्रामास्थिति ॥ ३ ॥ लावण्याग इति युतिन्यातिकरै सयाभिज्ञानोभयद्भ्रता
यस्य निशानिशातविकसच्चद्रप्रकाशानन ॥ शनो शकरकोपसभमभगदासीदनग स्मर साक्षादगमयौयमित्यपहत
स्वर्गोभानाभिल्लु ॥ ४ ॥ रक्त सद्गतिभावभाजि चरणे श्रीमल्लदेवो परयेत्भ्राता परमेष्टिवाहननया प्राप्त प्रतिष्ठा
पदा ॥ खेत्तिर्भिल्लमानसे न समय कापि श्रयन् पकिल विश्वे राजति राजहस इव य सशुद्धपक्षद्वय ॥ ५ ॥ सोय
तस्य सुधारहस्य कविनामिष्ठ कनिष्ठ कृती वधुर्धुवुद्धिवोधमधुर श्रीवस्तुपालाभिध ॥ ज्ञानाभोदहकोटरे भमरतां
सारंगसाम्य यथा सोमे ऽशौरितुला च यस्य महिमक्षीरोदधौ स्रव्यौ ॥ ६ ॥

इदुर्बिदुरपा सुरेश्वरसर्पिर्द्विडीरपिड पतिर्मासा विद्रुमकदल किल विमु श्रीयस्तद्वक्ष्या नम ॥ कैलासत्रिदेवो
भगमुद्दिमप्रयास्तु मुक्ताफलस्नोम कोमलबालुकास्य च यथा क्षीरोदधौ कौमुदी ॥ ७ ॥ हस्ताग्रन्वस्तसारस्वर-
सरसनप्राप्तमाहात्म्यलक्ष्मीस्तेन पावस्ततोसौ जयति वसुधै पूरयन् दक्षिणाशा ॥ यद्बुद्धि करिप-

[—म]द्विपगहनपरक्षोणिभृद्बद्धिसपह्येपासुद्राधिपस्य स्फुरति लसदिनस्तारसचारहेतु ॥ ८ ॥ पुण्यश्रीर्धुव
मल्लदेवतनयोऽयं पुण्यसिद्धो यशोवर्ध स्फूर्तिरिति जैत्रसिंह इति तु श्रीवस्तुपालात्मन ॥ तेज पालसुनस्वसौ विजयते
लावण्यासिद्ध स्वयं यौवधे भवदेवपादपि कन्यौ धर्मवत्पुष्पादय ॥ ९ ॥ एते श्रीनागेंद्रगच्छे भगवत्श्रीउद-

[यप्रभ]सूरीणां ॥ स्तम्भवीर्येण कायस्वयशे वाजडनदन ॥ प्रशस्तिमेतामलिखत् जैत्रसिंहपुत्र सुधी ॥ १ ॥
वाहडस्य तन्नेन सूत्रधारेण धीमना ॥ एषा कुमारसिंहेन समुक्तीर्णा प्रपन्नत ॥ २ ॥ श्रीनेमेत्रिणगद्गुत्तुरम्बापाथ
प्रसदत ॥ वस्तुपालान्वयश्चास्ति प्रशस्ति स्तस्तिशालिनी ॥ ३ ॥ श्रीवस्तुपालप्रभो प्रशस्तिरिष निष्पन्ना ॥
शुभ भवतु ॥

Translation

"Salutation to Sarvajaya May those Tirthankaras be always the cause of manifold blessings to you—the Tirthankaras who are the jewels on the crown like summit of Saimeta mountain, whose glories are exalted by having humbled the pride of smiling Cupid, whose brilliant splendour is like that of the Fort of Sivapara and who are mines of many excellent gems such as the knowledge connected with eternity

"In the auspicious year of Vikrama 1289 Wednesday, the 10th of the bright half of Phalguna

"Thakur Chandalapa, an inhabitant of Anahilapura and of the Prigvita family, begat Chandalapa who begat Somra whose son was Anahilapara—his son br Kumharadevi was the great minister Vastupala the younger brother of Lumbra and Mithadeva and elder brother of Tejapalla,—his son was Jayasinhha, who was born like a royal goose in the lake like womb of Lalitadevi Before the Saka year 79 Jayasinhha was trading as a banker in Stambhatirtha, karors of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Satrudhara Arundichala &c, and in the prosperous cities of Anahilapura Bhigupura Stambhankapura Stambhatirtha, Darbhara Dhavalakhalika and other places by the great minister Vastupala and by his younger brother Tejapalla In the year Saka 77, Vastupala who had obtained the leadership of a pilgrim party by the favour of the lord of gods manifested in virtue of the holiness at such holy places as Satrudhara, Ujjayanta, &c who had obtained authority in the king to be the favour of Viradharala Mahiraja, son of Mahirajaditya Lavangprabha who was shining like the sun in the heaven of the Chaulukya family and was blessed by the favour of Sarala (Saravali) with a son and his younger

brother Tejahpāla was carrying on banking transactions with the cities of Gujarāt, of which Dhavalakkaka was the chief in the year Sam. 76.

"Similarly the famous Vastupāla has caused to be built this new and splendid temple of the Mahātirthāvatāra with a *maṇḍapa* adorned by twenty Tirthaṅkaras such as Ajitanātha, religiously inaugurated by his holiness Vijayasenasāri, the ornament of the sacred seat of Bhaṭṭāraka Haribhadrasāri, who occupied the office of Amarasāri, and by Ānandasāri a pupil of Śāntisāri, who again was a pupil and son of Bhaṭṭāraka Mahendrasāri of the Nāgendra division. For the augmentation of his own merit and that of his wife Lalitādevī, the daughter of Kānbaḍa by Rāma of Prāgvāṣa family—on this great holy place, the famous Ujjayanta adorned by Neminātha the lord of the gods and graced by various traditionally recounted places of pilgrimage such as the famous Aṣṭāpada, a pillar called Sukhodghāṇaka containing the images of the happy Soma his grandfather, and of the venerable Āśrāja his father—both mounted on horses—of the famous Neminātha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the quadruple gods graced by the worshipful Neminātha on four summits known as Ambā, Avalokanā, Sāmba and Pradyumna; two Jīnas and the four gods, viz. the famous Rishabhadeva the first Tirthaṅkara who was incarnate on the great holy place of Śātruhjaya, the famous god Pārśvanātha who appeared in the flesh at Stambhanakapura, the famous Mahāvīradeva who established himself as a deity at Satyapura, and the famous image of Sarasvatī who was incarnate in Kaśmīra, with a eulogistic inscription,—were established and all set up by him (*Vastupāla*)."

(*Śloka*s.) "O Vastupāla, the crown of the highly religious circle, whence does thy flood of glory partake of unholy character, for it deprives Brāhman of money and the moon of its light and surpasses the father of Pārvatī (or stretches far beyond the *Himālaya*); it entertains no fear of heaven (*fears no enemy or rival*); it takes delight in despising the hermits (*considers to have achieved its object in surpassing the geese*.)"

"Near the illustrious city of Stambhatīrtha the ocean had been dried up by the enemies making a grand display of their wrath, with dust raised by their war-horses in the army from the trodden earth. But the same was again filled up by the river flowing water of perspiration from their bodies, which were heated by the burning rays of Vastupāla's prowess.

"How should not Vastupāla, the son of Aśvarāja, be amply deserving of praise? For with his brother of equal ability shining on the right side and himself on the left, he bears on his shoulder as easily as in spot the heavy load of the administration chariot entrusted to him by King Virādhavala, who is brave in making a triumphal march in all directions.

"His (*elder*) brother, having a face shining like the dark-destroying moon at night, was from the spread of his radiance called Luniga in the proper sense of the word (*of lovely body—lāranyāṅga*) and I suspect he has been (*hoolily*) carried off by celestial damsels simply because they thought the god Cupid had been made incorporeal by the anger of Śiva, while this man was Cupid incarnate.

"His second brother Malladeva shines like a royal goose in this world, for he is attached to virtuous deeds as the bird is red in feet with a graceful gait; he has attained

great reputation by being a leader of those devoted to Brahmā as the bird has by being a vehicle of the same deity, he takes delight in pure minds as the bird does in the pellucid lake of Mānasa without taking muddy ways and he has two sides (*maternal and paternal*) unsullied as the bird has two white wings

"The famous Vastupāla is virtuous, devoted to poetry of nectarial essence, and is sweet in giving instruction by his firm understanding The heaven resembles a bee in the lotus cup of his knowledge, and is like a deer in the moon of his fame, and looks like Vishnu in the ocean of his greatness

"In the milky ocean of his glory the moon is a drop of water, the celestial river, a lump of foam, the lord of light is a spray of coral, and Vishnu is the sky (*enveloping the ocean*) Kailāsa, heavenly elephant, Siva, and the snowy mountains are the pearls, and the moonlight is its crystal sands

"There shines Tejapāla, who is richly great in possessing a taste for knowledge (*f*), who fills all the deities of Dakṣiṇī with abundant wealth, and whose genius may well compare with that of the lord of Lopāmudrī who had been the cause of giving free course to the sun by stopping the huge increase of the Vindhya mountain, infested with elephants, as it (*genus*) is a hindrance to the prosperity of his hostile king possessing many elephants

"There are on earth the meritorious Pūnyasūmba the son of Malladeva, Jaitrasūmba of best renowned the son of Vastupāla and Lāvāṇyasūmba the son of Tejapāla These three make up as it were the four feet of merit, which is one-footed in Kali

"These are by the famous Udayaprabhasūri Bhattachāraka of the Nigendra division

'Jaitrasūmba, &c, copyist.

"Kumārasūmba, &c, engraver," &c, &c

INSCRIPTION NO 7

This is on a wall near the first entrance door of Neminātha's temple on the left side of the main road and a little way off from the fort gate The inscription is incomplete on the stone and the first parts of the first six lines are broken away The characters are large and distinct, but the writing is very incorrect

.....मते श्रेष्ठ सधर्मानसोऽसदोपायनयतिम्मयाभूपपरितोऽगोतुसगासय ॥ विश्वपूतिविक्षिणादिनगती-

... दासदा ॥ १ ॥ प[त्ति]कते पुरत समसमदचिप्र(यो) तनाया अमी खयोता इय रेचिरे त्रिजगती-
जामप्रतापा अपि ॥ दासति स्म यदीय सस्मर-

.. .. वनस्नयततशीश्वर ॥ २ ॥ किं भूयत्रा प्रकरमुकुटानीलरत्नप्रकृताश्चितारल जितपनीपतनिदिधा-
विदिमीदृष्टिबरमनरमिसिभूगेणदृतापदृष्टामेतिरिति भवे ॥

.....तेचिचिप्रकरणे दत्त तथा प्रार्थनासाफल्याय विभर्त या फलति माकदजा धर्मिणां ॥ धर्मेकमुनसयुतं
सुतशतेऽष्टावर्षे किं गुणा ता विश्वेकहि

----- मदाश्रीअविको सत्पुत्रे ॥ ३ ॥ भित्तमर्थतगिरिपत्तमभिप्रतीते सद्धर्मकर्मकरणोपाधेना
जनना ॥ सानिध्वमीहितमर्मगुहमेयनादलेनाधियप्रभुनय-

[स्त्रि] दशाःसृजंतु ॥ १ ॥ अथ च नानातीर्थोपवनतटिनीकाननै रम्यहर्म्यैः पौरैर्मनीषतिपृथुकृतात्यंतसौख्यैर-
संख्यैः ॥ शश्वद्भूषामुदधि विपुलं राष्ट्रव्यः सुराष्टराष्ट्रो दधेनुपमगिरिराष्ट्रं रैवतालंकृतिः ॥ ६ ॥ मा गा गर्वममर्त्यपर्वत
परं प्रीतिभजतस्त्वया भ्रात्र्यंते रविचद्रमः प्रभृतयः के केन मुग्धाशयाः ॥ एको रैवतमुषरो विजयतो यद्वदसौनामप्राणिनो
यांति भ्रांतिविवांजताः किल महान्नदं सुखश्रोत्रुपः ॥ ७ ॥ तत्र च ॥ गिरिस्फुरद्वदस्थितिर्विजयतभूरिशाखोदयः सुपर्वमाहि
मास्पदं जगति व-

वा आस्ते हरेः ॥ यदुद्वदशिवांगजाप्युतवलप्रमुखा अलंकृतिं दधाति निर्मलमाखिलसत्सु मुक्ता अपि ॥ ८ ॥
वंशैरिमन्यदुनामाकारवर्षतरमुपश्रयीर्वलेरासीत् राजकु-

लं गुणौघविपुलं श्रियादयव्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात् प्रासादं गुह्येहमपत्रत-
तिभिर्योच्चाकरत्नोभनः ॥ ९ ॥ नवघननृपतिस्तदीयसूनुर्नवघनमाहितव्रजेसिमादधानः ॥ नवघनवृष्टिः प्रजावतीधे नव-
घनसारस्तद्वृक्षशोभिरामः ॥ १० ॥ महामहेश्वरोमहिपालदेवः पुत्रस्तदीयोजनि-यन्त्रदेवः यदानदास्यं सुरधेनुखनदुमास्त-
दानीमगमनयनं ॥ श्रीप्रभासेतोमनाथप्रासादकृत् ॥ ११ ॥ पगारनामा रिपुराज्यवृक्षेश्वरारं एवाजनि भूमिजानिः
॥ शृंगारकृत्तःकुलराज्यलक्ष्म्याभृगारुधाराजगतीलतायाः ॥ १२ ॥ आसीत् श्रीजयसिंहदेवनृपतिस्तदभूमाभिर्ना भास्व-
त्पोगरसालसार्जनयनो न्यायांशुधि श्वेतकृत् ॥ शत्रुनासनकृत् व्रतो च महिमा नम्रक्षगाभुत्ततिस्फूर्जेन्मीलिमणीम-
शूपसृष्टिलप्रक्षालितांघ्रियः ॥ १३ ॥ दिगुते तदनु मोकलिसिंहः शत्रुसूयगजमदनसिंहः ॥ यत्प्रनापममेजयादि हंसः
स-मनःसप्तसिंहे

कलहंसः ॥ १४ ॥ तदनुमेलगदेवनरेश्वरः सृष्टतुष्टगिरिष्टुरेश्वरः ॥ समभवद्वन(नाथ) पदांबुजे भ्रमस्तां
कलयन्नमलैगवान् ॥ १५ ॥ तत्पादोदयमानुमम्युदयकृत्प्रोचप्रतापादुतो दिक्चक्रप्रसरत्करमितिभूभृष्टेखरे भासुर ॥
आसीत् श्रीमहिपालदेवनृपतिर्निर्नाशितारिखमापाळो ह-

कतिः कुनोतिभिर्प्रपन्नप्रत्यलः ॥ १६ ॥ तत्सूनुर्जयति द्विपुःकरिकुलजसिकपेवाननः श्रीमन्मंडलीकः
क्षितीश्वरशितःकोटोरहीरप्रभः ॥ स्वः) सिध्दुपलक्षिताक्षतगतिर्विश्वंयतेयापि यत् कीर्तिः स्मयमतीत्यवाधिवल्यं
वीद्विष्णुसारवरां ॥ १७ ॥ नालंघः कृत उन्नतो नरपतिः कस्याः कुतो विश्वं भूतंपात्रेकुरुतः किमत्र कतिनौ
किं द्विष्ट कृतः स्नाभिना ॥ सौराष्ट्रावेपतिः सुखाय रिपुभिश्चमेय किंप्रीतितः कीदृक्मंडलीकः क्षितीश्वरइहश्री-
राजराजिश्रितः ॥ १८ ॥ आखनस्तमरूपो जयकलकलमस्यासुखांमोधिसेतुः केतुः शौर्यौघसौधे रणदधिमयनः सदासो-
मुखणोक्तः ॥ पूर्वोद्भिः (ख) द्रवध्वराकेरणश्च वरिराजोगनानां सुर्वैर्बभूव्यदीक्षा जयति नरपतेर्मंडलीकस्य बाहुः
॥ १९ ॥ रेरे प्रत्यथिनो वः किमपिहितवचः श्रावयेहं रुमातो यस्याश्वायाप्रिघातोस्थलितमृदुरजोऽप्युक्तं सौरतेजः
॥ हराभूलोकमेनयालि नयति तमां तत्किमेतत्पुरस्तात् युष्मं मुकामदश्राक् श्रयत नरपतेर्मंडलीकस्य सेवां ॥ २० ॥
चातुर्षं वत वेपसः सुराधीरान्दुग्मन्यपशुप्रोयलंकरिकाष्टदुष्टवपुःश्वकेयमाजन्मतः ॥ सवैतन्ययुगलपुलकदो दा-
नैकनिष्णत्तां दृष्टुं मंडलीकप्रमे व्रजमनस्तेषां भयिष्यन्त्यं ॥ २१ ॥ इति श्रीराजवंशवर्णनं ॥ अथ श्रीदार्ण-
वर्णनं ॥ आरेर स्वसि निधिः श्रियो निरवधिप्रमास्पदं सेमधिः श्रीधर्मस्य वसुधारेचमनभूमौलिस्फुरन्मंडनं बाप-
कूपतःशकाननजिनप्रासादशैवालय ॥

Translation.

".....of genius... ..best. He is intelligent.....of the
learned.....he.....abode of compassion.....nectar.....
Before whose brilliancy, the sun, &c., of uneven lustre, though possessed of light (sufficient)
to illumine the three worlds, are like fire-flies.....
.....4. I praise that great Ambikā who.....to kill
the elephants of difficulty and to satisfy the desires of the meritorious, supplies many

mango fruits, and his a lap graced by a son, as if to fulfil the wishes of men for a hundred sons.

"5. May the gods Ġuru, Meghāṇḍa, Indra, &c., give their desired proximity to those who busily engage themselves in the faithful performance of religious deeds on the great mountain-king Ujġayanta now-a-days.

"6. This country of Śauriṣṭra, the best of lands, though perpetually adorned with various *tirthas*, gardens, rivers, forests and charming palaces and with countless citizens enjoying manifold comforts extended by kings, possesses an unrivalled ornament in the mountain-king Rairata.

"7. O mountain of the immortals, be not proud; for how many like the sun, moon, &c., have not been set wheeling round thee notwithstanding they bear thee insatiable love? Let therefore Rairata alone be praised, by whose very sight living beings become free from delusion and enjoy great happiness and pleasures."

"8. Furthermore on this mountain the family of Hari may be compared with bamboos; for the family had a great abode on this mountain as the bamboos have many stalks bending down; the family had celebrated Parvas as the bamboos have great knots. The great members of the Yādava family Śivāṅgaya, Achyuta, Bala, &c., though themselves pearls among all saints, derive spotless beauty from this mountain.

"9. In the royal race of a king named Yadu, of terrible valour, there was a family which possessed many excellent qualities and was celebrated as the illustrious Yādavas. There flourished, in the order of succession, the famous Mandaliġa who sat on the throne bowed down to by many kings, and who made a temple to Neminātha with heavy plates of gold.

"10. His son was Rājā Navāṅghana, who wielded a new strong sword against his enemy, who, as a fresh cloud shower to his forest-like people, and who looked pleasing by his fame white as camphor.

"11. His son was Mahipāladava, a great king, before whose liberality the heavenly cow, the desired-fulfilling jewel, and the tree of Paradise were easily reduced to submission, and who caused a temple of Somanātha to be built at Prabhāsa.

"12. Afterwards there flourished a king called Khangāra, a fire in the trees of his enemies, an ornament in the splendour of his royal family, and a stream of water to the creeper-like world.

"13. Then succeeded the handsome king Jayasimhadava, whose eyes were wet with the fatigue caused by the pleasure of the enjoyment of his crown land, which was as it were a beautiful woman; who was a moon of the ocean of justice, and the fear of his enemies; whose greatness was exalted by solemn vows, and whose feet were washed by the water of the rays issuing from the diamonds of the crowns of those kings who bowed before him.

"14. After him shone Mokalaśimha like a lion to tear down the elephants of hostile kings. He was a royal goose in the mental-lake of the virtuous, and his light was borrowed by the sun in the sky.

"15. Next to him came the king Melagadeva, who satisfied the most worshipful lord of the gods by his virtuous deeds, and who resembled a bee in the lotus-foot of Bhavanātha and possessed an unsullied body.

"16. Then came the king Malipāladeva, who was like a sun to illuminate the dignity of his predecessor, a maker of prosperity and of extraordinary power by his excessive splendour. He overstepped the best of kings by imposing royal dues in all directions as the sun spreads his rays over mountain summits all about. He drove out the owls of hostile kings, and was prepared to destroy the darkness of immorality.

"17. The son of the above-named was the famous Maṇḍalika, who was like the lion in creating fear among his elephant-like enemies, and whose splendour was like that of a diamond in the crown of the best of monarchs, and whose glory, comparable to the waves of a heavenly river uninterruptedly flowing and ready to go beyond the sea, is yet spreading in all directions.

"19. The arm of king Maṇḍalika desirous of gathering good renown, is ever victorious—arm which is a post to the circle of which to tie a young beautiful elephant of victory, a bridge to cross over the ocean of miseries and a banner on the house of bravery; it is a handle to churn the curd of the battle-field; an eastern mount to shoot the rays of the sword-like sun, and a cause of wholesale widowhood to the wives of his hostile kings.

"20. O enemies, out of compassion I will make you to hear a word of benefit. It is this—at once making yourself free from pride, seek the service of Maṇḍalika, the king of men; for the tread of his horse's hoof raises so large quantity of fine dust, which at once concealing, the sun obscures the face of the earth. Of what importance then are you before him?

"21. There is wisdom of Brahmā in making the heavenly cow a senseless beast, the celestial gem a shining stone, and the tree of Paradise a lump of wood, from their very birth; for had they been made with the sensibilities of life, what would have been the state of their hearts troubled with shame at your liberality, O Maṇḍalika!

¹ Śloka 18 is made out by Vallabhajī Āchārya to be a kind of acrostic, the last reply Śrīrājadjī-śrītaḥ containing the answer to the acrostic. The first reply is Śrītaḥ, or the 1st and last syllables, the second is Rātaḥ, or the 2nd syllable and the final syllable; the third is Ajataḥ; the fourth, Rātaḥ, the fifth, Jataḥ, the sixth, Śrītaḥ; and the seventh, the entire answer Śrīrājadjīśrītaḥ. The śloka is as follows—

18. Why can he not be surpassed?	On account of his beauty (Śrītaḥ)
In what does his greatness consist?	In his wealth (Rātaḥ).
By whom was the universe created?	By Brahmā (Ajataḥ)
What do two vainglorious persons do with their riches?	They bestow gifts (Jataḥ).
What did Maṇḍalika do to his enemies?	He conquered (them) (Jataḥ)
What did the enemy to the lord of Śivaśāstra, in order to enjoy peace?	They did him service (Śrītaḥ)
What sort of a Rājā is Rājā Maṇḍalika?	He is a Rājā served by many Rājās (Śrīrājadjīśrītaḥ)

"Thus ends the description of the family of the king

"Now begins the description of the famous Sâna

' He was a depository of welfare, an abode of unlimited affection of wealth, a treasure of religion, and a shining ornament on the crest jewel of the earth, his best wife, and builder of wells, ponds, lakes, gardeus, Jaina temples and Saiva temples '

INSCRIPTION No 8

This inscription is on the wall of a chapel facing to the south, on the left side of the path leading to what is called the Hathipgalâ (the elephant's foot) One of the corners of the stone is broken off The characters are faint and indistinct, the middle part is entirely obliterated

प्रभोमानवभा
प्रसमदुपलन्धपरि
माखवशमणिहज्वकीर्त
प्रभुरजायतावस्योदयनइत्याद्धस
कुहडनामधेय ॥ श्रेय पद मन्त्रिविभुर्भूव
उक्ता सधामणी निर्मलधममुक्ता ॥ ४ ॥ त
यो सता - - - - - मदोद्गमा ॥ अजायत मुता सतगोत्रोद्धारकुलाचला ॥ ५ ॥
पाल कुमार क्षमापालकोष्टागाराधिकारवान् ॥ कुमारसिंह प्रथमोऽसु
त्तम पुरुष सता ॥ ६ ॥ जगत्सिंहोऽय रम्यस्तु पद्मसिंह श्रिय पद ॥ ततो जयत-
पाताको धीणिग - मिमप्रते ॥ ७ ॥ युग्म ॥ श्रीपद्मसिंहदयिता [वि] वीदेवी तन्
रुहाश्चतुर ॥ श्रीमहणसिंहसमरसिंह - सल्लक्ष्मतेजःप्राय ॥ ८ ॥ अथ मूमलम
मुषगामहितेव ब्रुवे दिने प्रसुवे - य ॥ जयतकाकृति नगानधूतमा
ता च क्षीतोदा ॥ ९ ॥ युग्म ॥ सामतसिंह - - - - - स्य विष्णु इव अथ्यक्षो सर्वे
देशेषु मुहुर्जाती ॥ १० ॥ - - - - - अणहिलपुरस्थलालक-
विहितजेन - - - - - ॥ ११ ॥ धम्पत्रकेचव
मभूपरिमालि कामुसारससार-
सिधुतरी ॥ १२ ॥ शत्रजयगिरी
देवकुलिकानलि ॥ भवाधिवारिधिवि
लीका या सलपत श्रीयाज विजिन - -
जयति तनहृदे मिधेयध्रुवि ह - -
किदुणमत्रा शान्तन ॥ सु - -
चरन्यययमु वश - यायाय - - -
न ॥ अनवि तनकेपा - - -
नगफणमडप विभूषित ॥ १८ ॥ वरुणमा-
नपुरे येन वा मनायनाधिवेत्त ॥ १९ ॥
पुरे च पेयलाया सद्गतामजाये श्री

वीरचित्ता ॥ २० ॥

यसे श्वा - प्राधि

महातीर्थेऽथ तीर्थे - लिभं

हुता

य सवसनस्यादितीर्थेऽहत् ॥ जन - - - क - किःओवीरथ विनि-

मिमे ॥ २४ ॥ - - - - जयानंदसूरिपद्मप्रतिष्ठितेः ॥ व्यधि-

यंत प्रतिष्ठा च श्रीम - दनसूरिभिः ॥ २५ ॥ बृहद्रथोपदत्तापि-

पलदाखायां श्रीधनेश्वरविनेयः यसिंहसूरिः प्र-

शस्तिमेतामिति व्यतनोत् ॥ २६ ॥ ऊर्ध्वसिनिप्रभाः ॥ संयदा-

स्तान्सौमनस्ताप्रशस्तिः २२ स्थिठ. हरिपालेनमालेयमु.

स्वीर्णोति ॥

नेमिदेवमंत ॥ मंडपध्रे-

देवकुलिनाहारि हारि च

मे देवकुलिनाकलिता-

॥ २३ ॥ तत्तादिबंधोः पुण्या-

Traslation.

"O lord of.....at once obtained.....a jewel in the family of Māla.....possessed of unsullied fame.....had two sons named Udayana and.....Kubāḍa, an abode of fortune, became minister.....was a wife of perfect duty. Seven sons raised up their family like the celebrated mountain, were born to them. The first and the best was Kumārasinhā, who was a treasure of an officer of the king Kumārapāla, then the pleasant Jagatsinhā and then Padmasinhā the place of riches, then Jayanta and Pāṭika, Dhūniga and...mimāprata. Bimbiddā the wife of the famous Padmasinhā. Padmasinhā had four sons—the famous Mahānāsīnīhā, Samarāsīnīhā,.....sallaksha and Teja...possessing a mountain the size of Jayanta (the son of Indra) and also an unrivalled daughter Sumālā who was.....Sāmātasinhā and.....were at the head of all countries like the moon and possessed.....from Lālākā living in Ānāhilapura.....in Ghaṭapadra.....a ship to cross the worldly ocean.....on Śatruñjaya mountain with his hand folded before the idol Deva.....of the ocean of the miseries of the world.....the people are happy by the wealth of.....the son of Tejallade(va) by name the famous Vilha.....adorned by.....by whom in Wadhvān and in the town of Pethalāpā (was caused to be built) a temple of Nemi; and trees were planted for the good of the mandapaa curious group of idols were set up.....for the merit of his elder brother the famous Krasūri, who performed a pilgrimage of Savana.....consecration was made by the famous.....danasūri who had been nominated to the sacred seat of Jayānandasūri.....On a Pippala branch brought by a large multitude.....Jayasimhasūri, revered by the famous Dhaneśvara, has written this eulogistic inscription.....This eulogistic inscription has been engraved by Thakur Haripāla."

INSCRIPTION No. 9.

There are two pillars at the north entrance to Nomiātha's temple. Both have inscriptions. The following is from that on the east side:—

संवत् १३२९ वर्षे ज्येष्ठसुदि ८ बुधे श्रीउज्ज-

यंतमहातीर्थे श्रयवाणावास्तव्यप्रश्वटश्वा-

तीयमहं गितयस्सुतमहं धूनासिंहमा-

र्या. गुनसिरिधेयोर्यनेचकेद्रा ३०० त्राणिशता-
 निनेचने कारितानि दिनप्रतिपुष्क. ३०५० ॥
 सवत् १३३५ वर्षे वैशाख शुदि ८
 गुरौ श्रीमदुज्जयन्महातीर्थे देव — — —
 च श्रीनेमिनाथपूजार्थं धवलककवास्तव्य-
 श्रीमालजातीयसघ० वीरहणत — — —

Translation.

"On Wednesday, the 8th of the bright half of Jyeshtha in Sam 1339, three hundred *dra* have been given towards the daily *pūjā* on the great holy place of Ujjayanta for the special benefit of Gunasiri, the wife of Punasimha the son of Jisadhara of the Prāgñā family and an inhabitant of Śrīyavīna Every day 3,050 flowers to be used in the *pūjā*

Thursday, the 6th of the bright half of Vaiśākha Sam. 1335, a Sadghya, Vilhanata of the Śrīmālā caste and an inhabitant of Dhavalakkaka for the worship of the holy Neminātha of the great holy place of this famous Ujjayanta. "

INSCRIPTION No. 10

The following is on the adjoining pillar —

सवत् १३३३ वर्षे ज्येष्ठ यदि १४ भोमश्री-
 निनप्रबोधपूरिसुगुण्यदेशात् उन्ना-
 पुरीवास्तव्येन श्रे० आसपालपुत्रमे० हरिपा-
 लेन आत्मन स्वमातुहरिलयाश्च श्रेयार्थं
 श्रीउज्जयन्महातीर्थं श्रीनेमिनाथदेवस्य नित्यपू-
 जायै द्र २०० शतद्रुपे प्रदत्त । अमीयो व्याजैन पुत्र-
 सहस्र २००० द्रुपेन प्रतिदिनं पूजा वर्त्तन्त्या श्रीदे-
 वयोपमगरामवाटिकासकपुत्रानि श्रीदेवरा-
 — पचकुलेन श्रीदेवायकटापनीयानि ॥

Translation

॥ स्वस्ति श्रधृति
 ॥ नमः श्रीनिमिनाथाय ज
 ॥ वर्षे फाल्गुन शुदि ५ दुरी श्री
 ॥ तिलकमहाराज श्रीमहोपाल
 ॥ वयरसिंहभार्या फाउसुतसा
 ॥ सुतसा० सार्द्धासा० मेलामेश्व
 ॥ जसुताब्डीगांगीप्रभृती
 ॥ नाथप्रासादा कारिता प्राताष्ट
 ॥ द्रष्टुरितपष्टे श्रीमुनिसिंह
 ॥ - - - - - कल्याणत्रय

Translation.

"With auspicious beginning the famous, courageous.....Salutation to the holy Neminâtha.....year.....5th of the bright half of Phâlguna, Thursday, the famous..... .. the well-known Mahâpâla, the great king and the crest ofthe wife of Vayarasimha by name Phâu; his son the respectable.....his sons the respectable Sâyâ and Melâmela.....his daughters Rudî, Gângî, &c.—all these caused a temple of Neminâtha to be built—which was consecrated by the famous Munisimha on the holy seat of.. .. drastûri.....May three merits....."

INSCRIPTION No. 12.

On a broken pillar at the same spot just under the two images the following inscription occurs:—

ओं नमः सर्वज्ञाय ॥ संवत् १४८९ वर्षे कार्ति शुदि
 पंचमी ५ बुधे श्रीगिरिनारिमहातीर्थे सापपेतासिंह-
 निर्वाणं श्रीमत्रिद्रलियवंशे श्रीमतसुनामडगो-
 श्रो मवतीयाणाठपजहा पुत्रठापलापूतत्सुत-
 ठापकट्ट-तदन्वयवीसल तदंग (म्) ठापसुरतदंगभूठाप
 माष्टांपभीमसिंहठपमाला भीमसिंहभार्याठापभी-
 मापुनी बाईमोहाणकुक्षिसमुत्पन्न ठापपेतासिंहभा-
 र्या बाइचंदागह् श्रीनेमिनाथचरणप्रणमति
 ॥ शुभ ॥

Translation.

"Salutation to Sarvajña—Wednesday, the 5th of the bright half of Kârtika, Sâvât 1485. In the famous line of Ilia and the well-known family of Sunâmrâ there was one Marutîyânâthapa Jâhâ; his son was Lîkhâ whose son was Jêtha, his son was Vîenla; his son Sarâ had three sons Mâthâ, Bhîmasimha and Mâhâ—of these Bhîmasimha's wife named Bhîmî had a daughter named Mohâna who gave birth to Khetasimha. The wife of this

Khetasînha named Chandâgaba bows down to the feet of the holy Neminâtha on this great holy place of Girinâri."

INSCRIPTION No. 13.

This is on a wall to the east of the same entrance as No. 11 :—

संवत् १४९६ वर्षे आया-
दशुदि १३ गुरी जंझणपुरि-
वास्तव्या महतीआणीपु
रतरगछागोत्रनन्दे
साहचादूणसंतानसाह-
गुणसज्जतस्वहजाजीवर
मदेवापुत्रमाणकचंदध्वा-
श्रीसंपवीरायिमलश्रीगिरि-
जात्राकरीश्रीनेमि.

Translation.

"Thursday, the 13th of the bright half of Âshâdha 1496. In the Khadatarâ division and Nahnada family there was one named Sâha Châdhûn; his son was Sîha.....whose son was Sîha Jâjâvira naturally possessed of good qualities.....Madeva and his son Mânakachanda and his brother Saughavî Râjimala, inhabitants of Janjhanapuri and who bore the surname of Mahatânâ, performed a pilgrimage to this holy mountain, the famous Neminâtha....."

On a wall to the west of the inscription No. 12 :—

संवत् १५२२ श्रीमूलसत्वे श्रीहर्षकीर्ति श्रीपद्मकीर्ति भुवनकीर्ति - - - -

"Sam. 1522, the famous Mûlasaughha, the famous Harshakîrti, Padmakîrti, Bhuvanakîrti," &c.

INSCRIPTION No. 14.

This is on the eastern wall of a room near a small gate into Ghadî Ghatakâs temple at the north gate of the temple of Neminâtha.

श्रीमसुरिधनेश्वरः समभवत्कीशोरमद्यमज ॥ शिष्यरत्न[स] दपकजे मधुकरश्रीडाकरो योगवत् ॥ [शि]
ष्यः सोमिवचेत्रनेमिसदने श्रीचंद्र [स] रि - - ॥ श्रीमद्वेवके चकार शुभदे कार्य प्रतिष्ठादिक ॥ १ ॥ श्रीसद्गत-
महामात्यपुटार्थविहितोत्तरः भ० [उ] हृतवशादेव घडादिजनतायिन ॥ स०

Translation.

"There was a son of Nîrabbhatta, who playing the part of a bee on the lotus-like feet of Dhaneśvarasûri became his pupil, his pupil Chandrasûri performed religious ceremonies, such as *Pratishṭha*, on the auspicious mountain Revata in the splendid temple of NeminâthaChandrasûri who answered a question put to him by the great minister Sadgâta, and who by miraculous power was accompanied by Chanda," &c.

INSCRIPTION No. 15.

On a pillar at the same place :—

—नेदयगच्छविभूषणमसिदसूरिसरामकइसिस्सो संवत्तरणे उपवदह मेविस्सपयकमले ॥

Translation.

"Mamsidasūri, the ornament ofthe Nedaya division, with Rāmakasimha, built in three years...I bow to Nemi's lotus-like feet. (P)"

INSCRIPTION No. 16.

In the same place on the western wall to the south :—

संवत् १२१९ वर्षे चैत्रशुदि ८ स्वावद्येह श्रीमदुज्जयन्ततीर्थे जगतीसमस्तदेवकुलिकासत्कृष्णज्जाकुवा लिसंवि-
रणसंघविठ. सालवाहणप्रतिपत्त्या सू० जसहडउ० सावदयेन परिपूर्णा कृता ॥ तथा ठ. भरयसुत ठ. पंडित] सालि-
वाहणेन नागजरिसरायापरितः कारित [भाग] चत्वारि विवीकृत कुंडकर्मांतर तदधिष्ठात्री श्रीअंबिकादिचीप्रतिमा
देवकुलिका च निष्पादिता ॥

Translation.

"On an auspicious Sunday, the 8th of Chaitra Śudī, Sam. 1215.

"Here to-day on this famous holy place of Ujjayanta a row of all the Jaina-god-images have been completed by the mason Jasahada and Sāvadeva with the consent of the Saṅghaviṭhākura Sālirāhāna; likewise a Nāgajhari Śīra or an elephant fount has been enclosed (by a wall) by Paṇḍita Sālirāhāna the son of Bharatha, in which four idols have been placed.

"After the above-named *kuṇḍa* an image of the famous Ambikā upon it and a group of idols have been erected."

INSCRIPTION No. 17.

This is in the north of the same locality :—

.....राजदेवप[ति]सिधचक्रपतिश्रीजयसिधदेवविजय
... ..पारकरणायनतापिताभि.....वातेन
.....केन उपपेन..जादवकुलतिलक.....तीर्थंकर श्रीने-
मिनाथपाद.....ठ. कीकाच ठ. धाता.....
सूत्रविक्रममाराति

Translation.

"For the spiritual benefits of Rājadevapa(n) Siddhachakrapati, the famous Jayasimhadēva Vijayacaused to be built a *Pādula* of the famous Tīrthankara Neminātha, a crest-jewel of the Jādava family, with.....mason Vikrama Māruti."

INSCRIPTION No 18.

This is on one of the stone slabs on the ground floor in the *mandapa* of the Girnārī temple close to the southern entrance.

श्रीसुभकीर्तिदेवसाहुजाजामुतसाहुतेजकीर्तिदेव

"The famous Subhākirtideva and Sāhu Tejākirtideva, the son of Sāhu Jājī"

INSCRIPTION No. 19.

On entering the first gate of the fort there is a temple in the south east on the right side of the main road. On the back of the temple which is on the *kunda* or pool is a broken pillar, on which there are five images, one in the middle and four on the upper part. The middle one bears the following name —

महामात्यश्रीगेल्लक

"The famous Gellak, the great minister"

Of the upper four images the first bears

श्रीसलखण

"The famous Salakhana"

The second has

श्रीरास्यदेव

"The famous Rāsvadeva"

The third and fourth have the names obliterated. There are some *śloka*s too, but they are hopelessly illegible.

INSCRIPTION No. 20

There is a raised square seat under a tree in the compound of what is called Humada's holy place. On the edge of the seat the following occurs —

स. १८ वर्षे चित्रवदी १

सोमे धारगजे

५० नेमिचदशिष्य

पचाणचदमूर्ति

Translation

"In the year Sam 58, Monday, 2nd of Chaitra Fads, the image of Panchānachanda, the pupil of Nemichanda in the Dhārā division"

INSCRIPTIONS Nos. 21 AND 22

Of the temples of Vastupāla the one in the middle contains an image of Pārśvanātha. In the *mandapa* of this temple are two niches opposite to each other. The following occurs in the upper part of the niche in the north —

महामात्यश्रीवस्तुपालमह० श्रीललितादेवीमूर्ति.

"This is an image of Lalitādevī, the wife of Vastupāla, the great minister"

In the upper part of the southern niche of the same temple :—

महामात्यश्रीवस्तुपाल महं. श्रीसोपुत्रापूर्ति...

"This is an image of Sokhukā, the wife of Vastupāla, the great minister."

INSCRIPTION No. 23.

At the base of Pārśvanātha's statue in the same temple as No. 21 :—

६० संवत् १३०९ वर्षे वै-
शाखशुदि ३ तानी श्रीपत्तनवास्त-
व्यश्रीमालझातीयठ. वाहड-
सुतमहपद्मासिहपुत्रठ.
पथिमिदेवीअंगज - - - -
- गुजमहं श्रीसामतसिह
तथा महामात्यश्री-
सलखणसिहाम्पा श्रीपार्श्वनाथ-
विमं पित्रोः श्रेयसेऽनका-
रितं ततो बृहन्नृष्टे श्रीप्रद्युम्नसूरि
पटोद्धरणश्रीमानदेव
सूरिशिष्यश्रीजयानं[द] - - - प्रतिष्ठितं [शुभं भवतु]

Translation.

"Om ! Saturday, the 3rd of the white half of Vaiśākha, Sam. 1305 ; this statue of Pārśvanātha is caused to be set up by Thakur Vāhaḍa and the famous Salakhapāsīmha, the great minister of the Śrīmāla caste, and inhabitants of Paṭṭana for the spiritual benefit of their father and mother. Jayānanda, the pupil of the venerable Mānadevasūri, who was an ornament of the sacred seat of Sāmāfasīmha, the younger brother ofand who by Pathimidevi was the son of Padmasīmha, who was again the son of Pradyumnasūri of the Brihat division:....."

INSCRIPTION No. 24.¹

Under a broken image in the compound of Soni Saṅgram's temple the following line occurs :—

चापसिद्धर्ति

"An image of Chāmpasīmha."

INSCRIPTION No. 25.

On a rock near Savāvaṇḍi-paraba :—

.....पालविहारिण.....

¹ See inscription No. 34.

यशौराजो विराजते

"By Vāṭvisar..... Vāsala .. shines"

INSCRIPTION No. 26

On a stone in a raised seat near the same Parabā —

मुनिवाअराय — सिधभार्या

तेपचमी दुके काल कीधो तेनी पादुका

"Footprints of Tejī, the wife of the famous simha and who died on the 5th summit"

INSCRIPTION No 27

Above the stone quarry known as the Khabutrikhāna and below the Parabā of No 25, the following inscription is found on a wall on the northern side of a mountain-path —

संवत् १२२२ श्री श्रीमालङ्कती-

यमह. श्रीराणिगसूतमह

श्रीआबाकेन पद्या कारिता

"Samvat 1222, these holy feet have been set up by Āmbāka, the son of Rāniga, of the Śrīmāla caste"

INSCRIPTIONS Nos 28, 29, AND 30¹

In the stone-quarry called Khabutrikhāna are three inscriptions, of which the first is —

— विहारिण— ॥ शैलराजो विराजते ॥

— हरिणो[यल]धिया

उपकठीरिधेनाय

"By a convent established by. . . white as a garland and occupying the entrance as the garland occupies the neck, this mountain-king looks more beautiful"

The second —

स० १९३९

"Sam 1530"

The third. —

सं १२२३ मह. श्रीराणिगसूत[मह] श्रीआबा-

केन पद्या कारिता.

"Samvat 1223, these holy feet have been placed by Ābāka, the son of Rāniga."

INSCRIPTION No. 31.

This is near the sacred place called Hāthipaglān (Elephant's Foot) :—

स्वस्तिश्री १६८२ वर्षे कार्तिक
वदि ६ सोमे श्रीगिरनारतीर्थ-
नी पूर्वपाजनो छद्धार श्री-
दिवने संघे पीण्यानिप्रज्ञ (पुण्यनिमित्त) श्री-
मालज्ञातीयमां सिधजी
मेघजीने उद्यमे कराव्यो
सं. १२२३ मह. श्रीराणि.

Translation.

" Monday, the 6th of Kārtika Vadi, Sāmvat 1683 ; the repair of the old road on this sacred place of Gīrnār has been made by the exertion of the meritorious Māsinhaji Moghaji of the Śrīmāli caste in a pilgrim-party from Dīva."

INSCRIPTION No. 32.

On the threshold of the eastern door of Bhavanātha's temple :—

वोमाविश्व.....
वो। नाग.....
दयर.....
...काजा.....
नागरवो। विश्वनाथ
नाम। नाकाजागं...

Translation.

वोरा (Vorā) नागर (Nāgara) विश्व (Vīśva)

Writer Trivādi
Mahādova Mukunda.

वो. नाग...
दयर (Dayārām)
नागर वोरा विश्वनाथ
नागर ब्राह्मण नाका जागम

INSCRIPTION No. 33.

In the fort of the town there is a fallen temple containing a yellow slab with twenty-four Jina images where the following is found :—

सवत् १२५० वर्षे वैशाख सुदि १ शुके पड़ोबाळ [शा] तीपसादुवगदासुनसादुव
सहज्जमदिगिरितलहासुलपांथक देवि कामलदे वि ..
पासदगिग - - सवत्समावत्सहरनीअदी [शांठ] जमै...

क्रे सिते पचम्यां भृगुजासरे व्यरचयत् पदरुष्णपदमंगरत् ॥ पाटिशिनरुसिद्धदेवतनयो दा-
मोदर पूर्वज्ञानुद्धर्तुं यतिवात्रिकोपरतये तिष्ठत्वस्यैव मठ ॥ ८ ॥ नागराभ्यतरणादिजगदीश्वरनदन ॥
मन्त्रिसिंहरत्नस्य सुत प्रशस्ते सामल कथि ॥ ९ ॥ इति सं० १४७३ वर्षे मृतजाह्नानुतसूत्र० वरणा-
वेन ॥ ॥

Translation.

"Salutation to Vinayaka, he, who, being solely won by devotion, is not accessible to the best of sages, hermits or gods with all their contemplations, sacrifices and charities—may he protect the world!

"There was a king named Mandalika in the family of the Yadavas, who conquered the Mudgala (*Moghal*) and was served by many friendly kings with rich tributes. His son was Mahipala. His son Kharigara, the nourisher of the world, was a great supporter of musical science. He conquered twice nine islands (continents) and established a great idol of Somanatha. His son was Jayatasmitha deva, who satisfied the Brāhmanas with land, gold and other gifts. After him came the king Muktasimha, who properly controlled the rules of social divisions and acted by exploits like a lion let loose upon his elephant enemies.

"The son of the above was Mandalika, who was a holy place for the purification of wine drinking Yādavas, who looked upon the wives of others as his mother and who was a warlike soldier in the battle field.

"His younger brother Meliga was of large intelligence. His son was Jayasimha whose vows consisted of the pledges of security to the terrified. At one time in his reign, which protected many members of the Yādava family, a large army of the Yādavas came to the frontier of Jūjharakata. Thus he defeated and spared the remainder according to the rules of justice. And Dāmodara, the son of the famous Pīti Narasimhadeva who daily performed six ceremonies of the six Krishnas, constructed this unbroken mansion for the good of the pilgrims and hermits to give his own ancestors. Friday the 5th of Chaitra Sudi Sava Rāna (3) Puranga (7), Sāgara (4), Mahā (1) (i.e. 1173).

Sāmala the son of Mantrisimha, who was the son of Dhāndhala, a Brāhman in the Nāgata division, has composed this inscription, Karanaka, the son of Jhāla a mason, has cut this inscription in the year 1473.

INSCRIPTION No. 36.

It is on a finely sculptured marble slab in the library of Mr Narasimhaprasād Hariprasād —

संवत् १३७० वर्षे वैशाखशुद्धि २ शुद्ध

लीलादिविश्रामे श्रीआदिनायविच यधिरपाल

Wednesday the 2nd of the bright half of Vaiśākha Śmīnat 1370 For the spiritual safety of Līlādevī Thatirupala has this sacred image of Ādinātha.

INSCRIPTION No 37

॥ ९० ॥ सवत् १२६६ वर्षे जेष्ठशुदि १९ शुके श्रीपल्ली-
 बालज्ञातीय श्रेष्ठिपासुसुतसाहुपदमभार्यतेजला...
 हेनकुलगुरुश्रीस्मनिमुनिआदेशेन श्रीमुनिसुव्रत-
 स्वामिर्विव देवकुलियां पितामह श्रेया

Translation.

" . Friday the 15th of the bright half of Jyēshtha, *Sat.* 1356 . . . Tejalā, the wife of the famous Padama, who was the son of Pīśū and a Pallivāla by caste has set up this image of the famous ascetic Svratasvami amid the idol group for the spiritual benefit of her grandfather'

INSCRIPTIONS Nos 38 AND 39

There is a blocked up gate in the east wall of the town fort, where there are some hand prints of virtuous women There are also some nineteen inscriptions, seven in the east and twelve in the west walls The place is accessible from the side of a stone quarry.

On the west wall —

ए स्वस्ति सवत् १९२१ वर्षे श्रावणशुदि १९ भोमे छ-
 करश्रीसा[जण] सुवपरिक्ष
 ठाकुर [श्री]सतीवाइरणदि ॥ देवमतीसिहमहमक्ष-ब्द — —

Translation

' Tuesday, the 15th of Śravana Śudi *Sat.* 1521 a virtuous woman named Ranide the wife of Pariksha, the son of Thikur Sujada dēva, Matismh and Maksha . . ."

On the east wall —

स्वस्ति सवत् १८१९ वर्षे ज्येष्ठ शुदि १० शुके जालहराज्ञा-
 तिमाडवियाजयना भायासतीवाइ [रण]

Translation

Friday the 10th of Jyēshtha Śatī *Sat.* 1590 a chaste woman by name Rājana the wife of Jayatā a custom master and Jilāhari by caste . . .

* These inscriptions are without verbs Probably *Sat* which is an ajective may be made the pred cate with a copula understood and then the inscriptions would mean that those women sacrificed themselves or became *Sat*

Grihastha a householder.

Guhâ, a cave, a cavern.

Gumbaz, a domed tomb of the Muhammadans.

Gumti, a small domed tomb

Ganavantesvara, an epithet of Śiva (gūṇavat, meritorious)

Guptesvara epithet of Śiva (the invisible god).

IIAIGA BRĀHMANA, a Brāhman well versed in the performance of sacrifices

Halevâra-Dasavânni, a name of Deva

Hammâmlhânâ bath room

Hanumān,

Hanumanta, } the monkey chief and warrior

Hara Naresvara, an epithet of Śiva (Hara Śiva, and Nara, the supreme spirit)

Haridra, a name of Viṣṇu

Hari-Hara, Viṣṇu and Śiva combined

Hari Vijaya Sâri, name of a Jaina pontiff

Hatakesvara, epithet of Śiva (hataka, gold)

Haveli, a building

Hauda, a cistern

Hemâdpant, or Hemâdri, a minister to one of the Yadava kings of Devagiri in the thirteenth century, who is supposed to have been a great temple builder, and to whom all temples of that period and style are ascribed

Homa kunda, a hole in the ground to hold the sacrificial fire

Hidimba name of a demon slain by Bhīma.

Hiri Hanumanta same as Hanuman

Koyla, a tank

Hrimkara one of the sacred spells of the Devî

Humkâresvara an epithet of Śiva (hum or huml ara, a sound signifying ascent)

IDGAH a Musalmân place of prayer

Înân, a grant of land or a village generally for services performed

Inamdâr one who holds inam land

Îndra the lord of gods and guardian of the east

Îśa an epithet of Śiva guardian of the north-east

Îśvaradeva, Śiva

JAGADAMBĀ, a name of Durgâ (mother of the universe)

Jagadîśa an epithet of Śiva (lord of the universe)

Jagannâth name of Viṣṇu (lord of the universe)

Jâgir, land held for services given

Jâgirdâr one who holds a jagir

Jalaj, a ship

Jalânyâci arya, the mythical architect of South Indian architecture

Jala (trees), water plants

Jâmbul, a tree bearing a plum like fruit (*Eugenia Jambolana*)

Jaina a religious sect, whose doctrines are a compromise between Buddhism and Hinduism

Janhu, name of a mythical king

Janjul, small iron gun

Jata ankara, Śiva with matted hair (jata, matted hair)

Jatiga Term used for certain stones set up in groves in the Kânarese country

Jatrâ a fair

Jayanta, name of Indra's son

Jayârâma Sâmi, the famous sâdhu of Vadgôn, Sârtara

Jayantipura, name of an ancient city.

Jina term applied to each of the twenty four holy teachers or Tirthankaras of the Jains

Jnânesvara, { The famous sâdhu of Alandi Jnânes
vara is also an epithet of Śiva (jnâna
Jnânobî { knowledge)

Jogesvârî a name of Durgâ

Jogi, a religious mendicant, a sâdhu

Jotib's, name of a deity

Jyestha, the third lunar month (May June)

Jyotirlinga, any one of the twelve most celebrated lingas.

Jyoti ankara a name of Śiva

KACHHA, raw, unfinished, rough, temporary

Kacheri office, court house

Kachesvara, an epithet of Śiva (Kacha, name of the son of Bṛhaspati, preceptor of the gods)

Kadambesvara, epithet of Śiva (Kadamba, name of a tree)

Kulasa, Śiva's mountain home or Paradise

Katambesvara, an epithet of Śiva (Katamba name of a demon slain by Viṣṇu)

Kalabhairava Śiva in his terrific forms

Kalâhastesvara, epithet of Śiva (kalâ, a digit of the moon)

Kalamesvara epithet of Śiva (Kalama, rice)

Kalîra a pot, also the pot like final of the spire of a temple

Kalesvara an epithet of Śiva (Kâlâ, the destroyer of the universe)

Kalikadevî a name of Durgâ

Kalimah Muhammadan confession of faith

Kalyuga the fourth age of the world

Kallajpî a deity worshipped by thieves

Kallavastava the bull Nandi (Vasavâ or Basavâ, the sacred bull Nandi)

Kalideva, name of a deity in the Kânarese districts

Kalomesvara epithet of Śiva

Rayata, subjects
 Renukā wife of Jamadagni and mother of Paraśurāma
 Revalanātha, the name of a deity (Śiva).
 Rishabhadeva, the first of the twenty-four Tirthankaras of the Jains.
 Rishabhanātha, same as Rishabhadeva.
 Rishi, a sage
 Rohdevara, an epithet of Śiva.
 Rudhrodgari, the name of a year in the Hindu cycle of sixty years
 Rudra, name of a year in the Hindu cycle of sixty years, also a form of Śiva
 Rudramālā, group of eleven gods
 Rūpevara, an epithet of Śiva (rūpa, beauty)

SABHĀMANDAPA, the principal hall before the shrine of a temple, in the case of two halls, the outer open one

Sachi the name of Indra's wife
 Sadāvarta alms house, or place where uncooked provision is given
 Sādhārana, the name of one of the sixty years of the Hindu cycle
 Sādhu, a holy man.
 Sāgaragachha, a religious sect of the Jains
 Sāgarēśvara, an epithet of Śiva (sāgara, an ocean)
 Sahasrakūṭa A pedestal in Jaina temples covered with a thousand little images of Jinas
 Sahasra līṅga, a thousand līṅgas
 Śaiva, relating to Śiva.
 Śāka a Hindu era (of Śālvāhana)
 Śakreśvara, an epithet of Śiva, (Śakra, name of Indra).
 Śālvāhana, the name of a king, founder of the era of the same name.

Śālunkā, the stone within which the līṅga is placed made to represent the female counterpart of the līṅga

Samādhi Kallā, a tomb stone
 Śāmba Śiva, Śāmba, Śiva with Pārvatī
 Śāmbhavanātha, one of the twenty four Tirthankaras of the Jains

Śāmbhu, Śiva (lit granting prosperity)
 Śāmbhu līṅga, Śiva's līṅga
 Śāmeta Śikhara, the pinnacle of the mountain Śāmeta
 Śāmkara līṅga, name of a līṅga
 Śāmkara-Nārāyaṇa, same as Hari Hara
 Śāmetāna, a holy place.
 Śāmvat, the Hindu era of Vikrama
 Śāmvatsara, a year

Sandhyāmandapa, a mandapa or pavilion on the bank of a tank or river in which to perform Sandhyā ceremonies

Sangama confluence of two rivers
 Sangamevara, epithet of Śiva (sangama, see above.)
 Sangha, a collection of people (pilgrims), a fair.
 Śankalesvara, an epithet of Śiva.
 Śani, the planet Saturn
 Śanivāra, Saturday
 Śankarāchārya, the celebrated teacher of the Vedānta philosophy and reformer of the Hindu religion.
 Śāṅkha, a conch shell.
 Śānteśvara, an epithet of Śiva. (Śānta, free from passion)
 Śāntinātha, one of the twenty four Tirthankaras of the Jains
 Sanyāsi, an ascetic, a Brāhman, in the fourth order of his religious life
 Saptamātrīs, the seven mothers namely Brāhmī, Māhēsvarī, Kaumārī, Vaiṣṇavī, Māhendrī or Andrī, Vārāhī, and Chamundī.
 Saptāśrīṅgi, the devi on the hill of Saptāśrīṅgi.
 Saptā-Rishi, the seven sages
 Śārada, name of Sarasvatī
 Sarai, caravanary, a rest-house.
 Saranjām, villages or lands granted in inam for services required
 Sarasvatī, goddess of learning and letters represented as the wife of Brāhmā, also a name of Durgā
 Sarvajit, name of one of the Hindu years in the cycle of sixty
 Sarvajña, the name of Buddha (all knowing)
 Sarveśvara, an epithet of Śiva (sarva entire)
 Śāsanam, an order, edict
 Śāśvāra, Monday
 Sati, the name of Durgā, a wife who immolates herself on her husband's pyre
 Satyayuga, the first of the four Yugas or ages of the world
 Sāvālār or Sāhukār, a moneylender
 Saumya the name of a Hindu year in the cycle of sixty years.
 Śeṣaśāpā, the hood of a snake
 Śeṣaśāyī, Vishnu represented as lying upon the serpent Śeṣa.
 Śhayeśvara an epithet of Śiva
 Śhāhid martyr
 Siddhachakra, a circular slab with siddhas (demi gods) engraved upon it.
 Siddhalinga, name of a līṅga
 Siddhanātha, Śiva. Buddha.
 Siddhānta Śiromaṇi, a work on astronomy by Bhīṣṇakāchārya.
 Siddhīppā, the name of a līṅga.

Todavirabhadra the being created by Śiva from his hair to kill Dakṣha

Trikūṭeśvara, an epithet of Śiva (Trikūṭa, name of a mountain)

Trimūrti, a triad incarnation of Brahmā Vishnu, and Śiva

Trinetra, an epithet of Śiva (he who has three eyes)

Triṇḍi, a collection of three *ṇḍis* or lingas

Tripurāntakeśvara, an epithet of Śiva (Tripura, a demon slain by Śiva)

Tripurāśura, name of a particular demon slain by Śiva

Trisūla a trident

Trivenī, a term applied to the confluence of three rivers

Trivikrama, the dwarf or Vamana Avatara of Vishnu

Tryambakeśvara, Śiva (the god with three eyes)

Tuk, a great walled court enclosing a number of temples

Tukai (Devī), goddess of the village Tukai Vādī.

Tukobā or Tukarama, name of a famous sadhu of Dehu (Poona) He is famous for his verses in the Abhang metre

Tulasi, a sacred plant very commonly worshipped by the followers of Vishnu The *Ocimum sanctum*

Tulasikuṇḍa, a basin round the tulasi plant

UDDHARA restoration

Ujālī, name of a river

Umā Maheśvara, Parvatī Śiva

Utkantheśvara, epithet of Śiva

Uttarā, a lunar mansion

Uttarabhadrapada an asterism of the same name

Uttareśvara, an epithet of Śiva

VĀDĀ, a palace

Vadār a stone cutter

Vaddāra a stone dresser The caste name of people who quarry stone

Vadva, the dark fortnight of the lunar month.

Vāgheśvarī Mā ā, a goddess who sits upon a tiger

Vāhana, a vehicle

Vidyānātha, name of one of the twenty four Tirthankaras of the Jains

Vaijanātha, a name of Śiva

Vaiśākha the second month of the lunar year (April-May)

Vaishnava, relating to Vishnu.

Vajramātā, name of a goddess (mother with the thunder-bolt)

Vālakeśvara, an epithet of Śiva.

Vāpikā, a well

Varahakeśvara, an epithet of Śiva

Varaha, the third or the boar incarnation of Vishnu

Varāha Narasimha, the third and fourth incarnations of Vishnu

Vardhmānasvāmī, one of the twenty four Tirthankaras

Varuna, god of water, guardian of the West

Vāsuki, name of a celebrated snake, king of snakes

Vasukinātha, Vishnu

Vāsupūjya, one of the twenty four Tirthankaras of the Jains

Vāya, god of wind, guard an of the north west

Vazir, prime minister, same as Divan

Vedā Rājā mad king

Vedas the Hindu scriptures

Vedī, a part of the basement of a temple, an altar

Venkataramana Vishnu (Venkatā name of a mountain)

Venkatēśa, Vishnu

Vibhava, name of one of the sixty years of the Hindu cycle

Vidyādhara a class of demi gods.

Vihara, a Buddhist or Jain monastery or temple

Vijaya name of one of the sixty years of the Hindu cycle, name of Arjuna

Vikrama, name of one of the sixty years of the Hindu cycle, name of a king

Vilambi name of one of the sixty years of the Hindu cycle

Vimalanātha one of the twenty four Tirthankaras of the Jains

Vimāna a heavenly or aerial car

Vināyaka Ganapati

Virabhadra, a demon created by Śiva from his hair to kill Dakṣha

Virgal or virakal, memorial stones set up in commemoration of warriors

Virakal etrajala, same as Kshetrapāla

Vira Nā ājaya Virā qu as a warrior

Virāvara an epithet of Śiva (vira, a warrior)

Virochana, name of the father of the demon Bali

Virodhi, name of one of the sixty years of the Hindu cycle

Virūpāksha, Śiva (having an unusual number of eyes)

Vishaparihreśvara, a name of Śiva (Vishaparihāra, destroyer of poison)

Vishnu the second deity of the Triad (Brahma, Vishnu, and Śiva)

Vishvanātha, Śiva (lord of the universe)

Visvānu, name of one of the sixty years of the Hindu cycle

Vishveśvara, an epithet of Śiva (lord of the universe).

Vitthala, a form of Vishnu, the celebrated god of Pandharpur.

CLASSIFIED LIST FOR CONSERVATION PURPOSES

OF REMAINS IN THE

BOMBAY PRESIDENCY

(For explanation of Classes see Preface)

Class Ia

District	Taluk	Locality	Description.
Poona	Maval	Karlo	The cave-temples and inscriptions
	"	Bhaja	Do do
	"	Bedsa	Do do
	Junnar	Junnar	Caves and inscriptions
Satara	Javli	Rajpuri	A Devanagari inscription on slab
Ahmadnagar	Srigonda	Idagao	The temple of Lakshmi Narayana
Nasik	Nasik	Pajlu Lena Hill	The caves in Pajlu Lena Hill
"	Sinnar	Sinnar	The temple of Aesvara
Khandesh	Chalisgaon	Patni	The temple of Mahesvara with its inscription slab
Ahmadabad	Daskroi	Pitalkhora	The series of Buddhist caves
"	"	Ahmadabad	Azam Khan's palace
"	"	"	Ahmad Shah's Mosque in the Bhadr
"	"	"	The Jamai Masjid
"	"	"	Sidi Sayyid's Masjid
"	"	"	The Moti Sidi Ali Bigh
"	"	"	Dada Harir's well
"	"	"	The Dutch tombs
Panaji Mahals	Halol	Adalaj	The step-well with its inscription
	"	Champapur	The Jamai Masjid
	"	"	The Nagu's Masjid
	"	"	The Korada Masjid
Thana	Salsette	Kanheri	The Buddhist caves at Kanheri
Belgaum	Gokak	Kornur	Three groups of dolmens
Dharwar	Bankapur	Bankapur	The Arvattukumbada temple in the fort
Bijapur	Bijapur	Bijapur	Old Kanarese and Sanskrit inscription slabs
"	"	"	The walls and fortifications
"	"	"	The Jamai Masjid
"	"	"	Ali Sidi Ali Pir's Masjid
"	"	"	The Anli Masjid
"	"	"	The Zamir Masjid
"	"	"	The Zamir Masjid
"	"	"	The Makka Masjid
"	"	"	Mosque No. 57
"	"	"	The Gornu Mahal
"	"	"	The Sat Manzil
"	"	"	A small structure on the north of the Sit Manzil
"	"	"	The Asar Mahal
"	"	"	The Mihari Mahal
"	"	"	The Gol Gumbaz
"	"	"	Ali (I) Rauza
"	"	"	Tomb 35 to 37
"	"	"	The Karmali Gumbaz
"	"	"	The Chishti Dargah
"	"	"	The Taj Dargah
"	"	"	Ilahi Rauza
"	"	"	The pavilion with frescoes
Harwar	Ballima	Ballima	Caves and inscriptions
	Henavar	Bhalal	European graves
	"	Gerajia	Images

District.	Tāluka.	Locality.	Description.
Karwar	... Honavar	... Gereāppā	... Old Kānarese and Sanskrit Inscriptions.
"	...	...	... Images.
Ratnāgiri	... Dāpoli...	... Dābhol	... Old Mosque.
Kolāba ...	... Panvel	... Ghārāpuri	... The Elephanta caves.
" ...	... Māngāon	... Kuda	... Buddhist caves.
Karāchi	... Tattā	... Tattā	... Jām-Nivām-u-din's tomb.
"	...	...	... Divān Shurfā Khān's tomb.
"	...	...	... Nawāb Isā Khān's tomb.
"	...	...	... Nawāb Isā Khān's zanana tombs.
"	...	...	... Mirzā Jāni Beg's tomb.
"	...	...	... Grave of Edward Cooke.
"	...	...	... The Jami Masjid.
Hyderābād	... Hyderābād	... Hyderābād	... Ghulām Shāh Kālhora's tomb.
"	... Moro	... Thul Rukhān	... A Buddhist stūpa.
"	...	...	... The tomb of Nūr Muḥammad Kālhora.
"	... Shāhādāpur	... Bumbra-ke-thul	... The ruins of the ancient city of Brāhmanābād.
Shikārpur	... Rohri	... Hakrāh	... The ruins of an ancient town.

CLASS IIa.

Poona ...	... Haveli	... Poona...	... Old European tombs.
"	... Māval	... Solārādi	... Excavations and inscriptions.
"	...	... Lohagad	... Fort.
"	...	... Visāpur	... Fort.
"	...	... Rājmaachi	... Fort.
"	... Junnar	... Junnar	... Fort of Sivneri.
Sātara ...	... Karād	... Karād	... Caves near Karād.
"	... Pātan	... Pātan	... Caves.
Ahmadnagar	... Ahmadnagar	... Ahmadnagar	... The Fariabāgh, the tomb of Nizām Ahmad Shāh, the Bihisti Bāgh, Alamgir's Dargāh.
"	... Pārner	... Mchekri	... Salābat Khān's tomb.
"	... Akolā	... Dhoke	... Dhokevara cave.
		... Harisebandra-gad.	... Caves and temple...
Sholāpur	... Sholāpur	... Sholāpur	... Inscriptions in the fort.
Nāsk	... Yeola	... Bopāmpur	... Tomb of a daughter of Aurangzib.
Khāndesh	... Shirpur	... Ankāi	... Caves.
	... Chātāsi-gon	... Thilner	... Muḥammadan tombs.
Ahmadābād	... Daskroi	... Pātan	... Caves.
		... Ahmadābād	... Gākvīd Haveli, tomb of Mir Abu Turab, Dādā Harir's mosque and tomb.
"	...	... Batulā	... Barkhān-ad-dīn Qutb'ul Alam's tomb.
"	... Dholkā	... Dholkā	... Khān Masjid.
Panch Mahāls	... Hālāl	... Pāvāgad	... The fort of Pāvāgal.
Branch	... Branch	... Branch	... The Dutch tombs.
Surat	... Chorāsi	... Surat	... Old English and Dutch tombs.
	... Olphād	...	... Vaux's tomb.
Thāni	... Sālsette	... Thāni	... Graves of John Halsey and George Page.
"	...	... Kondivte	... Caves.
"	... Bassein	... Bassein	... Fort and old Portuguese remains.
Belgaum	... Belgaum	... Belgaum	... Asad Khān's Dargāh and inscriptions.
Bijāpur	... Bijāpur	... Bijāpur	... Batula Khān's Masjid.
"	...	...	... Yusuf's old Jami Masjid.
"	...	...	... Mirzā Khān's mosque.
"	...	...	... Karīm-ul-dīn's mosque.
"	...	...	... Mosque No. 221.
"	...	...	... The Church Biddi Masjid.
"	...	...	... Ibrāhīm's Jami Masjid.
"	...	...	... Ikhlā Khān's mosque.
"	...	...	... The Chhetā 'Asāf mosque.
"	...	...	... The Rangī Masjid.

Dist. etc.	Taluk.	Locality	Description.
Bijapur (contd)	Bijapur (contd)	Bijapur (contd)	The small pavilion in front of the 'Arash Mahal.
"	"	"	Milârak Klân's Mahâl
"	"	"	Tomb No 58
"	"	"	Ali (II) Rauza
"	"	"	Malik Sa'ad's tomb
"	"	"	Sikandar Shâh's tomb
"	"	"	Kishwar Khân's tomb
"	"	"	Haji Hassan Sahab's tomb
"	"	"	Water towers
"	"	"	A ruined gateway with an inscription
"	"	"	The Bari Hamân.
Kärwâr	Kärwâr	Kärwâr	European tombs
"	Houâvar	Gersappi	The Chaturmukha basti
Koliba	Mahad	Fil	Caves
"	Karjat	Kondana	Caves
"	"	Ambisali	Cave
"	"	Kotaki Fort	Old guns
Karachi	Tattâ	Tattâ	Makhi's tomb
"	"	"	Tomb of Nawâb Amir Akbar Khan
"	"	"	Nawab Amir Mir Abul Bakr
"	"	"	Mirza Bakî Khân's tomb
"	"	"	Mirza Tugral Beg's tomb
"	"	"	A 12 pillared pavilion
"	"	"	Old Dargah Masjid
"	"	"	The Jamî Masjid
Hyderabad	Dalû	Khudabad	Old brick thul'
"	Siâhdâdpur	Dapur	Old brick thul'
"	Gunt	Tundo Muham-	
"	"	mad Khân	
Shikarpur	Ubauro	Vijayot	Site of an old city
Thar and Parkar	Nagar Parkar	Bhodesar	Old Jain temples

CLASS I b

Ahmadnagar	Ahmadnagar	Ahmadnagar	The Damri Masjid
Nasik	Sinnar	Sinnar	The temple of Gondesvara
Khandesh	Pimpalner	Balâno	Two Hindu temples
"	Lendol	Lendol	Sculptured medallions in Pân-lava's Vâlâ.
"	Châlgaon	Iâtan	Inscription slab in wall of temple of 'Al Bhavint
"	"	Vâghli	Three inscribed slabs in the temple of Krishna
Ahmadâbâd	Daskroi	Ahmadâbâd	The Tin Daravâd
"	"	"	Râm Râpûti's mosque in Mirzâpur
"	"	"	Râm Sipri's mosque and tomb
"	"	"	Mubarr Klân's mosque
"	"	"	Ahmad Shih's tomb
"	"	"	Tombs of the Queens of Ahmad Shih
"	"	"	Harbat Klân's Masjid
"	"	"	Dastur Khân's Masjid
"	"	"	Sayyid Alam's Masjid
"	"	"	The Siâlpur or Qizî M. Chistî's Masjid
"	"	"	The Qizî's mosque in Samnagar
"	"	"	Kutb Shih's mosque
"	"	"	Sayyid Usma's mosque and tomb
"	"	"	Siâh Alam's tomb
"	"	"	Bibi Jî's Masjid at Rajpur Hirpur
"	"	Sarkhej	The tomb of Sheikh Almad Khattâ Ganj Baksh.
"	"	"	Pavilion before the last
"	"	"	The great mosque
"	"	"	Tomb of Mâlûd B garâi
"	"	"	Tomb of Bibî Râjbat
"	Dholâ	Dholâ	Mosque of Balol Klân Qizî
"	"	"	Jamî Masjid

District	Taluka.	Local ty	Description.
Ahmadnagar— (contd.)	Kopergaon	Kokamthan	An old temple
"	Alola	Alolā	The temple of Siddhesvara.
"	"	Ratanvadi	Temple of Amritesvara
Sholapur	Midha	Wapha	An inscription slab
"	Malsiras	Velapur	A Hemadpanti temple
Nasik	Nasik	Anjaneri	Old temples
"	Malegaon	Jhodga	The temple of Manikesvara
Khandesh	Pimpalner	Balsine	Old temples
"	Erandol	Erandol	The Pandhava's Vada
"	Bhusaval	Changadeva	The temple of Changadeva
"	Pachora	Sangamesvara	The old temple of Mahadeva
Ahmadabad	Daskroi	Ahmadabad	Shah Khupai Masjid
"	"	"	Sakar Khan's masjid
"	"	"	Phuti masjid
"	"	"	Darya Khan's tomb
"	"	"	Achyut Bibi masjid and tomb
"	"	"	Malik Alam's mosque
"	"	"	Baba Laluni's masjid
"	"	"	Malik Isan ul Mulk's mosque
"	"	"	Mata Bhavani's well
"	"	"	The great tank, palace and harem
"	"	"	The razas of Bava Ahir and Bava Ganj Baksh
"	Sinand	Sinand	The Moonsar taluk and shrines
"	Viramgam	Viramgam	The Jami Sayyid Qari and Ganjani masjid
"	"	Mandal	Tanka masjid and Multav taluk
"	Dholka	Dholka	Tombs of Saifu'd din and Nizimu'd din and the Pir or
Kaira	Kaira	Mahmudabad	Bhamaria well
"	Thasra	Sarnal	Temple of Galesvara.
Panch Mahals	Halol	Champinar	Sakar Khan's Dargah
"	"	Halol	Tomb of Sikandar Shah
"	"	Desar	The Rudra Mala
"	"	Bharka	An old ruined temple of Mahadeva
Thana	Saisette	Borivli	Old Portuguese churches, watch tower and caves
"	"	Magathana	A sculptured slab
"	"	Amboli	The Jogesvari caves
"	"	Mandapevara	Caves
"	Kalyan	Kalyan	The Kali masjid
"	Brissein	Pelar	Temple and inscription on slabs
Belgaum	Bidi	Nandigad	Old temple
"	Sampgaon	Sampgaon	A small mosque
Belgaum	"	"	Old Kanarese and Sanskrit inscription slabs later than
Dharwar	"	"	the 14th century
Belgaum	Sampgaon	Waklond	Old temple of Muktessara
"	Gohat	Konnur	Old temples near the falls.
Dharwar	Dharwar	Dharwar	Four sculpture slabs
"	Hubballi	Amargol	The temple of Shukralinga
"	Navalgund	Anigeri	The temple of Amritesvara
"	Ron	Naregal	Old temples
"	Gadag	Nilgund	The temple of Narayana
"	"	Mulgund	The temple of Siddhesvara.
"	Gadag	Gadag	The temple of Trutesvara.
"	"	Lakkundi	The temple of Mallikarjuna.
"	"	"	The temple of Soesvara.
"	"	"	The temple of Santesvara
"	Hangal	Hangal	The old temples in the fort
"	"	"	The temple of Santesvara
"	"	Bilambda	Temples of Ramesvara and Kallamesvara.
"	"	Haralshali	Temples of Soesvara and Kalesvara
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"	"	Rattalli	Temple of Kallamesvara
"	Kod	Bilambid	Temple of Vishvaparikamesvara
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